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of you together' up the steep hill of sacrifice. But the Father's heart is sorest.

Moreover, it is in the light of this that we must read the Master's sufferings and death. There have been explanations of the Cross which almost break one's heart to read, and do they not break God's?

Always when meditating on our Saviour's passion, let us begin by fastening on Paul's great words that 'God was in Christ reconciling the world unto Himself,' or on those of the Gospel, 'God so loved the world that He gave up His only begotten Son' for it—His foolish, blundering, heartbreaking world.

So, when the Master climbed His hill of sacrifice, He did not go alone, but there was One beside Him suffering in His suffering, even more than He Himself. So they went both of them together to the Cross and darkness—He and God—and the Father's heart was sorest. What it all must have meant to God no human heart can ever picture. To watch the scoffing and the mockery, the spitting and the buffeting, and make no sign—the dreadful things which He hid from us yonder in the darkness, and the long hours of waiting there amid that ribald, teasing, cruel mob, before at last death came. How terrible is the restraint

of the Almighty, how fearful is His patience! 'Christ's atonement,' says Dr. Dods, 'was nothing more than His quietly and lovingly accepting all that sin could do against Him.' And He was not alone in that; for God was hurt by what hurt Him, was wounded by His wounds, and He, too, quietly and lovingly accepted it. There is a fine and mystical picture in our own National Gallery in London: Christ hangs upon the Cross; the darkness has more than begun to deepen; and at first that is all one sees. But, looking longer, one becomes aware that behind the Cross, supporting our Lord with His arms, and looking down on Him with infinite kindness, stands the Father. And His face, too, is grey with more than the Son's pain; and He, too, shares in the Saviour's agony. And is not that the supreme meaning of the Cross, and its chief terror?—that our sins, your sins and mine, hurt God like that; that always, always, always, He is wounded by them as our Lord was then; that it was not Christ only who climbed the grim, stony hill of sacrifice, and not Christ only who went down deeper and deeper through the darkness, but they went both of them together, the Father and He; and the Father's heart was sorest. Only at such a price, and such a cost, was our salvation won.

## Literature.

### THE NEW ATLAS.

WE have to scrap our Atlases. However much we paid for them and however much we love them, they have to go. It is a new world. It needs a new Atlas. So evident is it all that Messrs. Macmillan have issued *The Handy Royal Atlas of Modern Geography* without a word of preface. In place of a preface we find two highly coloured charts, a North Polar and a South Polar chart. We open it at the beautiful title-page. We turn over and come upon the dedication: 'To His Royal Highness Edward, Prince of Wales, this Atlas is by Permission most respectfully Dedicated.' We turn another page and read the contents. We turn one page more and we are in the midst of the maps.

The first is a Chart of the World on Mercator's

Projection. The second is a map of Europe! The very look of it is strange to us. Germany is now nearly as well proportioned as France. That Prussia which, since Frederick called the Great, had been all tail and the tail all sting, has had its stinging tail shortened, much to the benefit of its appearance on the map. And then to the East of Germany, here are two countries our maps had not shown since we began to study maps.

There are, besides the charts, fifty-two maps. They are all the work of Mr. G. H. Johnston, F.R.G.S., of the Edinburgh firm of Messrs. W. & A. K. Johnston, and they are of the finest workmanship. No attempt is made to catch the vulgar eye for bright colouring, yet some of them—we notice Switzerland unexpectedly for one—are quite arresting in that respect.

Upon the Index the utmost care has produced

the utmost accuracy. There are places mentioned in the *ENCYCLOPEDIA OF RELIGION AND ETHICS* which had been searched for in other Atlases not a few, and have now at last been found in this one.

### LORD ROSEBERY.

For many years no great public event could be celebrated in Scotland without a speech from Lord Rosebery. So indispensable was he that on the anniversary day of the death of Robert Burns he had to deliver two addresses, one at Dumfries in the morning, and one at Glasgow in the evening. And assuredly he spoke well. He spoke so well, so clearly to the mind, so warmly to the heart of Scotsmen, that on many of these occasions the demand that the speech should be printed and circulated was irresistible. Now all these addresses have been collected into two fine volumes and published by Messrs. Hodder & Stoughton under the title of *Miscellanies Literary and Historical* (30s. net).

One volume is a banquet, two are almost revelry. For there is an attraction in the printed page scarcely inferior to the fascination of the living voice. You read and read, and as you read your appetite increases. The next to last address in the second volume is the wittiest thing in the whole book. Is it not also perhaps the wisest? Its subject is 'The Turf.' It was spoken at one of the annual dinners of the Gimcrack Club. Lord Rosebery, on that occasion, had the courage to say this:

'If I am asked to give advice to those who are inclined to spend their time and their money on the turf, I should give them the advice that *Punch* gave to those about to marry—"Don't." That, I admit, is a discouraging remark for an assembly of sportsmen, and I perceive that it is received in the deadest silence. I will give you my reasons for that remark. In the first place, the apprenticeship is exceedingly expensive; in the next place, the pursuit is too engrossing for any one who has anything else to do in this life; and, in the third place, the rewards, as compared with the disappointments, stand in the relation of, at the most, one per cent. An ounce of fact is worth a ton of exhortation, and I shall give you my experience; and it will be an exceedingly genial and pleasant dinner if everybody truthfully gives us his.'

And he gave them his experience.

But that is enough about the Turf for us.

Of the biographical addresses the most famous is no doubt the Glasgow address on Burns. But more sympathetic, more Rosebery, is the speech on Chalmers. 'For he was one of the greatest of our race: a commanding character, a superb orator, the most illustrious Scottish churchman since John Knox. His memory remains green and vivid with us when statesmen, writers, and philosophers are, if not forgotten, languishing in the shade. It is a noble and blessed life, none more enviable.'

But if Chalmers is nearest the heart, nearest the soul is the speech on Cromwell. It was delivered at the Cromwell Tercentenary celebration in 1899. It strikes a loftier note than we have found in any other address in the book. And the note is loftier than we find in any other speech or essay or book, in recent days at least, on Cromwell. How it towers above Lord Morley's estimate, in spite of all Lord Morley's knowledge and eloquence! For a little while you are in the very presence of God. When will Cromwell's own countrymen be able to put prejudice by and see him as he was? Lord Rosebery admits the difficulty of the Irishman and the scarcely less difficulty of the Scotsman. But the Englishman?

### THE LITERATURE OF AMERICA.

The third and last volume of *A History of American Literature* has been issued as two volumes with continuous paging (Cambridge: at the University Press, pp. xvi, 872; 60s. net). Fine volumes they are, and full of good reading. But the best service is rendered by the bibliographies which they contain. The utmost care seems to have been taken to see that the list of books and pamphlets and magazine articles on every chapter is complete and accurate. In this at least the American volumes strive to reach the standard of the volumes of the Cambridge History of English Literature, to which they are a supplement.

