

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

PayPal

<https://paypal.me/robbradshaw>

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

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

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

Literature.

AN INTERESTING CENTENARY.

THE Divinity School at Yale has been celebrating its centenary. Here is a volume, *Education for Christian Service* (Milford : Oxford University Press; 15s. net). A proud little preface tells us that Yale has had three thousand six hundred and eighteen students, that two hundred and fifty of them have gone as missionaries, that over six hundred have become professors, and more than one hundred principals. That is a noble record, and it is deserved. For the Faculty, judged by our standards, seems very up to date and thorough in the course of study it provides. There is not only a professor of Theology, but one of Biblical Theology, and yet a third of Practical Theology. More interesting is it to find that they have Chairs of the Spiritual Content of Literature (surely a fascinating subject), of the Philosophy of Religion, of Missions, of Christian Nurture, and of Christian Methods, and, to name one more, a Chair of Practical Philanthropy. The curriculum is a full one, and the staff is excellent. Each of the Professors contributes a paper on his own subject to the volume. The Dean, Dr. C. Reynolds Brown, opens with a fine and readable plea for a ministry, and especially for preaching, really efficient to meet the needs of our puzzled age. But, probably, most readers will turn first to Dr. Bacon's article. It is all very well for a distinguished theologian to write in a private letter about 'a wild man on a monoplane,' but Dr. Bacon usually forces you to think. And yet, while the papers of the better known men are entirely competent and good, it is never impossible to lay down the book. The real liveliness is provided by the occupants of the newer type of Chair. Dr. Tweedy has a very interesting paper on Training in Worship—alive to our defects, and pleading for a worthy service, yet hopefully comparing us with the rough-and-tumble methods that have too often prevailed in days gone by; and cleverly meeting wailing voices that allege much decadence, by pointing out that Gilbert Murray tells us that one of the oldest clay tablets found in Babylon begins, 'Alas! Alas! times are not what they were!' And Dr. Bainton, while admitting that there is no necessary progress, declares that we are moving forward, and gives proofs of

it so terrible in their revelations of the horrors in the record of the Church that we can only gasp, 'And it is time.' There are articles on the different types of Evangelism, on the Church and Education, on Theology in a Scientific Age, all fresh and to the point. Quite evidently, what with the fine scheme of training, and such live minds to teach them, Yale men ought to make notable ministers.

LOVE AND SEX.

Two books have recently been published which deal with the emotional life of the race from different standpoints and with different motives, but which do not differ widely in their main conception of it. One is Emil Lucka's *The Evolution of Love* (Allen & Unwin; 10s. 6d. net), and the other, *Group Psychology and the Analysis of the Ego*, by the famous psychologist Freud (Allen & Unwin; 7s. 6d. net).*

Lucka, the brilliant young Austrian poet-philosopher, has produced a work which is remarkable in many ways. It is a notable sign of the tendency in present-day thought away from materialism and towards a spiritual conception of reality. But it is worth reading for its own sake. The writer has an extraordinary acquaintance with the great literature of the world and with the facts of history, and he is the master of his knowledge. He has a wide outlook, and works with large ideas. Some of his generalizations will be rejected, but no one can refuse tribute to the intellectual mastery of his book or to the idealism that pervades it.

The main contention of Lucka is that love is not a primary instinct, but has been gradually evolved in historical times. Along with this he asserts that the well-known biogenetic law, that the individual repeats in himself all the stages the race has gone through, ought to be regarded as 'psycho-genetic' also; that is to say, the same is true of man's spiritual history. There are, roughly, three stages in the history of love. First, that of simple sexuality, unrelieved by any spiritual quality. This is the primitive stage. Then the period, ushered in by Christianity, which sought the centre of life in the soul. Love now became idealized and sublimated. The Crusades, Chivalry, the

Holy Grail, the cult of the Virgin Mary are expressions of this new conception. The third stage brings us to the modern conception, the blending of spiritual and sensual love. In our time love is devotion to the whole personality of the loved one. It is a synthesis of sense and soul. It is love of what is fully human. Of love in this sense the ancients knew nothing. Such is a brief indication of the trend of a volume which contains many fascinating chapters dealing with the history of man's upward striving.

