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May I, in conclusion, attempt to sum up some of the points touched in what has gone before :

1. Is a creed necessary to the *esse* of the Church?

2. Is it necessary to the *bene esse*? Or is it only desirable to have some standard vaguely defined and not formulated in a creed?

3. Is it necessary or desirable for the sake of continuity with the past and to preserve continuity in the future? Are there not some communions which would be afraid of the licence of an unformulated Faith, and, for their sakes, would not a creed be a practical necessity? It would have to be a new creed, for there are many Christian people who respect the Nicene creed as of great historical interest, but who would not be willing to bind themselves by what they regard as its outworn metaphysics. They want a creed which the cultivated man can accept with head erect and

without any equivocation in his heart, as Dr. Sanday once put it. It would have to be a new creed, and the very idea of a new creed supposes no finality in any creed.

4. Since the real continuity is that of a spirit of life, not of a system of doctrine, is it not desirable that a statement of the religious convictions which we all hold in common should be expressed in words? The difference between this and the more usual forms of creed would be, among other things, that this would perhaps more naturally take the form of a hymn or a prayer. Edwin Hatch seems to have been feeling after some such form when, in the pulpit of Westminster Abbey nearly forty years ago, he declared his creed to be the acceptance of the Apostolic Benediction: 'The Grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Spirit be with you all.'

## Literature.

### HUMAN MARRIAGE.

THE first edition of *The History of Human Marriage*, by Edward Westermarck, was published in one volume. The fifth edition is in three volumes (Macmillan; 84s. net). And they are substantial volumes, having in all 1795 octavo pages. That, and the fact that five editions of such a book have been called for, is what the hesitating and the incredulous need to prove the importance of the comparative study of Religion.

This is a comparative study of Religion. There is much superstition, magic, wizardry in it; there is much social custom and convention; there is cruelty as well as kindness; there is lust as well as love: but it is all religion or on the way to it; and most of even the horrid habits which the book has to tell us of are due to a perverted or immature conception of God and the duty which God requires of man.

Some of the chapters are undoubtedly difficult reading. Professor Westermarck has no sentimental respect for our sensibilities. His work is scientific, and science has to do with facts not feelings. But even at the blackest we can see that God has nowhere left Himself without

witness. Some ray of consideration strikes in to dispel a little of the dark. Some kindly custom relieves the victim of the extremity of cruel usage. Some way of escape is winked at that the degradation may not be altogether inhuman. And Dr. Westermarck's investigations, so rigidly scientific as they are, have had the effect of at least making improbable some of the ugliest of the customs, such as that which is called the *jus primæ noctis*. He seems almost reluctant to let it go, but the evidence for its existence is worthless.

One thing is puzzling. Where did Professor Westermarck obtain his knowledge of the English language? He was and is Professor of Philosophy at the Academy of Abo in Finland. We know that he has spent time in London. We know that he is or was Martin White Professor of Sociology in the University there. But that does not explain it. For his knowledge of the English tongue far surpasses that of the home-born Englishman, even when the Englishman has been well educated, even when he has been specially trained to write well. In his command of our language he recalls Max Müller. We do not at the moment think of any one else who can be named in comparison. The only difference between Max Müller

and him is that the former was often rhetorical and unreliable, the latter is always simple, straightforward, and scientific. Let one short paragraph illustrate.

'Among the Greeks and Romans in early days, as among the Hindus, marriage evidently was a union of great stability, although in later times, contrary to what was the case among the Aryans of India, it became extremely easy and frequent. Among the Greeks of the Homeric age divorce seems to have been almost unknown; but afterwards it became an everyday event in Greece. According to Attic law the husband could repudiate his wife whenever he liked and without stating any motives. It is possible that the repudiation generally took place before witnesses, but this does not seem to have been a legal necessity. The husband, however, was compelled to send his divorced wife back to her father's house with her dowry, and there is no evidence that he could claim the dowry even though the woman had been guilty of adultery or was repudiated for some other fault on her part. If the wife had been convicted of adultery it was necessary for the husband to divorce her, condonation of the offence being visited by *atimia*, or infamy. To repudiate a barren wife was also a sort of duty, both on religious and patriotic grounds, since one of the principal reasons for marriage was to assure the continuation of the family and the perpetuation of the State. The dissolution of marriage could, further, take place by mutual consent, probably without any formalities, except perhaps that, according to usage, the parties made a declaration to the Archon about their divorce. The wife could demand a divorce by appealing to the Archon and stating the motives for her demand. When a marriage was dissolved, the children remained with the father, even though the divorce had been effected by the wife on account of the misconduct of her husband.'

