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heartily desire to devote his life to the communication of the same to his fellow-men.

It follows, then, that the chief subject of his pastoral study, whether subsequent or previous to the above, will be the nature of these fellow-men—their various habits of mind and expression, their doubts and difficulties, their various spiritual needs, and how to show them that these needs have been satisfied in men like themselves and in himself. This would be best carried on during some years of secular occupation that brought him into contact with men, with an extension of such contact in his hours of leisure as at a “settlement,” or otherwise.

He must learn, in fact, how to put himself in the place—not so much of a shepherd, but of the leading sheep of a flock—one who has gone the way to the pastures and fed there, and is able to tell them in their language all he knows of the one true Shepherd of their souls, and of his.

In the letter of Samuel Johnson, cited by Mr. Rogers, the need of such training and the humiliating result of its neglect is strikingly shown. A clergyman had in his parish a woman whom he could not bring to Communion, “and when he *reproved* her or *exhorted* her she only answered that *she was no scholar*. He was advised to set some good woman or man of the parish to talk to her in a *language level to her mind*.” (Italics to save comment.)

The student must (would that we might say of course) learn to use his natural voice in speaking, reading, and talking. Then, with the presupposed Love of God in his heart, he will find the proper performance of a prescribed liturgy an easy matter, requiring no special study of “Liturgies” or the Laws of “devotion and worship.”

F. A. LE MESURIER.



Notices of Books.

INTERNATIONAL CRITICAL COMMENTARY. By the Right Rev. Archibald Robertson, D.D., Bishop of Exeter, and the Rev. Alfred Plummer, D.D. Edinburgh: *T. and T. Clark*. 12s.

Of making many commentaries there is no end, but that before us will take a high place in the final array, besides adorning the series to which it belongs; moreover, “much study” of it is *not* “a weariness to the flesh.” Indeed, it is not extravagant to predict that “Robertson and Plummer” on 1 Corinthians will be as indispensable to the theological student as “Sanday and Headlam” on Romans. In spite of its 500 pages it is not obese. It does not suffer from the pointless platitudes and nebulous speculations and fantastic theorizings which increase the bulk and decrease the usefulness of some commentaries. What is more, it is not a congealed mass of cold and clever criticism, penetrable and appreciable only by the keen scholar; it

is a living, glowing book, which will appeal to a much wider circle. With deft touches and flashes of expository genius, the authors have fertilized phrases hitherto unappreciated and made them bear fruit under our eyes, thus providing a rare field for the preacher. In fact, it is a well-balanced book in which are welded together sound scholarship, cautious criticism, simple wholesome English, exposition, in which reverence and common sense are equally blended, and an up-to-dateness, which includes even Deismann's "Light from the Ancient East" amongst its references.

In the Introduction no words are wasted on establishing the authenticity and integrity of the Epistle; they are regarded—and rightly so—as proved up to the hilt. Neither is there any disturbance of the generally accepted views with regard to occasion, place, and date. Naturally, interest chiefly centres on the discussion of the second visit. There seems to be little doubt in the mind of the writers that the visit *was* actually paid and not merely purposed, 2 Cor. xiii. 2 turning the scale of evidence—but when? And that question is left open—left open to be, we doubt not, more thoroughly threshed out in the Commentary on the Second Epistle, which is happily to be treated by the same collaborators, though, in the face of the clashing authorities, so carefully summarized here, it would be rash to hope even then for a definite pronouncement on a problem so bristling with difficulties. In deciding the date of the Epistle, Turner's—rather than Harnack's—conclusions have been followed, and A.D. 55 is regarded as, beyond question, *i.e.*, the closing months of the Ephesian Missionary campaign. The twelve pages of Introduction dealing with doctrine are full of interest and all too meagre. We expected, and should have welcomed, something more than the three or four small paragraphs devoted to the nature of the risen body; and the scantiness of the section on Church Organization is only compensated for by an excellent addendum to the chapter on Spiritual Gifts. Both emphasize the fact that permanent and responsible Church officials were hardly yet thought of. "*Munus*, in the sense of *donum*, has not yet passed into *munus* in the sense of *officium*, and the process of transition has scarcely begun." Perhaps, too, it is crispness of treatment which gives rise to feelings of uneasiness as we read the discussion on the Institution of Holy Communion. For instance, here is one sentence, as arresting as though it had been printed in big type—"The Christian Passover once for all slain is eaten at every Eucharist." Taken by itself it wraps up a great truth. But the garment is hardly large enough; it needs expansion. Besides, it is disquieting to find this sentence summarizing a whole section, whose aim is to justify the term "sacrifice" as applied to the Eucharist. "Sacrifice" it is, but in a sense which does not need such elaborate and intricate argument as is used here to justify the use of the term. However, here again reference to the notes on the text is reassuring. We are told (chap. x. 3) that "it is remarkable that St. Paul chooses the manna and the rock, and not any of the Jewish sacrifices as parallels to the Eucharist." Not only is it "remarkable," but, we may add, instructive. Again, the writers refuse to believe that *τοῦτο ποιεῖτε* can be twisted into any such fantastic translation as "sacrifice this"; and in the note on "this is My Body," they make it clear that the very fact of the Institution preceding the Passion robs the phrase of all "carnal ideas." There is yet one interesting point of comparison. Embedded in the note on

ἀνάμνησις is this sentence: "The early Christians seem to have regarded the Eucharist as a commemoration of the Resurrection, as well as of the Death, for they selected the first day of the week for this memorial"; while this striking sentence sums up the force of *καταγγέλλετε*: "The Eucharist is an *acted* sermon, an *acted* proclamation of the Death, which it commemorates." Now if this be so, if the Holy Communion was looked upon as a memorial of the Resurrection—*i.e.*, of a *living* Christ, and if it is an *acted* sermon we are at a loss to discover how we are to see (as the writers do in the Introduction) in these two words, *ἀνάμνησις* and *καταγγέλλειν*, "the relation of the Eucharist . . . to sacrificial conceptions."