Freud's book is, of course, on different lines. In this volume the celebrated psycho-analyst turns the light of his searching mind on the social instincts or the 'herd.' He reviews the contributions of Le Bon, McDougall and Trotter, with whose names 'group psychology' is associated. He accepts the two main conclusions of these writers, that the influence of the herd on the individual is to intensify his emotions and to inhibit his intellect and will, but he refuses to accept their explanations. He thinks the herd instinct is not a primary fact, but is reducible to certain elements, or rather to one. He finds the explanation of the influence of the group in love. For this purpose love is interpreted in a wide sense, which would include friendship and loyalty and patriotism, but ultimately it has its roots in the senses. Love relationships are the essence of the group mind. The group was originally a *horde* with a leader, and the connecting link was loyalty. This theory is worked out with ingenuity in two examples, the Church and the Army; but it is singularly unconvincing. Indeed it seems to us arbitrary and artificial. Love, rooted in sex, is Freud's 'King Charles's Head,' and the persistence with which he applies it as the key to every human problem reminds us of Cheyne with his 'Jerahmeel' theory. It is true that in this book love appears to be sublimated, but it is never far away from its roots in sense. We do not think Freud's contribution will give much trouble to the recognized expounders of group psychology; but, as was to be expected, his Essay is intensely interesting and full of suggestion. It is also marked by a largeness of mind that makes it attractive and even inspiring.

—

DAN CRAWFORD.

It is more than ten years since 'Thinking Black' appeared, and during these years Mr. Crawford

has, we believe, published nothing except a small volume of sermons which he very modestly called Readings, and to which he gave the title 'Thirsting after God.' Now, at last, we have the successor to 'Thinking Black'—*Back to the Long Grass* (Hodder & Stoughton; 16s. net).

We have been waiting impatiently for it, and now that it has come what are we to say of it? Well, we can say that it was worth waiting for. Not that it is a polished piece of work; indeed, it is often curiously inconsequential, for, on the one hand, Mr. Crawford can refuse a place to nothing African if there is the chance that it may throw any light on Scripture, nor, on the other hand, can he bear to exclude anything which might throw any light on the African mind. For Mr. Crawford is still 'thinking black,' and he forces us to 'think black' with him. At the beginning of Chapter II. he says: 'Let it be known, the more we get to know these natives the more we find that "folks is folks." The very "Bantu" [people] applied to these negroid peoples gives the game away. It is generic not specific, Angels and Chinese are also "bantu," therefore no higher compliment can any native pay Europeans than by calling them "Bantu." Yet we coolly murder the meaning of this word and use it as a selective label for a special brand of blackish-brown folk, named, misnamed, "Bantu." It is all amusingly suggestive of the white man's failure to realize that there is no radical difference between black and white, and his own boomerang "Bantu" rebounds to claim him as its own.'

Dan Crawford describes himself as 'one of the Livingstone lot who seek to go steadily and soberly on for God'; and in this book, where he takes us back again with him to the long grass of Central Africa, we find that Livingstone is the link which binds all the incidents together. For the book is built on Livingstone's last journey. We follow Mr. and Mrs. Crawford north first, until we have the description of Livingstone's 'Long last mile' and death at Ilâla, and then we go south along their pioneer route through Kazembe and Mieremiere to the grave of Livingstone's heart.

Back to the Long Grass is an arresting piece of work, full of humour, trenchant criticism, and suggestive descriptions; and, difficult though it is at times, we are never tempted to turn back like the explorer of whom Mr. Crawford speaks. There

is an African proverb that when 'puddle dries the tadpole dies,' and, speaking of this proverb, Mr. Crawford says he knew an explorer who turned back to the ocean from near Tanganyika because his Lee & Perrin's sauce supply had run out. But let Mr. Crawford tell the story himself. 'Why should the explorer not follow L. & P.'s example and run out likewise? True, he deserted his companion, but this also was what the sauce did to the soup. The puddle was drying, so this tadpole of an explorer was dying for the culinary consolations of London. Besides, what about that "promised" book of African travels to be seen through the press?'

The volume contains a large number of illustrations, and these are as attractive and original as the writing.

DANTE AGAIN.

Of the making of books on Dante there is no end. And still they come. Here is yet another, not too pretty on its outside, but beautifully printed on fine paper, with sixteen excellent illustrations, and admirably written. Whether there is any crying need for it is, perhaps, open to question. But if another account of the poet's life and work and character were required, here it is done thoroughly well by Miss Mary Bradford Whiting. *Dante the Man and the Poet* (Heffer; 9s. net) is as good as any of the shorter studies of the strange mind that has so fascinated the imagination of his fellows. What is one to make of that proud, aloof, deeply religious man who could yet write to the Emperor, 'The feet of the most holy Conqueror,' etc., 'are kissed by his most devoted servant, Dante Alighieri,' and begs him to hurry, 'for men are beginning to cry: "Art thou he who should come, or do we look for another?"' When I saw you, silently I said to myself, "Behold the Lamb of God, which taketh away the sin of the world." Wherefore come quickly.' By the way, Carlyle, it seems, was wrong when in his vivid way he told us that Dante knew the father of Francesca, and may well have taken on his knee as a wee lass the unhappy one whom he afterwards consigned to hell—a fact which always stuck fast in the throat. It was really her nephew who was Dante's friend; which makes things somewhat better. There is much knowledge concealed in this easily read book.