#### SCHWEITZER.

Albert Schweitzer is a remarkable man. He made a sensation by his book *Von Reimarus zu Wrede*—in this country almost a revolution when it was translated under the title of *The Quest of the Historical Jesus*. Since then he has written an equally radical volume on St. Paul, and a searching study of the Messianic Idea in the

Gospels. He deserves the title of Doctor of Divinity.

But he is also a Doctor of Music. His organ concerts in Paris and elsewhere were events in the musical world. He is recognized as the best interpreter of Bach, of whom he wrote the authoritative estimate in two great volumes.

Finally, he is a doctor of medicine. Becoming deeply impressed with the sufferings of the African natives and their need of doctors, he studied medicine and took his degree. In 1913 he sailed for Equatorial Africa, along with his wife, who had qualified as a nurse. He tells the story of his experiences and discoveries in a book which is called *On the Edge of the Primeval Forest* (A. & C. Black; 6s. net).

He is a remarkable man, and this is a remarkable book. The translation, made by Ch. Th. Campion, is so excellent that not for a moment are you conscious of reading a translation. Every sentence tells. It is manifest that this many-gifted man has the gift of vision, outward and inward. He did not go to the Congo as a missionary of the gospel. Only once do we read that he preached, and then it was an exposition of the Sermon on the Mount. He is a doctor. And as a doctor he gave himself wholly and wholeheartedly to the cure of those diseases which African flesh seems so disastrously heir to. He is both physician and surgeon.

Take him as a physician. One of the commonest diseases is strangulated hernia. He says: 'How can I describe my feelings when a poor fellow is brought me in this condition? I am the only person within hundreds of miles who can help him. Because I am here and am supplied by my friends with the necessary means, he can be saved, like those who came before him in the same condition and those who will come after him, while otherwise he would have fallen a victim to the torture. This does not mean merely that I can save his life. We must all die. But that I can save him from days of torture, that is what I feel as my great and ever new privilege. Pain is a more terrible lord of mankind than even death himself.'

As a surgeon: 'Hitherto all my operations have been successful, and that raises the confidence of the natives to a pitch that almost terrifies me. What impresses them most of all is the anaesthetics, and they talk a great deal about them. The girls

in our school exchange letters with those in a Sunday school at home, and in one of them there was the following piece of news: "Since the Doctor came here we have seen the most wonderful things happen. First of all he kills the sick people; then he cures them, and after that he wakes them up again." For anæsthesia seems to the native the same thing as being dead, and similarly if one of them wants to make me understand that he has had an apoplectic fit, he says: "I was dead."

He has considered most of the problems which face the missionary and the trader—forced labour, polygamy, and what not. But the problem of problems is alcohol. Again and again he returns to it. There are more references to it in the Index than to any other subject. And it is all the doing of the white man. Alcohol and the slave trade have been the cause of incredible cruelty and have depopulated vast areas of the country. In the Ogowe lowlands 'we have at present merely the remains of eight once powerful tribes, so terribly has the population been thinned by three hundred years of alcohol and the slave trade.'

#### THE BANTU.

Mr. Dugald Campbell has lived for nine-and-twenty years among the far-travelled tribes called Bantu, and the time has come for him to write down what he has learned about them. He calls his book *In the Heart of Bantuland* (Seeley; 21s. net). He has learned much, some of it new and surprising. His book is a contribution to the science of Anthropology, which every student of that science will have to take knowledge of.

