
A table of contents for *The Expository Times* can be found here:

https://biblicalstudies.org.uk/articles_expository-times_01.php

pdfs are named: [Volume]_[Issue]_[1st page of article].pdf

selves that our bodily evils will disappear, we remove the anxiety and depression that arise from them and so remove what has been impeding the natural curative processes. This is confirmed by the fact that better results are obtained by directing autosuggestion to general health rather than to the removal of particular evils (*ibid.* p. 157). The beneficial effect of suggestion in counteracting morbid suggestions and in inducing a state of mind that allows the organism to get on with its own curative functions must therefore be clearly distinguished from the specific physical effects that can be induced by suggestion and are of questionable value, especially when the person giving the suggestion has had no medical training.

And it must be here noted that though Christianity has no particular advantage in the matter of specific suggestion, it has unrivalled power to give joy and inward peace.

It seems, therefore, that we ought to live upon, and teach, the truth that the Christian mind must not be expected to eliminate all disease, but that it will certainly have a beneficial effect upon health, which may be expected to be great and the limits of which are unknown. But directly to seek health in this way is something like the search for happiness—we are likely to find it only if we look for something greater. There must be fearlessness and self-forgetfulness. The tendency of a particular malady to draw attention to itself must be resisted; and this may best be done by giving it just so much attention as the practical steps towards cure demand and no more.

This may involve the doctor's help, which is demanded by another factor. Inward peace is unreal unless it has its counterpart in fulfilled duty. And it is a duty, a right response to nature and to God, to use the best means to the remedy of ill. The obtaining and intelligent and hopeful use of the best medical advice will be an essential condition of a sane inward peace in face of sickness. And the effect of the good mind upon the body by releasing and energizing the organism's natural curative powers will co-operate directly with medical skill, which to a very large extent aims at assisting these natural functions.

And from this point of view, while the maximum power of mind and body are working for health, we can recognize and do justice to the spiritual possibilities of pain and disease. We can recognize that they are sometimes inevitable and may be the means of good. For sincere hearts have never found suffering an unrecompensed evil. In it they have learnt reliance on God, they have found freedom from the obsession of self-concern, they have learnt to sympathize with their fellows. If suffering could not bring a man into unique fellowship with God, the scriptures of saintship would be dimmed of half their light and the Cross would be shorn of its power and glory.

Literature.

THE RELIGION OF ISRAEL.

Professor Rudolf Kittel's lectures on *The Religion of the People of Israel* (Allen & Unwin; 7s. 6d. net), which have been admirably translated by R. Caryl Micklem, constitute a fine treatment of a great subject. The writer brings to his task every quality that is necessary—a keen historical sense, wide knowledge, a critical instinct that is at once courageous and cautious, and a religious instinct without which the secret of Israel's story remains impenetrable. Persuaded of the profound influence exercised upon the religion of Israel by the religions of the various peoples with which she came into definite contact, Kittel prefaces his discussion by an elaborate and illuminating sketch of the Canaanite background; he also justly emphasizes, much more than would have been possible thirty years ago, the influence of Egypt upon the literature of the Hebrews. But throughout the whole discussion he is careful to assert the extraordinary power with which Israel adapted and transformed such material as she borrowed, or, as he puts it, 'the remarkable independence with which she rejected or amended polytheistic ideas and such as were beneath her.' More particularly does he insist on Israel's unique distinction—a distinction which he dates from the time of Moses—that in her

'religion and ethics were far more closely associated than elsewhere.' Even in the very early period, Israelite worship was not the worship of *baal*, who was a Canaanite god, but of *el*. 'Both in the Book of Judges and in that of Genesis the records hold to the real fact that the worship of baal was *consciously rejected*.' This is a conclusion of the first importance.

Not only has Kittel no doubt about the historicity of Moses, but he finds in him the germ of the ethical monotheism of the prophets, and he also gives it as his own 'well-considered conviction that we may without hesitation ascribe to Moses the initial stimulus to the customary law, at first transmitted orally,' which afterwards appears as the Book of the Covenant. There is a fine appreciation of the skill of Samuel in adapting the patriotic movement to promote the interests of the worship of Yahweh, and Deuteronomy is interpreted as the result of the collaboration of prophet and priest. It is worthy of note that, unlike most German scholars, Kittel does not believe that the prophets absolutely repudiated the cultus. The whole discussion is fresh and vital and must interest layman and scholar alike.

THOMAS CARTWRIGHT.