MAN AND IMMORTALITY.

Professor James Y. Simpson, M.A., D.Sc., F.R.S.E., has followed up his suggestive book 'The Spiritual Interpretation of Nature' by another, which he describes as a sequel, entitled *Man and the Attainment of Immortality* (Hodder & Stoughton; 7s. 6d. net). This work attempts 'to consider as a whole certain of the principal facts relating to the past history, present situation, and ultimate destiny of mankind.' It covers, in short, the meeting-ground of science, philosophy, and theology.

It is exceedingly well written, and is embellished with numerous illustrations. For those who have no time for specialized and minute study of the long history of human development, it will amply suffice as a clear and trustworthy account of the conclusions of science as to man's antiquity and origin, and his rise through palæolithic, mesolithic, and neolithic epochs. All this and the chapters on evolution are to the point. We are not so sure about the chapter on 'The Place and Function of Nationality.' It does not seem to be necessary to the development of the real theme of the book, and strikes us as an interruption.

What is most interesting, and what will give rise to keenest discussion, is the author's view on human immortality. The whole course of man's history, as science sets it forth, suggests strongly that immortality is not an inherent characteristic of man's spirit, but an attainment. In his chapter on 'The Scriptural Doctrine of Immortality' the author tries to show that Scripture confirms 'the contention that eternal life—continuity of personal existence—is morally conditioned, that man, in short, is immortable' (a dreadful word!) 'rather than immortal.' Now, as an argument for a theory of Conditionalism, the chapter is good. But taken as what it calls itself—the scriptural doctrine of immortality—it is not good at all.

THE RECONSTRUCTION OF RELIGION.

We have read this work, *The Reconstruction of Religion*, by Charles A. Ellwood (Macmillan; 10s. 6d. net), with great pleasure and much profit. The author describes the present chaotic state of the world, and warns us that we are threatened with the collapse of civilization and the recrudescence of barbarism. Barbarism was reviving before the War, which was merely the most pronounced

symptom of the world's malady. This has been pointed out in the columns of THE EXPOSITORY TIMES before now. According to Dr. Ellwood, the position is serious but not hopeless. There is hope for civilization, for humanity, in true Religion. Religion itself, however, is in a state of revolution, and only if it emerge in new form, or at least with change of emphasis, can the situation be saved. Traditionalism must go. All the results of Science must be frankly and fully accepted. Much of dogma must go. Christianity must make the most complete use of 'the rich contribution which the sociological sciences can make to practical religion.' The Church must show that Christianity, rightly understood, is the true Religion of Humanity, and that the service of God implies the service of man.

In his analysis of the present distress we agree with every word that Dr. Ellwood has written. We are not quite so enthusiastic about his constructive suggestions. They sound rather familiar. They may not, however, be so familiar in America, and it is America that is primarily in the author's mind.

THE INTERPRETERS.

The Interpreters, by A. E. (Macmillan ; 6s. net), is a book well worth reading. The writer belongs to the brotherhood of mystic poets and has been classified as a nature-mystic—a worshipper of earth's beauty ; not a worshipper in a pagan sense, however, but one who regards earth as 'the perfect sacrament in which symbol and reality are made one.' Further, A. E. is an example of a striking spiritual development. In his revealing poem 'Reconciliation' he passes from—

I begin through the grass again to be bound
to the Lord

to—

By the hand of a child I am led to the throne of
the King.

Viewed from the angle of *The Interpreters*, we see him led to the 'throne of the King' by sympathy with his fellow-countrymen. An Irishman to the heart's core, he loves them with a love that understands, and only the other day was given an official commission in the cause of peace.

In the preface of *The Interpreters* he writes : 'I have been intimate with some who risked and with some who lost life for causes to which they were devoted, and came to understand that with many the political images in imagination were but the psychic body of spiritual ideas.' What he gives us in the book reads almost like a prophetic utterance. A company of men of a future generation are moved to rebellion. Experiencing the terrible joy of life which had been emancipated, they had risen from the grave which was fear. Their rebellion fails, and they find themselves in prison. They waken as if from a dream, gay with a spiritual gaiety, 'for on the morrow they might be standing with their backs to the wall taking a wild farewell of the sky, drinking greedily the last drop of life before a voice called on the executioners to fire.' Situated thus, a poet, a writer, a socialist, an historian, and an artist become the Interpreters of life. To them the man in the street had become faint as a shadow, those in sympathy had come to a mystic union in the spirit, every heart felt its own beating. The poet goes back over his life, and in him we recognize A. E. He remembers how 'he was smitten through and through with another being and knew it was the earth.' At the end of the book, just before the prisoners received the news that the arsenal where they were imprisoned was to be blown up, in speaking of the poet, A. E. says: 'Never was he so remote from the vision of life, and never more intimate with being. Everything was understood. Everything was loved. Everything was forgiven. He knew after that exaltation he could never be the same again. Never could he be fierce or passionate. . . . He saw the old historian seated beside him. . . . he whispered to the poet, "You have come nigh to the Kingdom. You have seen the Kingdom." Because of that recognition Lavelle [the poet] felt the old man more the intimate of his spirit than even that beauty he had so long remembered and loved, but which had never shared with him the revelation of the Eternal.'