His very first sentence is a surprise. The phrase 'going West' he tells us is African. It is said of the Bantu negro when he dies that he has gone West. For 'the West has always been associated among the Bantu tribes with darkness and death, misery and misfortune. The West was the home of the slavers whose coming with firearms and rum brought devastation and sorrow to countless peoples, and "to go West" to tens of thousands of Africans meant literally to go to sure and certain death; the red road from the interior to the West Coast it was, alas! only too truly. In these parts of Africa where I have lived for the past twenty-nine years of my life, the West Coast is known as *Mbonshi* or "dead man's land." The root word signifies "Hell," and is so translated in many

missionary publications.' But our men did not mean all that by the phrase. We thank God that they did not.

Mr. Campbell recalls the days of slavery with their horrors. There are cruel customs among the Bantu still, but none so cruel as those. He has a short chapter on their Religion. Bantu religion is not so degrading as that of some African tribes. There is a sense of justice even in God's ways with men. 'They have a little song they sing about God, the lizard, and the frog. The lizard plays on the dulcimer and sings:

"I shall sing a song of praise to God.

*Strike the chords of the piano.*

God who gives us all good things.

*Strike the chords of the piano.*

Wives, and wealth, and wisdom.

*Strike the chords of the piano."*

'The frog speaks. "Quiet," says the frog. "God doesn't hear the singing of an animal with a tail like you. Go and dock your tail." God thereupon descends with a rush on the wings of the wind and enquires: "Who was that I heard singing that pretty song?" "Croak! Croak! Croak! It was I," says the frog. "No," says God, "that was not the voice I heard singing." Then the lizard replies: "It was I." "Play and sing the words over again," says God. The lizard plays and sings as before:

"I shall sing a song of praise to God.

*Strike the chords of the piano,"* etc.

"Ah, yes," said God, "that was the music and the song I heard," and God gave the lizard all the beautiful colours of life, and left the frog with nothing but his ugly bloated face and his hoarse, rasping, croaky voice.'

The Bantu have even an idea of evolution. But it is an inverted idea. 'Monkeys,' they say, 'were once human beings like us, but to escape work they fled into the forest and grew tails.'

#### UNITY.

One of the questions of keenest discussion is the question of Progress. We owe that to the infallible instinct of the Dean of St. Paul's. Dr. Inge may speak rightly or wrongly, acceptably or intolerably; he always speaks to make men listen.

Now, whatever Dr. Inge may say, there is one

respect in which we have made progress and are making it. We are moving in the direction of Unity. We are moving in the direction of Unity in all things. The sciences are beginning to recognize an element and an interest common to all of them. Philosophy and science are finding themselves travelling the same road to the same end, though they have come into it from different side-paths—in which some philosophies and some sciences are walking still. Science and philosophy have truly and openly discovered that their end is the end aimed at by religion and theology, and they are finding gaps in the wall which hitherto has separated their parallel ways. Science, Philosophy, Religion—all are discovering God, one God, and in that discovery a Universe that is a Unity in Him.

That (in however crude synopsis) is the meaning of the able and enterprising volume which has been published under the title of *The Unity of the Spirit* (Christophers). The author is G. F. Barbour, D.Phil.

The book is itself an evidence of the progress we are making towards unity. For it is a philosopher's book, and yet it is a book of most valuable instruction in theology. Take the discussion of vicarious suffering, and these two invaluable paragraphs on it:

'When such a fundamental division breaks the peace of a home, by estranging husband from wife or parent from child, we know that it can only be overcome by the power of a love which is willing to face suffering and assume penalties which in strict justice would fall on other shoulders. But such vicarious suffering comes to be more than mere suffering: it becomes the sacrifice that reconciles and redeems. It was from the midst of one of the most poignant personal tragedies recorded in ancient literature—the tragedy of a home desecrated and betrayed, but finally renewed by a patient forgiveness which refused to despair—that the prophet Hosea rose to the great intuition that at the very heart of things there was a love more patient, a hope more unconquerable, a forgiveness more unwearied than any that the human spirit could exert; and so he was enabled to sing the very lyric of reunion, based on his own experience in his own home, but infinitely heightened, and with a far wider span and range: "I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment,

and in loving-kindness, and in mercies. I will even betroth thee unto me in faithfulness: and thou shalt know the Lord."