A really notable contribution to the history of Puritanism has been made by the Rev. A. F. Scott Pearson, M.A., B.D., D.Th., in *Thomas Cartwright and Elizabethan Puritanism* (Cambridge University Press; 25s. net). The erudition, industry, and patient research displayed in this book are deserving of the highest praise. The writer has gathered all the available data from contemporary sources, and has been able to fill in several gaps in the accepted version of Cartwright's life regarding, in particular, his visit to Geneva, his eleven years of exile, his relations with the Brownists in Zealand and his stay in Guernsey. It may safely be predicted that his work will stand as the final verdict on Cartwright.

Cartwright was, as Bancroft said, the 'Patriarche' of the Puritans and 'their chiefest counsaylor.' 'If hee bee in prison, prayers are made for his deliverance: if hee bee delivered, great thankes are publicely given unto God for the same. . . . When great matters are to bee handled, he must needs be one in every place.' Very various estimates, as was inevitable, have been given of his character and conduct. Undoubtedly he was a man of outstanding personality, and one who 'left an indelible mark upon the page of Elizabethan history.' He was the honoured intimate of the leading reformers on the Continent, the acknowledged protagonist of English Puritanism, and the revered adviser on all questions of doctrine and morals, even on such points as whether women should appear in church with their hair done on wires. That his advice was commonly sound and broad-minded may be gauged from the fact of his teaching that the sixth commandment is broken when a man 'useth not the honest recreation, wherewith his health may bee maintained; for wee must not thinke there are no more waies to kill a mans selfe but with a knife.'

It may be doubted, however, whether he is entitled to be called a great man. He seems somehow to have lacked that force of character which appeared so conspicuously in Knox and Melville, his Scottish contemporaries. Perhaps he was unfortunate in his circumstances, in having the forceful Elizabeth to deal with, and in leading a cause which never really came within sight of victory. Had it been his fortune to win a martyr's crown, his name would doubtless have worn a more enduring lustre, but, as it is, the story of his life, however ably told, has little in it to interest and inspire. Perhaps the most pleasant picture of him comes at the end, when, his controversies all behind him, 'in the morning of the day of his death he spent two hours on his knees in private prayer, "in which (as he told his wife) he found wonderful and unutterable joy and comfort, God giving him a glimpse of heaven before he came to it."' It is not to be expected that Dr. Pearson's book will ever become a popular biography, but as a work of sound scholarship and original research it cannot be neglected by any future historian of the period.

IMMANENCE AND INCARNATION.

A very able and thoughtful essay on the centra problems of theology has been published by the Cambridge University Press, *Immanence and Incarnation* (the Norrisian Prize Essay for 1924), by Mr. S. F. Davenport, M.A., LL.B. (10s. 6d. net). The main point discussed is whether immanence or incarnation is the term of thought that explains the person of Christ. Immanence is an attractive idea. It serves to connect the Christian revelation with the long series of religious personalities who

have enriched the religious life of mankind. But it does not do justice to the Divine in Christ. Incarnation combines both the essential 'moments' of a true revelation, immanence, and transcendence. This is the subject of the most vital chapter in the book. But it is led up to by a series of discussions dealing with various philosophical conceptions (Pantheism, Deism, Mysticism, and so on). Then we have chapters on 'Types of Immanence,' 'Theories of Incarnation,' and 'Incarnation and Revelation.' These are just the preparation of the ground. But throughout the book the writer has his eye on the object. The whole argument is intensely theological, and perhaps the present generation of readers will not have patience to listen to it all. Some of them will feel that the writer has not, after all, led us very far into the light. But a strenuous effort to deal with the biggest themes that can engage the intellect of man is always bracing and helpful. And no one will rise from the reading of this book without feeling that its author has made a real attempt to face reality and understand it.

The problem of the Cinema, its influence on the people, especially on children, and its possible use for serious purposes, is a matter that has demanded investigation. This has been undertaken by the National Council of Public Morals, and the report in which the results of the investigation are chronicled has just been published under the title *The Cinema in Education*, edited by Sir James Marchant, K.B.E., LL.D. (Allen & Unwin; 7s. 6d. net). The extent to which the Cinema appeals to the popular taste is astonishing. No fewer than 1,075,875,000 attendances are noted in a single year. There are 4500 theatres in Britain devoted to this industry, and the statistics say that the whole population of the United Kingdom visits the picture house once a fortnight. In thickly populated areas, 90 per cent. of the elementary school population from eight to fourteen years of age frequent this form of entertainment. These facts show how urgent such an inquiry as this is. The volume before us is a thorough document. It consists of two parts, the 'Psychological Research Committee's Report,' and the 'Cinema Experiments Sub-Committee's Report.' Both are thoroughly scientific. And, if the results are as yet somewhat tentative and uncertain, they point the way to further inquiry and lay at least a basis for provisional action. It ought to be said that the Associations of Cinematograph Exhibitors co-operated in a whole-hearted fashion in the investigation and gave all possible help. Both educators and legislators will be deeply interested in both the Reports in this book, and will learn much from it for their guidance.