The American editors have thrown their net much wider than the English editors. We do not think of Abraham Lincoln as a man of letters, but here he is with a chapter all to himself. The English editors might on the same scale have given a chapter to Sir Robert Peel, from whose speeches passages may be quoted which, in the opinion of Lord Rosebery, are properly described as 'classical,'

and who in his sense of humour surpassed even Lincoln. Yet we would not have that chapter on Lincoln omitted. It is itself literature. There is not much quotation, but it is good when it comes. In February 1861, the death of one of Lincoln's children had produced an emotional crisis. 'For a time he was scarcely able to discharge his official duties. This was followed by renewed interest in religion, expressing itself chiefly by constant reading of Scripture. Whether any new light came to him we do not know. But in the autumn he wrote this: "The will of God prevails. In great contests, each party claims to act in accordance with the will of God. Both may be, and one must be, wrong. God cannot be for and against the same thing at the same time. In the present Civil War it is quite possible that God's purpose is something quite different from the purpose of either party; and yet the human instrumentalities, working just as they do, are the best adaptation to effect His purpose. I am almost ready to say that this is probably true; that God wills this contest and wills that it shall not end yet. By His mere great power on the minds of the now contestants, He could either have saved or destroyed the Union without a human contest. Yet the contest began. And, having begun, He could give the final victory to either side any day. Yet the contest proceeds."' We are quite familiar with the words, but they never miss their appeal.

And thus the very question which these volumes raise is the question, What is literature? A chapter (by Dr. Lyman P. Powell) is given to the *Book of Mormon* and Mrs. Eddy's *Science and Health*. Is the *Book of Mormon* literature? Is *Science and Health* literature? We have read both. The *Book of Mormon* is comprehensible, though on a low level; *Science and Health* is incomprehensible and impossible. And such possible English as there is in the book is due, we are told, to a reviser. Not all Dr. Powell's creditable cloak of charity can make it out to be literature. Yet again we make no complaint. The chapter may belong to the 'Curiosities of Literature,' but it is good to read, and its bibliography is invaluable.

To the inhabitant of the British Isles these volumes are of more consequence than all the literature which they tell the story of. The literature cannot occupy the mind with so much to be done in the reading of Shakespeare and Shelley.

But the life that is expressed in that literature demands study. The third volume opens with Mark Twain. No Mark Twain has been possible here. The proper appreciation of Mark Twain seems to be impossible. We touched him gingerly for a little: then we dropped him. But Mark Twain is a product of a heredity and environment which we must know. These volumes offer us the unique opportunity.

#### THE LIFE OF CHRIST.

Dr. R. J. Campbell has reached the height of his ambition. He has written *The Life of Christ* (Cassell; 8vo, pp. x, 367; 12s. 6d. net). It is a worthy ambition, and it has been reached worthily. Not to disarm criticism, but out of the fine candour and Christian simplicity of his character, he explains that the material which he had gathered had to be cut down to the dimensions of a mere outline—he calls the book 'a short study'—but he hopes to supplement it some day by a homiletical commentary on the Gospels.

The most striking thing about the book however is not its condensation. That is probably all to the good; for preachers are apt to be wordy. It is its orthodoxy. A few years ago Dr. Campbell preached a sermon in the City Temple on the Virgin Birth. We remember reading it in *The Christian Commonwealth*. In that sermon he expressed his doubt of the value of the doctrine and his own unbelief in it. Now he accepts it unreservedly. 'The whole life of Jesus is one long miracle; He Himself, as we have seen, is the supreme miracle; why hastily conclude that in the manner of His birth there could be nothing supernormal, nothing differentiating Him from mankind at large?'

More than that, he accepts the miracles every one. If there is a moment's hesitation over the Gadarene swine, it passes into acquiescence. 'If demon possession is to be accepted as a fact, and no one who knows the evidence will dispute it, there is no reason to doubt that inferior creatures can occasionally be so possessed as well as human beings. It is less likely, for human beings frequently open the door to this distressing affliction by their own vices, and incarnate spirits would naturally prefer human organisms to those of the lower animals. Wicked and degraded spirits—earth-bound as they are called—are said to seek

every opportunity of gratifying sensual appetites, and their own means of doing so is to obtain control, partially or completely, of the bodies of beings still in the flesh and whose habits are in affinity with their own.'

### HUMAN EVOLUTION.

Professor Edwin Grant Conklin of Princeton has been lecturing at the University of North Carolina on 'the mutual bearings of science and religion upon each other.' The lectures have now been published in this country by Mr. Humphrey Milford of the Oxford University Press, under the title of *The Direction of Human Evolution* (12s. 6d. net).

First of all, you are arrested by the frontispiece. It is the only illustration in the book. It is a reproduction of those models of prehistoric man which Dr. J. H. Macgregor of Columbia University has made from the skulls discovered here and there. One is the *Pithecanthropus Erectus*, one the Neanderthal Man, and one the Cro-Magnon Man. The progress in humanity is strikingly, too strikingly, visible. But given millenniums enough between them, and evolution hard at work all the time, and what else should there be?

And certainly Professor Conklin is ready to grant millenniums. 'The stratigraphical evidences indicate that in Europe the existing species of man goes back at least 20,000 to 30,000 years.' Then on another page: 'At a venture it may be said that the Neanderthal race lived somewhere between 25,000 and 100,000 years ago.' And remember that the Neanderthal race is the same race as that to which you and I belong. Professor Conklin will not have it that the world was created 4004 B.C., but if you choose to interpret creation in terms of evolution he will agree with you that there was only one pair at the beginning and that all the races on the face of the earth have sprung from 'Adam and Eve.'

One chapter, sure to trouble the optimist and give momentary pleasure to the pessimist, is on the peopling of the earth. It is not merely the possibility of every acre being occupied, with consequent fightings without and fears within; more than that, it is the possibility of the inferior races—the red, the black, the brown, or the yellow—getting the upper hand of the superior white race. At present the white race has it, both in influence and in

numbers. This is Dr. Conklin's table of numbers:

'White race about . . .	550,000,000
Yellow race about . . .	500,000,000
Brown race about . . .	450,000,000
Black race about . . .	150,000,000
Red race about . . .	40,000,000.'

Dr. Conklin is not himself afraid. He says, 'In spite of the occasional alarms which are sounded with regard to "race-suicide" it is evident that the white race is at present increasing more rapidly than any of the other human races. This is due not merely to the larger area which it controls, but also to its greater agricultural, industrial, and scientific development. While the birth-rate is falling everywhere, the death-rate is falling more rapidly among whites than among other races.'

### DELUSION AND DREAM.

Professor Sigmund Freud has discovered a way of commending his Psycho-analysis to the wide world. He stumbled one day on a tale by Wilhelm Jensen. It was a tale in which dreaming played a part. It was, moreover, a well-told tale, likely to be widely read and talked about. He seized the tale, commented on it psycho-analytically, and then published tale and psycho-analysis together. The whole, translated into English by Helen M. Downey, M.A., and introduced by President Stanley Hall, has been published in this country by Messrs. Allen & Unwin under the title of *Delusion and Dream* (12s. 6d. net).