'What is true of the broken sanctity of a personal bond such as marriage holds no less of all the deepest divisions that come between men in other spheres. It is false to say that the crooked cannot be made straight; but, as a limb once broken and wrongly set may need to be broken again before a cure is possible, so the distortions of the spiritual life can only be straightened at the cost of fresh pain; and this must often be the pain of another. The broken unity in the natural order cannot be made good save by the sacrificial breaking, in the spiritual order, of some other body or spirit. But this is above all the discovery and the message of Christianity.'

#### LITURGICAL PRAYER.

An Introduction to the Roman Breviary, written by the Right Rev. Fernand Cabrol, O.S.B., Abbot of Farnborough, was published in 1900 and is in its fifteenth thousand in French. It has been translated into Spanish and German, and now by a Benedictine of Stanbrook into English. The title is *Liturgical Prayer: Its History and Spirit* (Burns, Oates & Washbourne; 12s. 6d. net).

Dom Cabrol believes in the Roman Liturgy, its excellence and its precedence. 'We confess,' he says, 'to having been painfully surprised at finding in *Notes sur l'Angleterre*, by Taine, a eulogy of the *Book of Common Prayer* which leads one to suspect that the writer in question, exceptionally broad-minded as he is and usually so well-informed, did not know that its prayers are taken from the Catholic Liturgy, nor that the book whose beauty he admired merely presents that Liturgy in an impoverished or even mutilated form; so much is admitted by certain of the Anglican clergy themselves, for many lay aside their official book and adopt the Catholic Liturgy.'

Anglicans will not be worried with such a statement. It will be good reason to them for studying this book. It is, as the author calls it, a kind of liturgical anthology, so many are the extracts from devotional and liturgical writers that are found in it. But its great purpose is to show how the Roman Breviary came into use and then was modified to meet every new need until at last it reached its stereotyped form. 'It is the law of

uninterrupted progress and transformation which the study of primitive Liturgy brings out so clearly. Such a process of evolution ought not to surprise us; we find it here as elsewhere, and it seems to be a universal law of life. The reason for each of these changes may be found in the natural development of Christian society, whose needs and aspirations are ever changing.'

The student of liturgies is not likely to neglect this book. There is much in it also that is profitable for private devotion.

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### TROPICAL AFRICA.

*Wild Bush Tribes of Tropical Africa: 'An Account of Adventure and Travel amongst Pagan People in Tropical Africa, with a Description of their Manners of Life, Customs, Heathenish Rites and Ceremonies, Secret Societies, Sport and Warfare, collected during a Sojourn of Twelve Years.'* That is the title in full of Mr. G. Cyril Claridge's book (Seeley; 21s. net). It is not too glorious a title. The book fulfils it to the letter, and adds forty-one illustrations and a map.

The style is easy and effective. The author knows what he is writing about and knows that he knows. Once or twice he is at variance with others who have lived where he has lived. Thus he says: 'The women themselves are responsible for the practice of polygamy. They are driven by fetish delusions, after childbirth, to isolate themselves from their husbands for three years, or even five, during which time neither husband nor wife can pass the gulf which a stupid habit has thrust between them. To bridge the period of separation the negro multiplies his wives.'

Dr. Albert Schweitzer also discusses polygamy. He does not blame the women and he does not condemn polygamy. This is what he says: 'Where the population lives in bamboo huts, and society is not so organised that a woman can earn her own living, there is no room for the unmarried woman, and if all women are to be married, polygamy is a necessary condition. Moreover, there are in the forest neither cows nor nanny goats, so that a mother must suckle her child for a long time if it is to be reared. Polygamy safeguards the claims of the child, for after its birth the woman has the right, and the duty, of living only for her child; she is now no longer a wife, but only a mother, and she often spends the

greater part of this time with her parents. At the end of three years comes the weaning, which is marked by a festival, and then she returns to her husband's hut to be a wife once more. But this living for her child is not to be thought of unless the man has another wife, or other wives, to make a home for him and look after his banana plots.'