The Churches of America are preparing for a National Conference on the Christian Way of Life. The combined initials would have supplied a word far surpassing 'Copec' in hideousness, but it has very sensibly been decided to call it 'The Inquiry,' a name which should be noted as more will be heard of it. Four Commissions have been appointed to inquire into the relations of the Christian way of life to the Church, Industry, International and Race Problems. The first of these Commissions has issued a syllabus of questions for use by discussion classes, entitled *Why the Church?* (Association Press; 60 cents). It consists of twelve chapters, each of which begins with a series of questions and suggestions for discussion, followed by an indication of guiding lines of thought and quotations from representative thinkers in the various Churches and outside. It may be of interest to preachers to learn that in America the sermon is currently objected to as being 'an unpedagogical attempt to teach by exegetical monologue!' This so-called Syllabus is much more than a syllabus, it is an ideal text-book. The work is admirably done, and the matter provided is thought-provoking in the highest degree.

Two Young Men, by Mr. Nolan Rice Best (Association Press; $1.25), contains an account of the lives of David A. Sinclair and Edward L. Shuey, who were partners in the service of the Y.M.C.A., the one as secretary, the other as an interested layman. 'Not more knitted in soul were David and Jonathan,' Dr. John R. Mott says of them in a foreword. Together they accomplished a remarkable work among the young men of Dayton, U.S.A.

The Problem of the Future Life, by the Rev. A. H. McNeile, D.D. (Heffers; 3s. 6d. net), is a most clear and informing survey both of scriptural teaching and of modern thought in regard to the mysterious subject of which it treats. The book is divided into three sections—(1) Arguments for

Immortality, (2) The Future Condition of those who are 'being saved,' (3) Those who are 'being lost.' In the first section considerable space is given to present-day speculations about the future life, particularly spiritualism, in reference to which the conclusion is reached that 'the position can best be summed up in four negatives: spiritualism as a proof of life after death is *unnecessary*; as a source of higher knowledge of the life with God it is *unsatisfying*; as the real explanation of the phenomena it is *uncertain*; and for mediums and inquirers alike it is *unsafe*.'

Dr. McNeile's treatment of a profound and difficult theme is most sane and scriptural throughout, with a wise reticence where the shadows lie deepest. The conclusions of traditional theology, of universalism, and of conditional immortality are all alike beset with difficulties in regard to the ultimate fate of the lost, but this at least may be confidently affirmed that 'to refuse to repent and to believe in and love and please God *now*, is sheer gambling with the soul at stake.'

Hector Macpherson: The Man and his Work, by the Rev. Hector Macpherson, M.A., Ph.D., F.R.S.E., F.R.A.S. (Henderson, Edinburgh; 5s. net), is a worthy tribute by a gifted son to a gifted father. It is no exaggeration to say that the *Edinburgh Evening News* under Mr. Macpherson's editorship 'became one of the pioneer organs of public opinion; while the handling of themes scientific, philosophical, theological, and literary, in addition to politics and economics, was a new departure in journalism.' The life and work of such a man well deserved a less brief memoir than is given here, but most readers will feel richly compensated on finding the larger part of the book devoted to a collection of Mr. Macpherson's more recent literary sketches, under the title of 'Hours with Great Authors.' These sketches are as fresh and vivid as anything that came from that facile and gifted pen.

The C.O.P.E.C. Commission Reports have already been issued in paper form, and have been reviewed and commended in this magazine. There has been a demand, however, for a more permanent style of binding; and in response to this desire, the Committee have issued, through Messrs. Longmans, Green & Co., the whole of the twelve Reports in a neat cloth binding with gilt lettering. A specimen is before us in the report entitled *The Relation of the Sexes* (4s. net), and it certainly makes a handsome and attractive volume. The shorter volumes are issued at 3s. net, and the longer ones at 4s. net.