Norbert Hanold was a well-to-do young German who had begun to study, and collect, antiquities. On a journey to Italy he obtained a bas-relief of a young woman, which fascinated him chiefly because of the way in which she walked. The foot rose on the toe to a right angle. He had never seen any one walk so gracefully. He watched women walking—no one lifted herself on her toe with such a springing step. Then he dreamed. He was in Pompeii in 79 A.D. The eruption was in full flow. Suddenly he saw the very person of his bas-relief. She stepped across stones with that springing step. Then she vanished—perished in the fumes and the overflowing lava. He revisited Italy, was drawn irresistibly to Pompeii. He looked at this excavated building and at that. Within one of them he came upon Gradiva. He had himself given

that name to the maiden of his bas-relief. Was she a modern woman or was she one of those who had been overwhelmed in Pompeii in 79, and now was permitted to return at intervals to life? He addressed her in Greek, in Latin. She advised him to try German. It is well told, perhaps a little drawn-out. She made herself known at last as his old comrade, still living in the same street, if his eyes had not been given so utterly to casts of bas-relief, and all's well that ends well.

That story, we say, Dr. Freud comments upon psycho-analytically. His comments occupy half of the volume. Perhaps it is the most successful, certainly it is the most attractive, method he has yet hit upon for explaining what Psycho-analysis is.

### THE PSYCHOLOGY OF OUR LORD.

All religious phenomena are now explained by the application of the science of psychology, and our Lord is not allowed to escape. The most ambitious effort to regard *Jesus Christ in the Light of Psychology* has been made by Dr. G. Stanley Hall, Professor of Psychology, and President of Clark University. His book is now issued in this country by Messrs. Allen & Unwin (2 vols, 8vo, pp. xix, 733; 3os. net). But Dr. Hall's ambition overleaps itself. He does not explain Jesus Christ. If there are perplexities in the nature of our Lord, he removes none of them, but makes them more perplexing, and adds to them. We can read the Gospels with interest, with enjoyment even, we believe with moral and spiritual advantage. We have difficulty in merely reading Dr. Hall. For he uses words we never saw before—mythopHEME, erethic, ambivalent, dysphoria, thumic, hebamic, equipollence, agoraphobic, schizophrenic, and many more. And he manufactures sentences that are ungrammatical when intelligible, as 'We find many of the same uncertainties as to the precise way in which he reached the sense of sonship, that we have seen exist concerning how he attained Messianity.' Or sentences that are unintelligible when grammatical, as 'Here Jesus is made to seem persuaded to make an exception to the rule of helping Hebrews, first by a deft, repartee-like plea of a gentile mother who bested him by turning his semiparable on her side and against him.'

We have difficulty in reading him. But when we have striven to overcome that difficulty, we have before us the far greater difficulty of getting

any good out of what we read. We say at the end of the second volume, that if this is the best that can be done for us by psychology in the interpretation of the Lord Jesus Christ we may leave psychology alone.

And yet President Stanley Hall has worked at his subject. The first volume of his book is taken up mostly with a criticism of the Lives of Jesus. It is a tremendous list, but he appears to have read the whole of it. And the criticisms are nearly always just as well as acute. He prefers Keim's *Jesus of Nazara* to all other biographies (a judgment, by the way, with which Professor Moffatt would agree) and he gives good reasons for his preference. What he does not seem to have read sufficiently is the four gospels. He has not got the 'hang' of them. They are ill-constructed, confused, contradictory, and they are nothing more. The imperious spirit that makes them what they are to others has not been felt by him. He takes them to pieces and puts the pieces together again after his own mind, not without a sense of superiority. How much better it might have been done! How much better it would have been done by a Professor of Psychology!

Nor does the Christ of the Gospels escape handling. There were things he should not have done. Dr. Stanley Hall, in like circumstance, would not have done them. Thus, 'He dared to take the rash and perhaps ill-considered step of pardoning the sins of some he healed.' He had, of course, no power to pardon sins, being such an one as we are, and not without sin. For if it is probable that President Hall has not carefully enough studied the Gospels, it is quite certain that he has not reverently enough studied the person of Jesus Christ. His purpose is to explain that person psychologically. His failure is complete, and its completeness is due to the fact that he is so comfortable in His presence and so confident that he can explain Him.

And yet even Dr. Stanley Hall sees that Jesus had something which we have not. He calls Him Son of God in some sense which is never clear but is evidently intended to express uniqueness. And once in a curious passage he warns us against finding the *whole* of God in Jesus. He says: 'The great achievement wrought by Christianity of casting man's ideas of the divine into a specific, unipersonal, human form did, but should not, make us forget the greater God of all nature,

animate and inanimate. It is excessive anthropomorphization of religion that has caused its tragic age-long warfare with science. The substance of the Godhood that did not and could not all go over into Jesus the Christ is still worthy of adoration and service. This overplus was the Deity that Jesus Himself adored. Indeed, it is only the pathetic *Enge des Bewusstseins* on our part that makes us think that to be truly Christian we should know and serve Jesus only. It needs no very profound psycho-analysis to show that the most devout of all Jesus' disciples from the beginning to our day make him the chief but never the only divinity that they worship. The germs of all the old faiths still live in us all, and alas for Christianity if they were not there! We might as well try to extirpate the scores of rudimentary organs in our body as to eliminate these. We must not only revere the Most High of the Psalms and Prophets, but what large and true Christian heart does not warm to the pantheistic sentiment of the great poets and philosophers and feel the lure of the best that is in all the great ethnic Bibles? Otherwise why do or can we study comparative religions? Children in their plays and toys, and adults in the charms and ornaments they wear, are fetish-worshippers, and under stress of feeling we all become primitive animists. Thus there has never been a complete kenosis of any of the antique or transcended faiths and cults into Christianity. The æsthetic feelings still worship the blue vault above, the heavenly bodies, clouds, rain, lightning, wind, water, fire, trees, flowers, and animals. Each of these has at some time or place long been the very highest object of the religious instincts, and alas for us if these vestiges are rooted out from our souls! We have thought too meanly of Man-soul. It has many mansions, and it is enough if we keep the best of these sacred to the God of our Scriptures. Only in the cruder past did the new God evict, diabolize, or slay his predecessor. No man can be Christian in the sense too usually required with more than a safe working majority of his faculties.'

#### THE ANGAMI NAGAS.

The race between the archæologist and the missionary is being run. The archæologist must be there before the missionary has civilized the natives. There is no love in the breast of the

archæologist for the missionary. Mr. J. H. Hutton, C.I.E., M.A., hurrying to that wild borderland between India and Assam, where dwell *The Angami Nagas* (Macmillan; 8vo, pp. xv, 480, with illustrations; 40s. net), finds the missionary before him, busily obliterating those signs of savagery which are the archæologist's delight, and he is antagonistic at once. He says little. When he speaks it is cuttingly. 'Of the spirits revered by the Angami there are a number, both of persons and of kinds. Nor are their qualities by any means so malicious as they have been painted. The missionaries in their blindness teach the Angami convert to regard all *terhoma* as evil, and mission-taught Nagas are in the habit of translating the generic *terhoma* into English or Assamese as "Satan." All of these "satans," as they call them, are, however, very far from having those qualities which we traditionally associate with the Devil, and the qualities of some of them are definitely benevolent.'