Mr. Claridge has intense pity for the Congo woman. 'The life of the average Congo woman vacillates, pendulum-like, between farms and babies, which form the two principal interests of her existence. From sunrise to sunset she plants, hoes, waters, and harvests, often weighted with a baby on her back, and brass rings on her legs. As she comes from the valley she saves time by cracking the pumpkin seeds between her teeth for the evening repast, putting the kernels into a basket poised on her head as she goes along. On her back may be a child feeding from a breast either passed under the armpit or over the shoulder. At night she pounds the meal and cooks it. Her nights are but the prelude to a dawn of the same routine. She finds the food to feed the family and the money to pay the tax. The clink of her anklets is the ring of a servitude worse than slavery. She is often a withered, shrivelled, bent old hag before she has passed the prime of life. She is frequently seen carrying a load which some of us would shrink from putting across the back of a donkey. Though a whole batch of men, including her husband, may pass her on the way to the same town, with nothing heavier than a walking-stick, not one of them will deign to give her a helping hand. The wheel of destiny grinds her from puberty to burial. Then her daughters repeat the tragedy.'

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In America religious education is a business proposition. It has to be organized as a great commercial combine is organized. The whole theory and much of the practice is to be learned from *Organization and Administration of Religious Education* (Abingdon Press; \$1.50 net). The author is John Elbert Stout, Professor of Administration in Religious Education, Northwestern University.

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Can religion be taught by acting? That is the question that is answered in *Pageantry and Dramatics in Religious Education* by William V.

Meredith (Abingdon Press; \$1.25 net). It is answered in the affirmative, and that emphatically, and not emphatically only but demonstrably. For there are pictures of how it is done as well as instructions in how to do it.

Another book, issued by the same Press, recommends the acting of plays specially prepared for the purpose, and presents us with the plays. The title is *Shorter Bible Plays*, the author Rita Benton (\$1.25 net). The illustrations are expressive.

The first number is issued of an *Anglo-Jewish Annual* (Alliance Publishing Company; 1s. net). The editor is Mr. Barnett Friedberg, and to him is due the whole idea and the working out of it. The chief Rabbi sends his best wishes. The greater portion of the space is occupied with a diary interleaved with blotting-paper—serviceable and sensible and worth the cost of the Annual in these days. But there is much useful knowledge crammed into the rest of the pages, in very small but quite clear type. And there are many portraits of contemporary British Jews, Sir Herbert Samuel prominent on the cover. The most useful feature is a 'Who's Who in Jewry.'

When the Rev. Robert Stevenson, D.D., Minister of Gargunock, was appointed Baird Lecturer for 1920 he at once decided to lecture on Patriotism. He was waiting for his opportunity. The subject was a great, even a glorious, one in his eyes; most pertinent to the times also; and he had studied it long and carefully. The lecture is now published under the title of *The Christian Vindication of Patriotism* (Blackwood; 6s. net).

The book is a surprise of interest. The need of a thorough and unbiased study of Patriotism is urgent, but so much has been said about it in our time, and so much of that foolishly, that the promise of novelty was poor, even the hope of ordinary interest feeble. Dr. Stevenson has proved it to be not only a living subject, but also a subject that can never die. Pass to the very widest sympathy of which man is capable, pass to his highest aspiration, he is still a patriot, and patriotism is still a force to be reckoned with.

Look into the book. Look into it at the place where the Old Testament patriot is discovered. 'Instead of reviewing incidents familiar to every Bible reader, we shall single out one particular

form of patriotic heroism, less striking to the eye but not less important, wherein the goodly fellowship of the Hebrew Prophets blazed out a new path for the human race. We mean, the path wherein a patriot encounters the hardest of all tasks in patriotic sacrifice—the censuring and withstanding his country, where he thinks his country wrong. Certain patriots have had to play the part of those

"Who, loving as none other  
The land that is their mother,  
Unflatteringly renounced her  
Because they loved her so."