The Church of the Spirit, by Professor Francis G. Peabody (Macmillan; 7s. 6d. net), is defined in the sub-title as 'a brief survey of the spiritual tradition in Christianity.' The author announces that 'this book is the last of a series of short studies which have been concerned with the teaching of the New Testament and its applicability to modern life,' a series which began in 1900 with the well-known work on 'Jesus Christ and the Social Question.' It is a powerful plea for the cultivation of the spiritual element in Christianity as against the institutional. Professor Peabody is one to whom the institutional side of Christianity does not appeal, but who rejoices in the liberty of the spirit and in the fellowship of all good men. His message is timely, and it is here presented with convincing force. But the appeal of the book is unfortunately blunted by the polemic strain which runs through it. The Church of Authority is set over against the Church of the Spirit as though they were not only different but almost wholly antagonistic. Doubtless the Church of Authority has from time to time persecuted the Church of the Spirit, but she has also been, and is to-day, its foster-mother, the great nursery of the spiritual life. It seems also unnecessary to identify the Church of the Spirit with Liberal Christianity, as opposed to the Romanist and the Fundamentalist as representative of the Church of Authority. What this implies, Professor Peabody says, is illustrated in their diverse attitudes to the social questions of to-day. In face of the present-day attack on the institution of the family, the Church of Authority deals with the situation as a governmental problem, legislates against laxity, prohibits divorce and so forth; 'to the Church of the Spirit the family is not primarily an institution maintained by law but a union perpetuated by love,' and she presses her attack against the lusts and passions that threaten marital discord. Again, in the field of international politics, the Church of Authority proclaims war against war and promotes alliances for the maintenance of peace; the Church of the Spirit concerns itself primarily with the forces of ambition and lust that have led to war.

One cannot but regret that the antithesis between the Church of Authority and the Church of the Spirit has been so greatly overstressed. But,

when allowance is made for this, we cordially acknowledge that Professor Peabody has a stirring message for all the churches, a message needing to be uttered because so timely. It is, after all, the old message, restated with new force and point, that Christianity is not a creed but a life, that not every one that saith, 'Lord, Lord,' but he that doeth the will of the Father in heaven, is the true Christian and member of the Church Invisible.

The question of a future life is very much to the fore at present, and several good books have lately been issued dealing with various aspects of it. One may always depend on a suggestive and competent treatment in an 'Ingersoll Lecture,' and that is what we have in the latest of this famous series, *Immortality in Post-Kantian Idealism*, by Professor Edgar S. Brightman (Milford; 4s. 6d. net). The interesting task undertaken by the writer is to interpret the beliefs of Fichte, Schelling, Hegel, and Schopenhauer about human immortality. In three ways Idealism stands for this belief, in its exaltation of reason, in its emphasis on value ('moral value is the key to reality'), and in its assertion of the significance of the final self. If Idealism is right in three contentions, then immortality follows as a necessary conclusion. This little book is delightfully clear on a subject that might have lent itself to obscurity, and it is both informative and reassuring.

The adjective 'dull' is traditionally associated with the treatment of economics as a science, but one of the changes in our changing era must be counted the abandonment of that tradition. The new experts are really sometimes interesting and occasionally even lively. This may at any rate be said of *Who Should Have Wealth, and Other Papers*, by Professor George M. Janes, Ph.D., of Washington and Jefferson College, U.S.A. (Morehouse Publishing Co., Milwaukee; $1.50). This book consists of a series of essays, which were formerly lectures to students and so have been 'tried out on the dog,' dealing with various economic problems. They have a certain unity in that they all handle some aspect of the distribution of wealth, which the author considers *the* economic question of to-day. One of the most interesting papers is that on 'Das Kapital,' which contains a sketch of the career of Marx and an acute criticism of his economic theory. But all the essays, if slight, are readable and informing, and the book might well be used as an easy introduction to the 'dismal science.'

An interesting little book of popular theology has been written by a layman, *The Divine Purpose of Salvation*, by Mr. David Cumming (Morgan & Scott; 2s. 6d. net). It was written in the intervals of a strenuous business life, in order to 'keep his soul on top,' as he puts it. The subject is pursued through a series of stages which gives various reasons for the work of a redeeming God *e.g.* to set forth God's power over evil, to lift man to a higher plane, to train him for a future life, and so on. The author died before the publication of his work, but he has left a good legacy of earnest thought on a great theme.

For the 'Life and Religion' Series edited by Sanders and Sherman, within the compass of one hundred and sixty-three pages Dr. Oscar L. Joseph has given a marvellously good account of *The Historical Development of Christianity* (Scribners; $1.50). The story, which begins with the mission of John the Baptist and is carried down to our own day, even to the consummation of the Union of the three Canadian Churches, is told in twelve chapters which, succinct as they are, bring out the salient features of each period, with their political and philosophical implications and their leading personalities, and is so told that 'there are few who will fail to discern the guiding hand of God in each great emergency.' We could not imagine a better introduction, within the same compass, to the study of historical Christianity.