It is clearly professional prejudice. Mr. Hutton himself, as he proceeds, gives up the attempt to show that the *terhoma* are benevolent, or other indeed than just devils. It is with the Angami Nagas as with others at their stage of civilization, their life is obsessed with the fear of evil spirits, and benevolence in God or devil is not much thought of. 'It is noticeable,' says Mr. Hutton, 'that houses visited by sickness are protected by rough masks cut out of bamboo bark to represent a face, holes being made for the features, a rude device seen among the Konyak tribes in the much more elaborate form of regular faces, painted and grotesque. It is perhaps a matter for speculation as to whether these faces were originally intended, like the gargoyles of Mediæval Europe, to frighten away evil spirits, or whether it was intended that the spirit of the mask should wrestle with the spirit of sickness, or whether the mask was first put up that the sickness might seize the mask instead of a human being. Ordinary panjis are put up over the door of the house together with the masks, and a fire is lighted in the centre of the doorway. These precautions are believed to prevent those who go in and out from taking infection from the sick man. Evil spirits and bacteria seem to be much the same thing. In any case they can be deterred from attacking the person by the device of carrying in the hand, or licking and sticking on to the forehead, a bit of wormwood

(*chena* or *pina*) leaf, which is apparently most obnoxious to the spirits of disease. Children are particularly susceptible to attack, and a woman travelling with an infant in arms protects it by carrying a reaping-hook held in front of her, to the haft of which a bit of wormwood also is often tied—as a sort of disinfectant, in fact.’

Whatever the book may do for or against true religion it is a real and valuable contribution to science. There are even illustrations of Biblical antiquities in it. You will find the Angami legend of the Tower of Babel on another page.

#### A HISTORY OF LABOUR.

Mr. Gilbert Stone, B.A., LL.B., sometime Secretary to the Coal Industry Commission, has written *A History of Labour* (Harrap; 8vo, pp. 416; 15s. net).

It is a large subject for a single writer and a single volume. But Mr. Stone is an experienced writer, and the volume is a large one and well filled. The ground covered is even greater than the title claims. History has to do with the past. But only the first half of the book is occupied with the past. The second half is given to an investigation of present conditions and future tendencies.

As we have said, Mr. Stone is a writer of experience and writes well. He makes no effort to be literary, still less does he attempt oratorical effect. His style is quiet, steady, effective. It is possible to read the book without emotion; it is impossible to read a page of it without understanding.

And as his style, so is his argument. He desires as sincerely as any man improvement in the conditions of labour. But when he is confronted with the alternative to that attainment of evolution or revolution, he has no hesitation in choosing evolution; he has no reluctance in urging evolution on workers and their employers alike, as the only method making for progress.

‘We look rather’—this is how he ends his history—‘we look rather to the general spread of education, true education that informs the mind and teaches it to reason, as the great hope of the future. Man long ages ago emerged as the grand selected animal to whom the power of thought and ordered analysis of causes and effects was given. Through the ages he has toiled along the road that Nature then opened to him. He will

find his final salvation when, discarding the methods of the brute, he at length directs his course of action according to his reason, and when that reason is cultivated to its highest and is equipped with knowledge. That is the grand movement that will most surely solve our present ills.’

#### THE HUMAN RACE.

Mr. Albert Churchward, M.D., M.R.C.P., M.R.C.S., F.G.S., who not long ago wrote a book on the ‘Signs and Symbols of Primordial Man,’ has now written a Supplement to that book, and called it *Origin and Evolution of the Human Race* (Allen & Unwin; 8vo, pp. xv, 511, with illustrations; 45s. net).

He has written this Supplement in order to answer the critics of the previous book (and he answers them energetically), and also in order to make clearer and more emphatic the position adopted in that book. What was the position? It was that ‘the Pigmy was the primary Homo, evolved from a Pithecanthropus Erectus, or Anthropoid Ape, in Africa over a million years ago.’

Here are three statements. First, the home of man as he emerged from the ape was Africa; next, the emergence took place over a million years ago; and lastly, the earliest man was a Pigmy. Now all these statements are controversial. Dr. Churchward is aware of it. Throughout the book he defends them all. And, as he passes on, Sir John Herschel, Professor Sollas, Professor Keith, and even Sir James Frazer, all come in for castigation. Dr. Churchward has read somewhere, ‘Spare the rod and spoil the child.’ He spares it not.

The original home was Africa. More exactly Dr. Churchward says: ‘It was in Africa the little Pigmy was first evolved from an Anthropoid Ape—in the Nile Valley and around the Lakes at the Head of the Nile (which I will, for the sake of brevity, style “Old Egypt”).’

On the date he has much to say. As he believes that even Pithecanthropus was a true man, he gives a long space to human history. ‘Over a million’ years is his first estimate. But immediately afterwards we find the heading: ‘Original or Primary Man—age 2,000,000 years.’ This higher age he afterwards adheres to.



Then as to the Pigmy. 'The Pigmy was the first Homo—the little red man of the Earth. From Africa these little men spread all over the world, North, East, South, and West, until not only Africa but Europe, Asia, North and South America, and Oceania were populated by them.' Later he gives the story of his 'evolution': 'The original Pigmy was "born" in Central Africa and spread throughout this world over a million years ago, and remnants of this first race are still found in the forests of Africa, in the forests of Bolivia, South America, in New Guinea, the New Hebrides, the mountains of China and the Philippine Islands (particularly the North Island of Luzan). With the Pigmy religion dawned, by the propitiation of Elementary Powers, propitiation of departed spirits and a belief in a Supreme Being. Theirs was the first articulate language; from the Pigmy, the human race has gradually developed in body and mind up to the present White Man, and the Christian doctrine, by evolution, from the various cults preceding it.'

It is all interesting, at times it is exciting. We never see quite clearly what are the proofs that the Pigmy was the first to escape from the brute, but the search itself is exciting. That the Pigmy has still some of the characteristics of the ape seems to be one fact in evidence, for Dr. Churchward quotes this from an article in the *Quarterly Review* for July 1901:

'These Pigmies easily fly into violent rages, very much after the style of apes and monkeys. They have a strong sense of humour and a great power of mimicry. Their mental abilities, though apparently so undeveloped in their natural lives, become considerable when brought out by kind treatment at the hands of Europeans, this producing a strange contrast with the apishness of their appearance and their actions. The pranks they play, half in malice and half in fun, on their full-grown neighbours, their remarkable power of concealing themselves rapidly in vegetation, reminds one over and over again of the descriptions of gnomes and elves in European legends. And, like the elves and gnomes of legends, the dwarf folk of Africa can be kindly to those whom they like, often performing some friendly little service unseen, or leaving some gift during the hours of darkness.'