The Interpreters is not only a notable addition to present-day mystical literature ; it is a sympathetic revelation of the soul of a people.

THE LHOTA NAGAS.

There are two classes to whom ethnology is deeply indebted. They are Christian missionaries

and British Government officials. It would not be too much to say that between them they have supplied the bulk of the material available for the study of the lower races. The Government of Assam has now aided in the publication of *The Lhota Nagas*, by Mr. J. P. Mills, I.C.S. (Macmillan; 25s. net). It is a careful and competent study of the habits, customs and beliefs of one of the hill tribes of Assam, and the work is specially valuable and opportune as putting on record phases of tribal life which are fast disappearing.

The Lhota is declared to be 'the Scot among the Naga tribes,' and, though Mr. Mills does not note the fact, this seems amply substantiated in the triumph song of the contingent who served in the Great War, the climax of which contains some touches that are characteristically Scotch :

We have routed the enemies of the Sahib.
 We braves of the Mountains are coming back.
 Let our women folk at home hear the news.
 Let them meet us with drinks of 'madhu.'
 Bid them come and meet us on the road.
 They have given us money as countless as grains
 of ash on the hearth,
 But he who gives thought to it,
 Only he will keep his money.

It is, of course, outwith the purpose of this book to deal with mission work among the Lhotas, but such slight references as are made to it are distinctly unsympathetic. The writer of the introduction, Mr. J. H. Hutton, C.I.E., regards it as matter for congratulation that Mr. Mills' interest in Lhota customs and beliefs has led to a partial revival of native religion. Surely this is extraordinarily shortsighted. If the British Government has cast out the devils of head-hunting and other inhuman practices, it cannot leave the soul of a people swept and garnished. It must find something to fill the void, else will other devils enter in and the last state of that people be worse than the first. Doubtless the ancestral religion is better than none, but if the ancestral religion is inevitably doomed it is futile to countenance its revival. If mission work tends to destroy any healthy elements of tribal life, the remedy is a more intelligent presentation and practice of the Christian faith. In any case, even the Lhotas have their inalienable rights in Christ.

THE COMPANION BIBLE.

This handsome volume fills us with amazement. The more we dip into it the greater does our astonishment become. It fascinates us by its anonymity. What mind in our time is such a repository of little-known lore, so up to date in some respects, so sure of itself that it can date the Flood without hesitation, and regard all typically modern Biblical science as less than nothing and vanity ?

Here we have the views of Scripture of perhaps two hundred years ago held in all their pristine vigour. The plenary inspiration of the text ; the traditional authorship of all the Books ; the literal truth of every detail recorded ; the history of the human race beginning in 4004 B.C. ; the long sojourn upon earth of the antediluvians—it is all absolutely indisputable fact. The Bible always means what it says and is infallibly true. But we observe some curious points about this doctrine. The text turns out to be not always so straightforward and simple as it looks. The serpent of Eden, for instance, was not really a serpent. The most rationalistic grounds are adduced for holding that it could not possibly be a serpent. It was a *nachash*, i.e. a 'shining one,' therefore an angel. Arguments from etymology are often ingenious, as this is ; but often, as here, their ingenuity is their only merit. Then, although it says in Gn 2⁶ that 'a mist went up from the earth,' we are here instructed that the very opposite is the real meaning—no mist went up. Again, a simple soul might pardonably fancy that Gn 1² carries the story of the first verse smoothly forward. No mistake, according to *The Companion Bible*, could well be greater. Ages roll between verse 1 and verse 2, and fossils are relics of a creation that miserably perished. Who is sufficient for these things ?

The 198 Appendixes contain much matter that is useful amid a mass of stuff that it would be a devastation of the human intellect to try to grasp. The fanciful allegorization of the signs of the Zodiac, the portentous list of figures of speech with their learned names, for which no sane person will care a brass farthing, the chronological charts with their startling distinction of *anno mundi* from *anno Dei*, and many other things, are simply lumber fitted to drug or paralyse the mind, and cause us to regard this well-appointed volume as

being, on the whole, a monument of wasted ingenuity. *The Companion Bible* (Milford : Oxford University Press ; cloth, 40s. net ; leather, 52s. 6d. net).