This is by far the most crushing burden a patriot can be called to carry. Other forms of patriotism are elementary compared with this. To love one's country when it is worthy of love, and then, as moved by that impulse, to seek to serve it bravely, is no doubt a high task, and one covetous of the best that human nature can supply. But it is a task containing its own reward. The impulse to fulfil it rouses all the dormant faculties to healthful activity; the undertaking of it pleasantly stirs the blood; and the even partial achievement of it brings deep heart-content. But to love one's country in the very hour when bitter shame must accompany the love; to care for it in its moral ugliness as Beauty cared for the Beast, hoping against hope for transformation, but conscious (unlike Beauty) that no caress will work the miracle—such a task touches the essential nerve of devout patriotism as nothing else can do. It means that the patriot must stand alone, amidst a crowd of fellow-countrymen who impugn the very love which consumes him. The most he loves, the less he will seem to love. He must choose between two loyalties, in the consciousness that the higher of the two makes no appeal to those whose support he would most value. Misunderstanding must infect and poison the air he breathes. Robert Browning, in his poem entitled "The Patriot," has described the man who, one short year before, had beheld the housetops crowded with cheering hero-worshippers, saying in disillusionment:

"There's nobody on the housetops now—  
Just a palsied few at the windows set;  
For the best of the sight is, all allow,  
At the Shambles' Gate—or, better yet,  
By the very scaffold's foot, I trow."

"There is something in the mere utterance of truth," George Adam Smith has said, "which rouses the very devil in the hearts of many men."

Editor and Publishers are together to be congratulated on the issue of the hundredth volume of *The Christian World Pulpit* (James Clarke; 7s. 6d. net). Fifty years is a long run. And it is the very same paper—take it weekly, monthly, or yearly—as it was at the beginning. The sermons are not the same, they are very different. But the paper is the same, a fair representation of the best preaching of all churches and schools of the day. One sign of progress in this very volume is the inclusion of a sermon by Miss A. Maude Royden. A fine sermon it is, clear in thought, true in theology, in touch with modern life. We take the liberty of condensing that sermon and quoting it on another page.

Messrs. Constable have done well to publish in one handy volume, *The Divine Comedy of Dante Alighieri*, translated by Charles Eliot Norton. The literal prose translation serves two purposes. In the first place it is the book for the beginner in the study of Dante's Italian. And in the second place it gives us Dante and not the translator. Pope's Homer was Pope; Norton's Dante is Dante. The beginner will be glad of the Notes. They are not many and they are not long; yet they leave no word unexplained and the explanation is sufficient. The Dante scholar will rejoice in the version of a scholar with fine literary feeling and will compare his own translation with it.

Under the title of *The Mantle of Elijah* (Doran; \$1.50 net), Damon Dalrymple has written a book for preachers. It is given in the form of a farewell address of Elijah to Elisha. The address occupies the volume. It repeats Elisha's name in every paragraph: 'Life is a great glad game, Elisha, to those who play it gladly.' And it is independent of chronology. Elisha is reminded of what Jesus did and Paul said His attention is directed to the straits of modern science: 'Modern science is at its wits' end, Elisha. All roads have led it to Rome, but none of its keys will unlock the gates of the Eternal City.' The last chapter is a succession of terrifying 'don'ts.' 'Don't thresh out the truth before your people, Elisha.' 'Don't disturb the faith of old folks, Elisha, whether dead

or alive.' 'Don't preach either lower or higher criticism, Elisha. For God's sake, and your own soul's sake, don't.'

It is not surprising that in these days of overwhelming psychology we should have *The Gift of Tongues* explained as neither more nor less than 'nerves.' The surprise is that the explanation comes from a parson. Under that title the Rev. Alexander Mackie, Minister of the Tully Memorial Presbyterian Church, of Sharon Hill, Pennsylvania, has published a book (Doran; \$2 net) in which he gives us details of the ways of the Ursuline Nuns and the Devils of Loudun, the Camisards or French Prophets, the Shakers and the Millennial Church, the Irvingites or Catholic Apostolic Church and the Mormons, selecting the ways that were most eccentric, and then—the Gift of Tongues is another.

Well, it is not. Neither were these other affairs so free from religion and morality as Mr. Mackie would have us think; nor, when he has exhibited them all, and in all their extravagance, has he touched the central thing which made that Pentecostal day momentous.