The advocates of the drink trade in this country

lose no opportunity of asserting that prohibition in the United States of America is a failure. Their one trouble is to find a responsible American citizen who says so. Admiral Sims, for one, would have been so welcome. But what he said had to be hushed up. The surprise is the unanimity of the citizens of America. But we have to remember that it was a long battle. It goes back to Lincoln. In a book entitled *Lincoln and Prohibition* (Abingdon Press; \$2 net), Mr. Charles T. White, formerly Tax Commissioner of New York, has told fully the story of Lincoln's attitude and influence. We shall be satisfied with quoting one passage:

'President Lincoln's last utterance on temperance seems to have been to Chaplain Merwin on the early afternoon of the day he was assassinated.' 'As Merwin was leaving, the President said: "Merwin, with the help of the people, we have cleaned up a colossal job. Slavery is abolished. After reconstruction, the next great question will be the overthrow and abolition of the liquor traffic; and you know, Merwin, that my head and my heart and my hand and my purse will go into that work. Less than a quarter of a century ago I predicted that the time would come when there would be neither a slave nor a drunkard in the land. I have lived to see, thank God, one of those prophecies fulfilled. I hope to see the other realized.'"

Dr. and Mrs. S. Herbert have translated Hans Fehlinger's *Sexual Life of Primitive People* into English (Black; 6s. net). It is a competent and condensed account of marriage and other sexual customs as disclosed in missionary and archaeological books and articles. It has been admirably translated.

The scholarly book on *Mithraism and Christianity* of the Rev. L. Patterson, M.A., Vice-Principal of Chichester Theological College (Cambridge: at the University Press; 6s. net) will surely do something to arrest the tendency, so persistently pushed at present, to make Christianity an ill-shaken mixture of Neo-platonism and the mystery religions. Mr. Patterson has studied Mithraism in itself and in relation to the New Testament. His conclusions are altogether adverse to the idea of any serious influence of that religion on Christianity.

The Meadville Theological School was founded for the training of Ministers for the Unitarian.

Churches in the Western States of America. In June 1920, the seventy-fifth anniversary of the foundation was held. It was held with addresses, which were delivered by the Faculty and by others. Among the rest, by Professor J. B. Pratt of Williams College, who spoke on the History of Religions, and by Associate Professor G. R. Dodson of Washington University, who spoke on the Philosophy of Religion.

Professor Pratt defines religion: 'Religion is the attitude of individuals and societies toward the Power or Powers which they conceive as having ultimate control over their interests and destinies.' And then, having thus defined religion, he says that there are two wrong ways and one right way of studying religion. The first of the wrong ways he calls the Inspirational way. 'The Inspirational school is impatient of details, uses facts merely for illustration, is interested only in the "larger view," the "inner meaning," the "spiritual message," of the religion under study, and, having squeezed the juice quite easily from each of the great religions, throws the pulp aside and passes on with graceful stride to other sources of spiritual delight.' We recognize the method; but it is not much in favour now.

The second wrong way he calls the Factual way. The Factual school is at the antipodes of the Inspirational. 'It cares not for juice but only for pulp—and the drier the pulp the better. Its ideal is not that of spiritual delectation (which on the whole it rather scorns) but that of scholarly exactness and of objective truthfulness. Let values take care of themselves, it declares; what we want are the facts. And by the facts it usually means such things as the *minutiae* of some ancient cult or the superstition of some primitive tribe.'

Then the one right way 'is of course the attempt to retain what was best in both of the extreme methods and to avoid the limitations of each.' He calls this the Way of Scholarly Insight. Those who adopt this way 'insist that the facts of the world's religions must be gathered and studied with patient and scholarly care and exactness, but, though they regard all the facts as worthy of study, they do not regard them all as of equal value. And the most important of the facts, the most worthy of scholarly examination, they consider to be the fundamental meanings, the ultimate conceptions, the moral ideals and incentives, the emotional reinforcements, which the various great

religions have contributed to the spiritual life of their members.'

The volume has the title of *Theological Study To-day*. It is published at the University of Chicago Press (\$1.50 net), of which the representative in Great Britain is the Cambridge University Press.

So few are the sermon volumes now published that *The Christian World Pulpit* has the opportunity of its existence. And without doubt or denial it is meeting its opportunity. In the volume last issued—it is the 99th and contains the weekly numbers from January to June 1921 (7s. 6d. net)—every Church is represented, and every Church is represented, by able men. Every variety of orthodoxy is represented also—Canon Adderley at the one end, Archdeacon Charles at the other. Some of the celebrated sermons of the time are in the volume. Here is Bishop Gore's sermon on the Fall, Dr. Clifford's anniversary sermon on Making Disciples, Archbishop Söderblom's Conference Sermon on Unity, Dr. Sclater's London Missionary Society's Annual Sermon on the Providence of God. Dr. Sclater's text is Ps 23<sup>9</sup>, 'He leadeth me in the paths of righteousness for his name's sake.' He begins: 'Some time ago I happened to be at a funeral service which one of the most distinguished ministers of the Church from which I come was conducting. In the course of his prayer he began to quote this psalm, and this is what he said: "The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: He leadeth me beside the still waters. He restoreth my soul: He leadeth me in the paths that lead straight home for His name's sake."' Then he says that 'that translation is just about as accurate a rendering of the real meaning of the poet as any translation could be.'

Add to the sermons and the index of texts—Eph 3<sup>17-19</sup>, p. 244; Mt 28<sup>19</sup>, p. 61. For one sermon a text is quoted, but it has nothing to do with the sermon or the sermon with it. The sermon is by Mr. Richard Roberts. The text quoted is Eph 4<sup>13</sup>, 'Till we all come in the unity of the faith.' But the sermon is on Eph 4<sup>15</sup>, 'Speaking the truth in love.'

Mr. Edmond Holmes has faith in education. He says *Give Me the Young* (Constable; 6s. net)—

that he may educate them. If he can educate them in his own way, he is sure that the dawning of the day and the fleeing away of the shadows will not be far off. What is his way? It is, for short, the way of Professor Cizek. He says: 'One of the most successful of pioneers is Professor Cizek, the Viennese Art Master, the work of whose pupils—children of from six to fourteen years of age—has recently been exhibited in London and at other centres and has surprised and delighted all who have seen it. "How do you do it?" asked an interviewer, when she had looked at some hundreds of the productions of the professor's pupils; "each more delightful and original than the last." "But I don't do it," he answered. "I take the lid off, and other art masters clap it on. That is the only difference." "The only difference!" Yes, but this only difference is very nearly the whole difference between the right and the wrong method of education.'

A little earlier in the book he says this:

'Dr. Temple, Bishop of Manchester, and ex-Head Master of Repton, in a presidential address to the Teachers' Guild, told his audience that "a new-born child has practically no will," and that "the elementary stages of education consist in creating will, the faculty of attention, which is of the essence of will." This is a fair sample of the erroneous psychology—the outcome of profound ignorance of child nature, especially in its earlier stages—on which education of the repressive type is based. If Dr. Temple had ever studied the ways and works of an infant during the first year or two of its life, he would have realized that, far from having "no will," "the new-born child" is brimming over with will-power, and that its main purpose, in exercising its will, is to educate itself.'