We can never have too many books which attempt to re-state the main truths of the Christian religion. We therefore welcome Dr. J. Wilson Harper's new book, which he calls *The Essentials of Religion* (Allen & Unwin ; 7s. 6d. net). Dr. Harper is known rather for his books on the social applications of Christianity. He is also an educationist of distinction. In this work he has broken new ground, but he carries into it his proved interest in the practical implications of truth, for his point of view throughout is that religion reveals itself in life and is tested by realities. Religion, and especially the Christian religion, justifies itself finally by the light it throws on life, on moral freedom, on social problems and on the problems of thought. Dr. Harper is not afraid of definite doctrine, since in his judgment only those religions survive which carry with them definite beliefs ; and the faith stated and defended here is a full-bodied version of Christianity. This is a book which reveals wide reading and independent thought, and is an earnest and able contribution to the literature of its subject.

The Cambridge University Press has issued as one of its ' Patristic Texts ' a volume by the late Mr. A. S. Walpole on *Early Latin Hymns* (15s. net). It is a book that will delight hymnologists by the beauty of its form and the wealth of its scholarship. Mr. Walpole reminds one of Browning's Grammarian. He, too, died with his beloved work unfinished, eager as ever over it ; and he, too, thought no pains excessive to make certain of even the minutest points. So enormous was the mass of notes and such like which had been accumulated that Dr. Mason, who has edited the volume, found himself in some embarrassment, and was forced in some degree to depart from the original plan, which was to print all the hymns actually sung up to the year 600. What we have is an interesting introduction, and then the one hundred and twenty-seven hymns here given, with a preface to each, and abundance of notes on almost every line of the Latin text, always scholarly, and often giving curious information.

If evangelism can be taught as an art, surely the Americans can do it, for over there it has been organized in the most systematic way. At any rate, Dr. Hallock, the writer of many homiletic books, and a busy pastor besides, believes that a great deal can be done in this way. He has written a large volume called *The Evangelistic Cyclopædia* (Doran ; \$3 net), which is full of matter useful and interesting to evangelists and to busy ministers who need material for evangelistic work. There are five hundred revival texts and themes (all set out with divisions), then four hundred and fifty evangelistic illustrations, followed by two hundred evangelistic outlines and sketches (much fuller than the first selection). After these divisions come chapters on ' Methods of Evangelism,' ' Decision Day,' ' Pastoral Evangelism,' and ' Vocational Evangelism.' And finally there are ten famous revival sermons by Spurgeon, Moody, M'Cheyne, John M'Neill, and others. Much labour has been spent on this remarkable book, and it seems to us extraordinarily well done, and likely to be useful if it is used wisely.

Traditionalism dies hard. In the *Syllabus for Old Testament Study* (Doran ; \$2) and *The Heart of the Old Testament* (Doran ; \$1.75) it has, however, been made by Professor John R. Sampey as plausible as a convinced and sympathetic advocate can make it. The *Syllabus* furnishes a useful and comparatively detailed outline of the various books of the Old Testament, ending with a conventional statement of the Messianic argument. But it is not very edifying at this time of day to be informed that the Book of Jonah was ' probably written by Jonah himself,' nor at any time of day to be told that the Book of Job ' probably belongs between 1500 and 600 B.C.'

The Heart of the Old Testament carries us into the spiritual content of the Old Testament, and here it will usefully guide the uninitiated. Dr. Sampey always speaks with respect of the critics, but he seldom shares their views. It is really too late in the day to be asked to believe that Gn 1²⁶ contains a foreshadowing of the doctrine of the Trinity, or that David composed the many psalms ascribed to him, or that the Book of Isaiah is a unity. The day for views like these is passing, if it is not already past.

Scientific Christian Thinking for Young People

(Doran; \$1.25) is an attempt by Howard Agnew Johnston, D.D., to show to the young that 'one is in full harmony with scientific thinking when holding to the fundamentals of the Christian religion.' For the most part the book is a compilation of extracts from writers whom the compiler holds to be authorities in their respective spheres. Some of it is wise, some not so wise. The doctrine of evolution and the critical theories of the O.T. are by no means so discredited and likely to be discarded as Dr. Johnston thinks.

Messrs. Wells Gardner have just issued a volume of sermons—*Rebuilding the Walls*—by the Right Reverend A. F. Winnington Ingram, D.D., at the very reasonable price of 3s. 6d. The Preface, written on Armistice Day, 1922, explains the choice of title, 'Rebuilding the Walls.' The Bishop asks, 'Is not this just what we have been trying to do during these last four years since the Armistice, and is it not essential that we shall really do so, if we are to be faithful to the memory of the gallant men whom we commemorate to-day?' The task is hard, and will be long. 'Nevertheless, build we must; slowly and painfully, confidence between nations must be restored; all Christendom must throw its weight into establishing a League of Nations.' But there can be no sure building without a sure foundation. The sermons in this volume point to the only sure foundation, Jesus Christ, for 'other foundation can no man lay than that which is laid, which is Jesus Christ.'