Baptism and the Early Church, by the Rev. Clement F. Rogers, M.A. (S.P.C.K.; 6d. net), is a brief but careful study of the evidence in regard to Affusion or Submersion. A conclusion is reached favourable to the former as being the common practice in the early Church. The booklet is illustrated by several copies of frescoes and mosaics depicting ancient modes of baptism.

A good piece of historical work has been done by the translation and editing of *The Life of St. Samson of Dol*, by the Rev. Thomas Taylor, B.D. (S.P.C.K.; 5s. net). St. Samson was born about A.D. 486 and was the pioneer in Christian work in Brittany. He had a remarkable career, which is sketched here in a very interesting introduction. The *Vita*

Samsonis, of which this is the first English translation, was written about 610 or 615, and Mr. Taylor believes he has identified the anonymous writer. Original documents like this throw a great deal of light on the growth of Christianity in western Europe, and history owes much to the industry of writers like Mr. Taylor for such contributions to our better knowledge.

Canon Sell pursues indefatigably his good work of commending the Old Testament to the pastors of the Indian Church, as it has disclosed itself to the eyes of the modern scholar. His latest volume, which is a Commentary on *The Book of Genesis* (Madras: S.P.C.K. Depository, Vepery), is, like his earlier volumes, fully alive to the critical position and fully determined to turn it to homiletic account. It is also enriched at many points by Canon Sell's abundant knowledge of the East. The frankness of the criticism is shown by the fact that he takes the *us* in 1^{26} to be, not a plural of majesty, but a reference to the heavenly assembly. But it is the preacher that Canon Sell has in his eye all the time, and such as have been disturbed by Fundamentalism will find reassurance here. We are glad to note that this helpful book can also be secured in England, at the Bookroom of the Church Missionary Society, Salisbury Square, London, E.C. 4.

New Testament Evidence for the Resurrection, by the Rev. T. A. Bold, M.A. (Stockwell; 2s. 6d. net), is a popular study of some of the Gospel narratives of the Resurrection. The treatment is somewhat slight, but so far as it goes it is clear, earnest in tone, and confirmatory of the Christian faith.

Hints and Helps for Corporate Prayer, by the Rev. George Steven, D.D. (S.C.M.; 1s. net), is a little book 'dedicated to all beginners whether old or young.' It contains simple suggestions under the familiar headings of Adoration, Thanksgiving, Confession, Prayer, and Intercession. It is well fitted to guide and help any who may be timidly beginning the practice of audible prayer.

The Quaker Ministry, by Mr. John W. Graham, M.A. (Swarthmore Press; 1s. 6d. net), is the Swarthmore Lecture for 1925. It contains an interesting and well-informed review of the attitude of the Society of Friends to the Christian ministry. There is much here that is worthy to be pondered by all the churches, though the opening section of the lecture is gravely marred by some unnecessary caricatures of modern preaching.

The Rev. D. E. Hart-Davies, M.A., has in *Jonah: Prophet and Patriot* (Thynne & Jarvis; 3s. net), essayed the now rather thankless task of establishing the historicity of 'the phenomenal experiences' of that curious prophet, whom Mr. Hart-Davies numbers with 'the noblest of the martyrs who, like Moses and Paul, would choose even to be spiritually accursed for their nation's sake.' The book is written in good temper and after much study, but we fear it will make no impression on those who regard the miracles of the story as of no importance in comparison with its transcendent exposition of the Divine love, which overleaps national boundaries. It is significant that the writer stresses Matthew's account of our Lord's reference to Jonah rather than Luke's; and to speak of Jonah as, in the end, 'humbled and purified' is surely to read too much into the ominous silence with which he greets the searching question with which the book closes. It has its place among the prophets, not because of the facts which it records, but because of the prophetic spirit which animates it.

A New View of Isaiah liii.

By John Monteith, M.A., Glasgow.

The Fourth Servant Song.

The main problems to be answered in the exegesis of Is 52^{13}–53^{12} are three in number. (1) Is the Servant an individual, historical, legendary, or imaginary, or is he a personification of the actual or the ideal Israel? (2) Is he depicted as a leper, and only by a figure of speech spoken of as a prisoner, or is he a prisoner whose pains are mentioned in terms of leprosy? (3) Is his mission to