His way is to let the child educate himself.

The Rev. William L. Stidger fills his church to overflowing every Sunday. There is *Standing Room Only*. And under that title he writes a book to show all other ministers how they may fill their churches (Doran; \$2 net). He fills his church himself. He sets about it unblushingly, openly, triumphantly. He advertises his church. For one thing he plants an illuminated cross on the highest pinnacle of his church, a cross that, like the sword in Paradise, turns every way, not to ward off, but to entice the worshipper to enter.

And when he puts up the cross he plasters a bill on the church board:

DO NOT BE STARTLED!  
AT THE LIGHT  
IN THE SKY  
SUNDAY!

IT IS NOT A COMET!  
IT IS NOT A SHOOTING STAR!  
IT IS NOT AN AIRPLANE!

IT IS THE FIRST REVOLVING CROSS  
EVER ERECTED ON A CHURCH  
IN THE WORLD!

IT IS  
ON CALVARY METHODIST CHURCH  
Corner of Judah and 19th

You are invited to the dedication of this cross by  
'The Church with First Revolving Cross'  
WM. L. STIDGER, Pastor.

A volume has been issued from the Epworth Press on *The Manner of the Master and Studies in His Teaching* (3s. net). The author, the Rev. Alfred H. Lowe, B.D., says of it: 'The present volume seeks to arrange the teaching of Jesus in definite and compact groups, so as to convey an impression of its character and scope. But only the leading topics are dealt with. The work is the result of many years' reading and study, and takes account of the modern method and attitude in relation to New Testament study.'

Thus the book has its definite place and purpose. It fills its place and fulfils its purpose. Two passages will be found quoted on another page.

The *Thirty-eighth Annual Report of the Dante Society* (Cambridge, Mass.) contains a paper by Mr. Paget Toynbee on 'Dante in English Art' (Ginn & Company). It is a fine thing in scholarship as well as in art. The great feature is a Chronological Record of Representations by English Artists, with notes. But there are four valuable indexes besides—an alphabetical index of artists with date of their first work, an index of subjects, an index of passages illustrated, and an

index of Exhibitions and Galleries, with the years in which Dante subjects were exhibited, and the names of the artists.

In support of the movement for the encouragement of the study of our own times, in school and out of it, two educational reformers, Mr. Morris Edmund Speare and Mr. Walter Blake Norris, have issued a handbook containing extracts from recent writers on *Vital Forces in Current Events* (Ginn; 5s. 6d. net). It is a book for the American pupil first. The atmosphere is American and the writers are mostly American. But the last lecture, on 'Understanding Other Nations,' has quotations from Mr. John Galsworthy on 'Diagnosis of the Englishman,' from Professor Gilbert Murray on 'Aristocracy in English Life,' and similar quotations from Maurice Barrès and Émile Boutroux on France, from William Kay Wallace on Italy, from Moissaye J. Olgin on Russia, and from J. O. P. Bland on the Far-Eastern Problem. Some of the passages are worth committing to memory word for word.

There are few things more puzzling than the genesis of style. Last month we noticed a book by Dr. Alexander Irvine and compared it with the work of Barrie. In style it is certainly not inferior to Barrie at his best. Where did Irvine pick it up? He was born and (un)educated in the ragged atmosphere of an Irish village. Or turn to Lafcadio Hearn. The step is a long one from Ulster to Japan. But the two writers are one in this that both have an entrancing gift of language, and in this also that no one can discover how they made themselves master of it. Is style the one unmerited gift of God? Is it the writer of idiomatic English who is truly born, not made?

Read the new volume of stories and essays by Lafcadio Hearn called *Karma* which Messrs. Harrap have published (5s. net). It is a most agreeable volume to have and handle. Read any of the stories or essays—that on the ghost—a ghost we all encounter every day, or that on the Boy who drew Cats, or that on Karma, the best of all.

A few years ago there were published almost simultaneously (as is the way with books) some four or five short histories of Israel—Ottley's, Wade's, Whitham's, occur to memory at once—

and of these, *The Biblical History of the Hebrews*, by Professor F. J. Foakes-Jackson, D.D., arrested attention by its scholarship and its style. The book has done well, but no better than it deserved. Now it appears in a fourth edition, with the notes revised and two new chapters added, bringing the history up to the New Testament times (Cambridge: Heffer; 10s. net).

Let no one say that present-day preaching is ancient and individual. The twenty-first Hartley Lecture, delivered by the Rev. H. J. Taylor before the Primitive Methodist Church in Conference, was modern and social. It was even secular, if the distinction is insisted on. Mr. Taylor was not troubled about that. What troubles him is the state of modern society. That deplorable state is due, he believes, to the want of freedom (or its abuse). And he boldly took for the subject of his lecture *The Challenge of Freedom* (Holborn Publishing House; 5s. net).

He shirked nothing. Liberty in politics is as dear to him as liberty in Christ. They are in truth inseparable. And he faced the problem of conscription as courageously as any other.

In *Labrador Days* (Hodder & Stoughton; 6s. net) Dr. W. T. Grenfell has sent out, in good time for the long winter evenings, a book of short stories. They have the merit of being true, though doubtless they lose nothing in the telling. They have further the charm of the unfamiliar. Those hardy and hard-up Labrador fishermen have not yet been exploited by the fiction furnisher. And with all these advantages there is this advantage also, that every story makes for God and good.

Messrs. Hodder & Stoughton have now published the lectures which Professor B. W. Bacon of Yale delivered at Manchester College, Oxford, last winter. The title is *Jesus and Paul* (10s. 6d. net).

Dr. Bacon holds that the Christian era should begin with the 25th of December, 165 B.C. For on that day the worship of Jehovah was restored in the temple at Jerusalem. The heroic sons of Mattathias, who had won back both religious freedom and national independence, founded a native dynasty of priest kings, and with the beginning of the new epoch religion too advanced with rapid strides.

Jesus fell into the pace. He invented no new

religion; He simply gave impetus to the development of the religion that He inherited. During His own lifetime He made progress. Then Paul took up the succession. It is quite a mistake to talk of 'Back to Christ.' To go back to Christ is to go from an advanced stage of religious progress to a less advanced. Paul simply made universal what hitherto had been national. He made it universal by making it personal. His most characteristic utterance is 'who loved me, and gave himself for me.' Individualization is universalization.

Professor Bacon rejects all the theories about the origin of Christianity which have sprung up like mushrooms in our time. Will his own theory outlive them? It is suspiciously like the notion that Jesus is one and Christ another, to which the Hibbert trustees generously gave rope enough wherewith to hang itself some years ago. But he has his peculiarity. With the mystery religions he will have nothing to do—or next to nothing. Paul studied Isaiah. If his Christ was not Jesus, it was the Suffering Servant of Isaiah, certainly no Mithraic monster. But—'the Christ whom Paul preaches is great only as the agent of God, and Paul asks no more for himself than to be accepted as the dedicated agent of this agent.' And that is the Paul who said, 'To me to live is Christ.'