The subject of Pharisaic religion in and about the time of our Lord is one that needs a good deal of investigation. A new book on this subject, or one aspect of it, is therefore welcome, more especially since it comes from the Jews' College, London, a college which exists to train Rabbis, Readers, and Teachers of religion for Jewish congregations—*Types of Palestinian Piety from 70 B.C.E. to 70 C.E.: The Ancient Pious Men*, by Adolph Büchler, Ph.D., Principal of the Jews' College. The book is a careful and well-informed inquiry into the kind of men the 'Pious' of that age were. A long chapter is devoted to Hillel, another to certain contemporaries ('The Ancient Pious Men'), a third to the Pious Men of the Psalms of Solomon, and a final quaint chapter to 'Honi the Hasid, and his Prayer for Rain.' The whole thing is intensely interesting. It bears out the picture of the better Judaism which

we find in the New Testament. There is the same deep piety and sound (even beautiful) character. But the goodness is often self-conscious and a little dramatic, and it is joined to a scrupulosity which is frequently morbid and largely legalistic. Even in so favourable a representation as Dr. Büchler's there is a great deal that enables us to understand the severity of Jesus in His criticism of Pharisaism. However, we are grateful for Dr. Büchler's essay, which is marked by great knowledge and accurate scholarship, and which gives a vivid picture of the period to which it is devoted.

The American Jewish Year Book, 5683, from September 23rd, 1922, to September 10th, 1923 (The Jewish Publication Society of America), is a volume of nearly six hundred pages, containing information about the Jews not only in the United States but also in European countries. The Jewish population of the world is given as 15,393,815, of whom 10,893,000 are in Europe. The largest Jewish population in any country is that of Poland—3,716,000. That of the United States—3,300,000—comes next, and that in the Ukraine—2,375,000—is third. In Germany the number is 540,000 and in Great Britain only 286,500. In Palestine there are only 81,000. More than one hundred pages of the Year Book are occupied with the names and designations of 1700 Jews of prominence in the United States. The Jewish Publication Society, we are told, has issued more than one hundred and twenty authoritative books on Jewish history, religion, literature, and thought.

In the modest volume of ten *Addresses, Biographical and Historical* (The Lindsey Press; 5s. net), by Alexander Gordon, M.A., sometime Lecturer in Ecclesiastical History in the University of Manchester, we have a series of stimulating and graphic narratives of notable men and events in the seventeenth and eighteenth centuries. Mr. Gordon was for nearly a dozen years Principal of the Unitarian Home Missionary College in Manchester, and most of these addresses were delivered to the students at the opening of Sessions of the College. They bear no marked sectarian stamp. The study of Philip Doddridge is one of the best examples of Mr. Gordon's gifts of vivid portraiture and warm and sympathetic treatment.

A good book for Lent is the Rev. Peter Green's

Personal Religion and Public Righteousness (Longmans ; 2s. 6d. net), which is commended by the Bishop of London. Its main theme is, 'What the world needs to-day is God. Hence a man's first and highest duty is to seek God, and the most truly *social* thing he can do is to be truly religious, and his most unselfish work is the care of his own soul'—not popular doctrine nowadays, but Canon Green is right.

The Rev. A. T. Palmer has written a very living book on present-day religious needs. He calls it *Vital Verities* (Marshall Brothers ; 6s.). It deals with 'burning questions' in an earnest and capable manner. What are the primal forces for the up-lifting of humanity? What kind of Church will win the people? How can we get into touch with the crowd? What solution can we find for the gigantic evil—drink? are some of Mr. Palmer's questions, and to the answer he brings wide reading and a fervent faith. He relies too much, perhaps, on others. The book is largely made up of quotations, but the quotations are his own; they are fresh and pointed, and any one who wishes to deck out his own words with the colours of more vivid passages will find enough material at his disposal in Mr. Palmer's volume.

Prayer in Experience, by Rev. Dugald Butler, D.D. (Marshall Brothers ; 7s. 6d. net), is not a treatise on prayer. It is biographical in form and contains a wealth of illustrations, drawn from widely different sources, of the place of prayer in the life, thought, and work of Christendom. Nearly two hundred names appear in the table of contents, which begins with Polycarp and ends with Henry Drummond. Obviously the references to many of these are very brief, and it might have been more profitable to have had fewer names with a fuller study of each. On the other hand, as the reader passes down the Christian centuries, and finds Romanist and Protestant, mystic and man of affairs, theologian and scientist, all alike witnessing to the power and necessity of prayer, a deep impression is produced of the communion of saints and the oneness of Christian experience. 'Each personality has something fresh to express in his or her own way as a witness to the communion of spirit. Yet all have experienced the same thing. God is waiting to communicate Himself to a willing people. His spirit is everywhere present.' Dr.