'*Dry*' America: *An Object Lesson to India*, is the title of a book written by Mr. St. Nihal Singh to help in the campaign against alcohol on which India is entered (Madras: Ganesh; 4s.). The investigation into the results of prohibition in America has been thorough. The benefits are beyond expectation, even the expectation of the sanguine. They are worth consideration on our part.

The most unexpected result is the prosperity of the distillers, brewers, and saloon keepers. Take Washington. 'There were three breweries in that city. One was turned into a "soft" drink factory. Another—the National Capitol Brewery, which employed about 50 men and used raw materials to the value of \$130,000 annually—was transformed into an ice cream factory employing 150 workers and using raw materials to the value of \$400,000 annually. Instead of turning out 65,000 barrels of beer it is making 800,000 gallons of ice-cream each year—more than one-fourth of the ice-cream used by Washington. It may be noted in passing that the consumption of ice-cream has doubled since prohibition went into effect. In only one instance did a Washington brewery go



entirely out of business and that was because the family who owned it had made so much money it decided to retire.' There is the answer to the 'pity the poor brewer' cry.

But this is still better. 'Next to eatables, the most notable increase in trade has been in the sale of shoes. The very first Saturday after the "dry" law went into effect in Omaha, Nebraska, there was an increased demand for shoes—chiefly children's—a demand which was very much larger the second Saturday. Within ten months after the triumph of prohibition in Seattle, Washington, a shoe company opened three new shops in buildings formerly occupied by five liquor shops. The president of that company stated that fifty per cent. more children's shoes and, as a rule, a better quality of shoes, are being bought now than when the wealth of the nation was being poured into the saloon-keeper's till.'

The Rev. Jesse Brett, L.Th., has added one more book to the long list already written by him and published in this country. The title is *Glories of the Love of Jesus* (Longmans; 5s. net), and the manner is as before, close affectionate devotion to the Person of our Redeemer.

Into the Prayer Book of 1662 a Prayer was inserted for the High Court of Parliament. In that Prayer occur the words 'that peace and happiness, truth and justice, religion and piety may be established among us for all generations.' These words have been taken by the Right Rev. H. L. Paget, D.D., Bishop of Chester, as the subject of a book for Lent. He calls it *Peace and Happiness* (Longmans; 3s. 6d. net).

It is another plea for reconstruction. But the Bishop of Chester goes the right way about it. He would have reconstruction of the person first. Is the man right with God, in the inmost soul of him? Then he will be right with his fellow-men and will do his bit in setting the world on its legs again. The style is colloquial. Bishop Paget deliberately discards theological and antiquarian language. He even condescends to 'terribly' and 'awfully.' 'We have fallen into horribly exaggerated ways of speech. We are dreadfully emphatic.' So there is no escape. This is direct address to the conscience in the most modern form of speech.

Mr. John Maynard Keynes, C.B., made a great

hit by his book on the Economic Consequences of the Peace. The Government felt the necessity of giving attention to it, and it was translated into nearly every European language. He has now written another book, a sequel to the first, and called it *A Revision of the Treaty* (Macmillan).

There are two parts. The first part goes back into the past; the second looks forward into the future. The first part is history; the second prophecy. In the first part he says triumphantly, 'I told you so'; in the second part he says magisterially, 'and now I tell you again.'

And yet, what would he have had our rulers do? Did they have no inkling, none of them, that the terms of the Treaty were in some respects impracticable? And if they had, was the only way to propose and carry other terms? If Mr. Keynes had been one of the 'Big Four,' would he have proposed and carried other terms—proposed and carried? But it is not worth discussing. Here is the story of all the Conferences and all the changes made by them on the Treaty, and here is the way that all Conferences and changes must go in the future.

Mr. Humphrey Milford has issued a new edition of that indispensable among the indispensables—F. Howard Collins' *Authors' and Printers' Dictionary*, and he has issued it cheap (3s. 6d. net). Printers should insist upon every person who writes for the press having it at their hand. Its chief value is in enabling us all to spell our words in the same way. But it adds to one's accomplishments in many ways, or hides one's lack of them.