One thing Professor Bacon sees and makes visible to others: the gospel of Jesus and the gospel of Paul is a gospel of reconciliation.

The Essex Hall Lecture for 1921 was delivered by L. P. Jacks, M.A., D.D., LL.D., Principal of Manchester College, Oxford. Its title as published is *The Lost Radiance of the Christian Religion* (Lindsey Press; 1s. 3d. net). The title is in touch with the times, and the lecture will be read with enjoyment. Dr. Jacks has a fine gift of expression. And his idea is true. It is both Pauline and Petrine. But it is not all the truth. There is a depth as well as a height. There is tribulation as well as triumph.

The Rev. James Sibree, D.D., F.R.G.S., is an authority on Madagascar. He well may be. For he has spent fifty-one years on the island, and his eyes have been open all the time. *Things Seen in Madagascar* by him is just what we go to him for. He describes them sympathetically, and he illustrates what he describes. It is an interesting place.

There are interesting people in it, and yet more interesting animals. By boys and girls of inquiring minds the book will be devoured. It is published by the Livingstone Press of the L.M.S. (2s. 6d. net).

The third volume of the Westminster Version of the Sacred Scriptures has been published. It contains *St. Paul's Epistles to the Churches* (Longmans; 8s. 6d. net).

The Notes are short, and mostly meant to account for the translation. The translation is the thing. It is done from the Vulgate, of course, but with constant and competent reference to the Greek text. And the most modern as well as the most Protestant translations are consulted. Thus the translators of the second chapter of the Epistle to the Romans follow Dr. Moffatt (or at any rate agree with him) in placing Ro 2<sup>16</sup> before 2<sup>14, 15</sup>. Here is the translation of the whole paragraph (Ro 2<sup>12-15</sup>):

'Such then as have sinned not being under the Law, will perish without reference to the Law; and such as have sinned under the Law, will be punished with reference to the Law. For it is not the hearers of the Law that are just in God's sight, but it is the doers of the Law that will be justified, in the day on which, as my gospel teacheth, God will judge the secrets of men through Christ Jesus. For when the gentiles, who by nature have not the Law, fulfil the requirements of the Law, these, though they have not the Law, are a law unto themselves, showing as they do the demands of the Law to be written in their hearts; and an approving conscience beareth them out, amid the debate of thoughts that accuse or defend.'

It is a strange providence that led the editors of three totally distinct series of commentaries to give them the name of Westminster. The distinction is by Church organization—Dr. Garvie's is Free Church, Dr. Lock's is Anglican, this Roman. The editors of this series are the Rev. Cuthbert Lattey, S.J., and the Rev. Joseph Keating, S.J.

Messrs. Luzac have published the first volume of 'The Eothen Series.' 'The object of this series is to publish original texts and translations, transliterations and translations of texts hitherto unpublished in English, and essays on the history, civilisation, religion, etc., of Western Asia in the earliest times.' This first volume is on *The Early*

*Dynasties of Sumer and Akkad.* The author, Mr. C. J. Gadd, B.A., Assistant in the Department of Egyptian and Assyrian Antiquities in the British Museum, has made the little book indispensable to the student of Assyriology—just what it was his duty to do.

The *Service Book and Ordinal of the Presbyterian Church of South Africa* is published in Glasgow by Messrs. Maclehose, Jackson & Co. (6s. net). The work of the Rev. E. Macmillan, M.A., of Pretoria, it is issued by authority of the Church. And it is not easy to say which deserves the greater praise, the man who compiled the book or the Church which accepted and issued it. Certainly it should not be overlooked by any young minister. It is not at all likely to be overlooked by those who are interested in liturgies.

In the eighty-fifth year of his age Dr. Lyman Abbott has published a book with the title of *What Christianity Means to Me* (Macmillan; \$1.75), and it has none of the marks by which we know that old age comes not alone. It has neither flippancy nor fatuity, neither the pretence of youthful vigour nor the inconsequence of a worn-out brain. It is simply the work of a man of sound mind enriched by manifold experience. And that experience is Christian experience. His belief (he will not allow us to say creed) may not be wholly ours, but it is the belief of a follower of Christ who has been repenting all through his life and been bringing forth fruits worthy of repentance. Let us hear his own confession. Near the end he condenses his message into a few sentences:—

‘Christianity means to me:

‘A new spirit of love, service, and sacrifice in humanity.

‘A new and ever developing life in art, literature, music, philosophy, government, industry, worship.

‘A relief from the heavy burden of remorse for past errors, blunders, and sins.

‘An ever growing aspiration for the future and an ever increasing power toward achievement.

‘Faith in ourselves and in our fellow men; in our infinite possibilities because in our infinite inheritance.

‘Faith in the great enterprise in which God’s loyal children are engaged, that of making a new world out of this old world, a faith which failure does not discourage nor death destroy.

‘Faith in a Leader who both sets us our task and shares it with us; the longer we follow him and work with him, the more worthy to be loved, trusted, and followed does he seem to us to be.

‘Faith in a companionable God whom we cannot understand, still less define, but with whom we can be acquainted, as a little child is acquainted with his mysterious mother.

‘Faith in our present possession of a deathless life of the spirit, which we share with the Father of our spirits and our divinely appreciated leader.’

One merit which the books of Professor J. Arthur Thomson possess is that they raise questions. His new book, *The Control of Life* (Melrose; 7s. 6d. net), raises questions nearly on every page. In this respect, at any rate, his books are to be called great. For it is the great books of the world that raise most questions. The greatest book of all raises most of all.

And why do his books raise questions? Because they are in touch with the Universe and with life on earth. The Universe is for ever teaching us to say Why? Life is for ever teaching. Professor Thomson writes most interestingly of the things in the Universe and in our daily life, but rarely to answer the questions already raised, nearly always to raise more. He will have no dogmatics. His own dogma—‘Science is for Life, not Life for Science’—is the obliteration of all dogmatic limits to thought, as to investigation. He believes, as all men of science if not all scientists believe, that the Universe and our life will stand investigation. There is purpose and the progress of purpose. Infinite detail is dangerous to belief, but he can occupy himself with the most minute, complex, perplexing details of life on the earth and keep his head above the waters of unbelief.

One of the questions raised is that of the transmission of acquired characters. See ‘Entre Nous’ for a quotation.

The articles and reviews in the *Times Literary Supplement* are unsigned. But now and then their authorship is revealed. With what result? To weaken their authority? To lessen their interest? Not, surely, when the author is discovered to be Mr. A. Clutton-Brock. For Mr. Clutton-Brock has taken hold of the imagination of his countrymen—the literary and theological among his countrymen—as few of his fellow-writers have

done. He has published another volume of his contributions to the Supplement—*More Essays on Books* (Methuen; 6s. net).