Butler believes that 'the pressing need of the world to-day is a return to God,' and it may well be that these glimpses of the saints at prayer will be felt by many to be more convincing and persuasive than any more formal argument would be.

The Dynamic of the Cross, by Mr. Richard Voisin F.R.C.V.S. (Marshall Brothers ; 1s. net), contains the substance of a series of Bible readings given at the Friends' Meeting House, Jersey, with the help of a large blackboard diagram. The tone is reverent and the treatment is scriptural in the most literal sense. The writer makes a confident claim of writing under the guidance and for the glory of 'Him Who, through His Divine Spirit, not only put the messages into my heart in the first place, but also gave me in my waking moments the every detail of the diagram which appears as a frontispiece in this booklet.'

It has been said that the doctrine of the Second Coming divides people into three classes—those to whom it is everything, those to whom it is nothing, and those to whom it is something. Most of us belong to the third class. We should put in the first class the writer of a new essay on this theme: *The Shout of a King*, by H. W. Sykes (Marshall Brothers ; 3s. 6d.). There is tremendous insistence on the supreme importance of this truth. There are the familiar quotations of passages which are supposed to describe the conditions of the present day as signs of the impending advent. There is the traditional literalism in the attitude to Scripture. And, finally, there is the weird conception of large parts of the Bible as a programme of future history. All this is presented not only with earnestness and passionate conviction but with a great deal of ability.

The Methodist Year Book, 1923, published by the American Methodist Episcopal Church (Methodist Book Concern ; 50c.) has reached its ninetieth issue. A Scottish Churchman might describe it as a cross between the Church and University Almanac and a General Assembly Blue Book. But it has a freshness all its own, and contains the record of a wonderful variety of Church activities. Of special interest is the account given of the Goodwill Industries which are 'saving waste humanity by conserving the material waste of society.' There are nearly half a million regular contributors of

waste materials, whereby work is provided for 'the destitute and old and handicapped,' and the income from sales approaches a million dollars per annum.

The National Adult School Union has sent out its Lesson Handbook for 1923 under the title of *The Unfolding Purpose* (1s. 3d. net). It is a scheme of study for Adult Schools. It centres on the Person of Christ, and is well thought out as a syllabus. The notes are full and competent, and the book is one well calculated to fulfil its end.

It is some years now since Dr. Charles Jerdan has published any of those addresses to young people for which he is so justly noted. His two most recent books have been a volume of sermons for adults, and a volume of clerical stories and reminiscences. But in *The One Saving Name* (Oliphants; 5s. net) he goes back to children's sermons. These sermons are full of gospel truth, and though they contain fewer anecdotes than the earlier ones they are never dull.

The Epistle to the Galatians, by Mr. C. F. Hogg and Mr. W. E. Vine, M.A. (Pickering & Inglis; 6s. net), is a very readable commentary. It is designed for students who have no knowledge of the original, yet it gives a careful and scholarly discussion of the language of the Epistle, printing the Greek words in English characters. Simple explanations are given of the main problems of criticism and interpretation. The writers show themselves acquainted with the best literature, and their work may be commended.

The Spiritual Messages of the Miracles, by the Rev. George Henry Hubbard (Pilgrim Press; \$2), is a series of expositions in which the writer, setting aside all questions of criticism and historicity, expounds the moral and spiritual teaching of the gospel miracles. The introductory chapter, entitled 'Wheat and Chaff,' contains a vehement protest against the undue prominence often given to the details of criticism. One cannot help feeling some sympathy with this protest when one remembers certain commentaries, weighted with learning, but with nothing in them that would feed the soul of a sparrow. But Mr. Hubbard goes to unwarrantable lengths in his contempt for the historical element. For example, dealing with the blasting of the fig-tree, he says, 'The husk of

the miracle, *i.e.*, the narrative itself, is beset with difficulties. It abounds in what an old Scotch friend of mine was wont to call "kittled (*sic*) points." Is the story credible in itself? Is it not a contradiction of the spirit and teaching of Jesus? . . . But why answer these questions at all? They concern only the husk, and in no way affect the quality and value of the kernel.' Mr. Hubbard has the hardihood to apply this mode of treatment to the gospel stories of the Resurrection. 'As mere literary or religious products, these stories, wonderful though they be, are after all only gospel chaff. In themselves they represent no spiritual value, they afford no soul nourishment. Even the question of their absolute historical truthfulness is not of great importance.' This airy manner of dismissing historical difficulties would be specially irritating to any sincerely inquiring mind from the fact that the writer, throughout his whole exposition, obviously takes for granted the historical accuracy of the narratives. It is evident that Mr. Hubbard has not thought deeply on what is involved in the fact of a revelation of God in history. Apart from this, his expositions are full of sound Christian teaching and excellent sermon matter.