One of the cheapest and best books published this season has the short title *No Licence* (National Citizens' Council, 15 Gordon Street, Glasgow; 2s., post free 2s. 4d.). It is the Handbook of the National Citizens' Council Temperance (Scotland) Act. The editor is Mr. Tom Honeyman. Everything is in it that one ought to know, and every one ought to know everything that is in it.

A new edition has been published of *The Belief in God and Immortality* of James H. Leuba, Professor of Psychology in Bryn Mawr College (Open Court; 12s. net). 'The book,' says the author, 'remains practically what it was; the changes that

have been made are few and none of them of much importance.' \_\_\_\_\_

There is a new issue of *The Meaning of the Old Testament according to Modern Scholarship*, by the Rev. Hugh Martin, M.A. (S.C.M.; 3s. 6d. net). We are right glad to see it. The book is a triumph of scholarship made popular.

In *Impasse or Opportunity* (S.C.M.; 3s. net), Mr. Malcolm Spencer, M.A., discusses 'the situation after Lambeth.' The discussion is certainly not unfriendly, but the way is long.

'I have found that for myself the best way to use the Holy Communion is to concentrate attention on one aspect of its meaning at a time. The ideas which gather round this sacrament are too many and too complex for me to appreciate them all at any one service. I have therefore formed the habit of taking one idea, or set of ideas, each time I go to a celebration, and I concentrate attention on that single aspect and try to fathom its meaning. The result has been so valuable to me that I have written down seven of those aspects, or sets of ideas, in the hope that what has helped me may possibly be of value to others.'

That is the meaning of *Aspects of the Holy Communion*, by the Rev. R. L. Pelly, M.A., Vice-Principal of Bishop's College, Calcutta (S.C.M.; 1s. net).

*Miracles of Scriptural Foreknowledge*, compiled by William Harper, M.A., B.D. (Simpkin; 2s. net), is a small compact volume on the fulfilment of prophecy. There is much in it that is acceptable and profitable; there is a little that is not. "The number of the beast" is "the number of a man," and is 666. The language is Greek, and so the letters of the name equivalent to 666 must be Greek letters, and the name thus formed must be that of a man. The only "name" that fits all the conditions is Lateinus in Greek, written in Latin as Latinus, who was the first king of Latium, in Italy, and the country of the Latin people. This

interpretation harmonises perfectly with all the other identifications of the beast as the Latin clergy.'

The leap in the last sentence is too long.

To the S.P.C.K. 'Texts for Students' has been added *Tractate Sukkah*, according to the text of the *editio princeps* of the Mishna published at Naples in 1492, with the Hebrew commentary of Maimonides. There is included (printed for the first time) the text of the Tosefta after the British Museum MS. The editor is A. W. Greenup, St. John's Hall, Highbury (2s. 6d. net).

Canon A. Lukyn Williams, D.D., has edited and translated the Berakoth of the Mishna and the Berakoth of the Tosephta in one convenient volume. The title is *Tractate Berakoth (Benedictions): Mishna and Tosephta* (S.P.C.K.; 6s. net). The Introduction contains a short statement of the chief theories which have been held of the relation between the Mishna and the Tosephta. Of wider interest is the section on the light which the Mishna throws on the religion of Palestine in the time of Christ.

A new edition of Bigg's *The Doctrine of the Twelve Apostles* has been prepared by the Right Rev. Arthur John Maclean, D.D., Bishop of Moray (S.P.C.K.; 3s. 6d. net). The new edition was necessary. Dr. Bigg's date has not been received, and with the date much else has had to go. The Bishop of Moray is a scholar of high reputation and without bias. While Dr. Bigg regarded the Didache as a fourth-century romance, Dr. Maclean holds, and we think proves, that it is a trustworthy writing of the very beginning of the second century. He believes (and again we think he proves), against Dean Armitage Robinson, that the document gives a true picture of Christian life at that time, but in a remote area. 'It exhibits, probably, a community of Christians hardly influenced by the writings of St. Paul (except one Epistle) or of St. John, but much influenced by the First Gospel; a community with a very meagre conception of the deepest truths of Christianity.'