Here is the sympathetic essay on Walt Whitman, the salutary essay on George Herbert, the two surprise essays on George Meredith. Here also is the notice of Wells's *God the Invisible King* (more serious than the subject demanded), and the delightfully easy and instructive review of recent Light and Humorous Verse. And here is much more, all worth reading again and retaining.

Mr. Henry J. Cadbury, Lecturer on the New Testament in Andover Theological Seminary, has now completed and published the second part of his book on *The Style and Literary Method of Luke*. The first part discussed the Diction of Luke and Acts. The second part discusses *The Treatment of Sources in the Gospel* (Humphrey Milford; 7s. 6d. net).

In one section Mr. Cadbury considers whether certain changes made by Luke on Mark may be due to religious motives. There he notes a fact, often overlooked, that Luke's references to crowds are less frequent than Mark's. He thinks that may be due to reverence for Jesus. He would not like to think that the crowds inconsiderately caused Him inconvenience. He does not notice, however, that *sympathetic* references to multitudes are quite a feature of Luke's Gospel. To what is that due?

Professor Samuel A. B. Mercer, D.D., has himself written the volume on *The Life and Growth of Israel* for his Biblical and Oriental series (Milwaukee: Morehouse Publishing Co.; \$1 net).

It is no conventional Old Testament History. The titles of the chapters are: '(1) The Rock whence they were Hewn, (2) The Infancy of Israel, (3) The Childhood of Israel, (4) Israel's Youth, (5) Israel's Coming of Age, (6) Israel's Maturity, (7) Israel's Ripened Maturity, (8) Israel's Residuary Gifts.'

Here is evolution in most agreeable and instructive application. If the book is for teachers, it is surprisingly readable.

To their popular series entitled 'Every Christian's Library,' Messrs. Pickering & Inglis have added a volume on *The Tabernacle's Typical Teaching*, by Algernon J. Pollock (2s. 6d. net).

Mr. Henry Pickering, editor of *The Witness* and author of many volumes of evangelical devotion, has collected 'a series of brief records of Brethren Beloved.' The title is *Chief Men among the Brethren* (Pickering & Inglis; 3s. 6d. net). There are sixty-four names, and there is a portrait and biographical sketch of every one of them.

Stories of birds and beasts are unsurpassable in the eyes of the little ones, if they are well told and well illustrated. The Religious Tract Society makes a specialty of them. And Captain Oliver G. Pike's *Birdland Stories* (6s. net) are a specialty among specialties. The illustrations are his own. They too are very charming.

Messrs. Scribner have begun the issue of a new series of handbooks for the use of teachers of religion. The title is 'Life and Religion Series.' The first volume has been written by Professor F. K. Sanders, Ph.D., D.D., of Yale. It is surely the most difficult volume that the series will contain. For it covers the whole subject of *Old Testament Prophecy* (\$1.25). It may be the most successful. Professor Sanders has this gift by nature, and he has perfected it by long and arduous discipline. The short chapter of bibliography is itself a masterpiece.

Another effort has been made to write *Prayers for Day and Sunday Schools and Children's Services* (S.P.C.K.; 9d.). Oh, how difficult it is! But try this.

If the Bible is the religion of Protestantism, the Quakers are not Protestants. Their attitude is always 'sympathetic, but always critical. Mr. Edward Grubb, M.A., is an excellent example. There is no bibliolatry in his book on *The Bible: Its Nature and Inspiration* (Swarthmore Press; 2s. 6d. net), but there is insight and enlightenment.

*Christ and Cæsar* is the title of a long, earnest, able argument on behalf of conscience and against conscription. There are two authors, Nathaniel Micklem, M.A., Professor of Old Testament Literature and Theology at the Selly Oak Colleges, Birmingham, and Herbert Morgan, M.A., Director of Extra-Mural Studies, University College of Wales, Aberystwyth (Swarthmore Press; 6s. 6d. net).

The difficulty of difficulties is reached at the very end. 'How is it possible in practice to discriminate between what may be called the "redemptive restraint" of the police and the violence of war? Incidents like the late struggle in Sidney Street may at any time arise. It may seem the best thing that a group of lawless criminals should be arrested; the police come to arrest them; they resist, barricade themselves in a house and threaten all comers with fire-arms. What is there for it but that the house be stormed? What is to be the attitude here of a man who says he can justify police action, but not war?

'This seems to us the hardest problem which we have to meet, and we are anxious not to shirk the difficulty even though our solution is not wholly satisfactory. We have argued that evil can only be overcome with good, hate with love, and that persons are to be treated not in the mass but as brothers and individuals; we believe that under

certain circumstances coercion may be used upon persons with a view to their redemption from the evil will. But how are these principles to be applied in these hard cases? It might perhaps be said that these situations only arise because in the past the Christian way has not been taken, and therefore there comes a point when the Christian must leave to others the clearing up of a situation for which he is in no way responsible. This might be fair; and yet it would be tantamount to the admission that the way of Christ is not adequate for every human situation. It may be fairly urged that there is no need to storm the house in Sidney Street; let the ruffians be isolated, and let them be fed; let the maximum of moral pressure be used upon them, and let there be left no possibility of doubt but that forgiveness and restoration await their willingness to take once more their proper and due place in society. This seems to us the Christian way.'

## The Relay Race.

BY PROFESSOR WILFRID J. MOULTON, B.D., DIDSBURY COLLEGE, MANCHESTER.

THE opening verses of Heb. 12 carry forward the stirring appeal of the great chapter on the heroes of faith. The men and women whose names are written there risked and dared everything because they believed in the certainty of God's rule, and lived and died to bring in His Kingdom. Now the writer, turning to his readers and bidding them to be worthy of their glorious past, suddenly brings in a new figure. They are all running in a race: a race that calls for the expenditure of every ounce of strength and skill and perseverance, and which means the stripping off of all superfluous weight. What sort of a race is it? Exposition in general treats it as being such a race as Paul refers to in 1 Co 9<sup>24f.</sup>, the foot-race, where many run but there is only one winner. Yet this explanation does not do justice to the present passage. This is a race in which it is to be noted—(a) That no one has yet received the prize, cf. 11<sup>39, 40</sup>. It seems that the prize distribution will not take place till the last man is home. (b) The crowd of those who have already run is continually growing. Some writers seem to obscure this because they are so

anxious to point out the obvious truth that 'witness' does not mean, as in English, 'spectator,' as well as one who has borne his witness. The ambiguity of the English word has led some of the unlearned to find spectators in the witnesses. But possibly also it has led some of the learned to miss the fact that the spectators are really there, not in the word 'witnesses,' but in the word 'cloud.' The cloud is the dense crowd of those whose part in the race is over but who are waiting for the finish before they can receive their reward.

If, now, we ask whether we know any race that fulfils these conditions, any one who has been to a modern athletic meeting can supply the answer. It is, of course, the Relay Race. One man sets out carrying the flag and runs till he gives it into the hands of the next man of his side in front of him, and so on. As the race goes on there is an increasing crowd of those who have run already cheering on the later runners. No matter how brilliantly the earlier runners have done, they cannot win till the last man of their side is in.

Is it an anachronism to see such a race in