Thomas Lake Harris and his Occult Teaching, by Mr. W. P. Swainson (Rider; 2s. net), is a booklet giving some account of an American mystic whose teaching was so occult as to appear arrant nonsense to the ordinary mind. To be told that the moon originally 'was an old woman who had seen trouble' is not edifying, even though the statement is made on the authority of an Adept of the old Silver Age. Harris had a small following who were much perturbed when he died. However, they regained their spirits on reflecting that doubtless he had 'progressed far on the road towards transcending physical deace, though he never fully accomplished it.' In other words, he almost escaped death, but not quite.

In *Life's Practical Philosophy* (Rider; 4s. 6d. net) Mr. Charles Wase says much that would be very valuable and suggestive towards guiding his reader to becoming 'an expression of real Power,' if only human nature were other than it is. Mr. Wase makes man his own saviour. It has been tried before. It never works.

Three Sermons on Agnosticism, the Unjust Steward,

and the Labourers in the Vineyard (Scott ; 1s. 6d. net). by the Rev. W. Benson, M.A., Vicar of Leaton, Salop, are so good that one wonders why there are not three times the number equally good.

Nietzsche regarded the Sermon on the Mount as rubbish and sheer evil. Dr. A. W. Robinson, the Canon of Canterbury, does not agree with him, but, on the contrary, finds in it the 'remedy for the "reduced Christianity" from which we are suffering,' with its 'lowering of the pulse of the will to worship,' its 'general slowness to volunteer for tasks of spiritual adventure,' and its 'readiness to be content with compromises where there ought to be courageous decision.' Accordingly, under the auspices of the Student Christian Movement, he has issued *Studies in the Teaching of the Sermon on the Mount* (3s. 6d. net), which consists of eight short talks, each followed by an abundance of notes or, rather, apposite quotations. The little book is

characterized by a winning simplicity, by sanity of judgment, and by absolute sincerity. It is as if a wise and kindly man were talking to one on the central things beside his study fire quite naturally, without any strain.

A series of new missionary biographies has been undertaken by the United Council for Missionary Education. The aim of the series is not to add new facts to those already known—it makes no pretence of this—but to give a fresh interpretation of the life and work of great missionaries.

Miss Constance E. Padwick has written the first volume, and if later ones are equal to it the series should prove successful. It is a *Life of Henry Martyn* (S.C.M.; 5s. net) based on his own 'Journal,' Sargent's biography published in 1816, and Dr. George Smith's published in 1892. Henry Martyn was a great scholar, a great lover, and a great adventurer for God, and it is good to have his story retold.

Q Sequel to the Wilderness-Temptation.

A STUDY OF ST. MARK iii. 20-35.

BY THE REVEREND A. D. MARTIN, CHELMSFORD.

I.

CONCERNING our Lord's Temptation in the wilderness certain things may be assumed as generally accepted by Christian people to-day, while there are others which we may advance as equally true if less generally recognized.

(1) The narratives recording the Temptation (Mt 4¹⁻¹¹, Lk 4¹⁻¹³) must be based upon an account of the experience of Jesus given by Himself. (2) The literary form of these narratives is that of the parable. All that happened lay within His own soul, in His prolonged vigil and meditation upon the work He had undertaken. (3) The three suggestions of the devil express one persistent solicitation, just as, later, the one motive of the Lord's evangelic work is expressed in the three parables of Lk 15, concerning treasures lost and found. (4) This one solicitation is that Jesus should seek the fulfilment of His vocation by directly employing worldly power and by appealing to worldly instincts in man. The *dénouement* of the Temptation

lies in the last,¹ the frontal assault, free of all disguise, 'All the kingdoms of the world, and the glory of them, will I give thee, if thou wilt fall down and worship me.' (5) The Temptation was real. It concerned His great longing to set up better conditions of life. And—

Most dangerous
Is that temptation that doth goad us on
To sin in loving virtue.²

In some management of the circumstances in which He was placed, circumstances to us now unknown—was Simon the Zealot a factor in them? —Jesus was tempted to do the thing Satan willed. And He 'suffered being tempted' (He 2¹⁸). Christian people have often failed to appreciate this reality of the Temptation. But what may appear to mildly spiritual persons no very searching ordeal was, in fact, something which shook the nature of Jesus to its foundations. He triumphed,

¹ Following St. Matthew's order.

² *Measure for Measure*, ii. 2.