The rest of the Introduction is mainly concerned with the literary features of the Epistle, the most interesting section being a series of variant readings carefully worked out to illustrate the mutual relationships of documents or groups of documents available for the text of the Epistle.

Passing on to the Commentary, we may say that the arrangement is beyond reproach. Sectional division is, of course, the rule: each section being headed by a *précis* of its contents, followed by a free versical paraphrase. Interpolated in smaller type amongst the exegetical notes are notes of textual criticism, while the frequent footnotes are too valuable to be skipped. We have already made some general remarks on the excellence of the notes. A quotation or two from them will clear us of the charge of having over-estimated their merit. We select chapter ix. 27: "Lest that, by any means, when I have preached (*κηρύξας*) to others, I myself should be a cast-away (*ἀδόκιμος*)." "The metaphor of contests in the games perhaps still continues. There was a *κῆρυξ* at the games, who announced the coming contest and called out the competitors. . . . This the Apostle had done in preaching the Gospel. . . . But he was not only the herald to summon competitors and teach them the conditions of the contest, he was a competitor himself. How tragic, therefore, if one who had instructed others as to the rules to be observed for winning the prize should himself be rejected for having transgressed them! . . . Manifestly exclusion from the contest, as not being qualified is not the meaning: . . . it is exclusion from the prize that is meant. His effective preaching and his miracles will avail nothing if he has broken the rules of the course." On almost every page unpretentious phrases are made to leap out of the commonplace by a twist of the pen. Here are random illustrations, chapter i. 18, *τοῖς σωζομένοις*: "It is not quite adequate to render this 'to those who are in course of being saved.' Salvation is the certain result of a certain relationship to God, which relation is a thing of the present"; or, again, the note on *καὶ φανερώσει* (chapter iv. 5), "Two things are necessary for an unerring judgment of human actions—a complete knowledge of the facts and full insight into the motives. These the Lord will apply when He comes; and to attempt to judge men without these indispensable qualifications is futile arrogance."

Of the more burning questions of the Epistle the first which calls for comment is that of the Corinthian factions. The Christ-party is regarded as composed of anti-Paulinists, "more advanced Judaizers than those who used the name of Kephas." Were they docetists who objected to the name Jesus, and used the name of Christ in opposition to it? In dealing with the problems of marriage the writers strike at the root of many misconceptions

by pointing out that the Apostle's legislation is particular, not general. He is not writing a marriage treatise, but giving particular answers to particular questions applicable to the particular circumstances of a city like Corinth. Moreover, Eph. v. 22-33, knocks the bottom out of the charge of belittling marriage not infrequently levelled against St. Paul on the strength of vii. 2. The long section of the Epistle treating of τὰ εἰδωλόθρυτα is skilfully handled, the sequence of the Apostle's argument and the great principle which underlies it being made to stand out in bold relief. Passing on to the ritual disorders rife in the Corinthian Church, it is satisfying to turn to xi. 10 and find a simple and reasonable solution of its difficulties. The woman is not to discard the veil in public worship for two reasons. She ought to have control (ἐξουσία) over her head; to withdraw the veil is to hand over the control to others and allow them to stare her out of countenance. And then there are "the angels"; they, too, "are present at public worship," and the woman's unveiled head would be a greater shock to them than to men. The quotations we have already given from the section on the Lord's Supper are sufficient indication of its conservative and unbiassed treatment. There is no attempt to wring an unfair interpretation from the Greek, or to make words mean more than they say. We cannot pass over it, however, without noticing one other passage. After commenting on the impossibility of discovering the exact words of consecration, the writers continue: "Just as we do not know the manner of our Lord's Presence in the rite as a whole, so we do not know 'the supreme moment of consecration.' It is lawful to believe that we should *not* be in a better position for making a good use of this mystery if all these things *were* known." And yet there are those who would wish us to transfer our court of appeal from the Word of God, with its simplicity of direction and teaching, to the writings of the Church Fathers, who disagree among themselves in a futile attempt to settle with dogmatic definiteness "the supreme moment of consecration"!

There is little in the chapter on Spiritual Gifts which calls for special comment, but the beauty of the "Psalm in praise of Love" which follows, is adorned by the opening expository paraphrase and the pregnant notes on the text—those on the attributes of love being strikingly suggestive. Here is a sample: "When love has no evidence, it believes the best; when the evidence is adverse, it hopes for the best. And when hopes are repeatedly disappointed, it still courageously waits."

The great Resurrection chapter receives an attention equal to its importance. In dealing with that famous crux of verse 29, "those who are baptized for the dead" the writers, although committing themselves to no definite conclusion, rule out of court the theory of vicarious baptism, and incline to the view which gives ὑπὲρ the force of "out of respect for"—*i.e.*, in response to the earnest desire or prayer of some Christian relative or friend for their conversion. It is evident from the additional note on the chapter that the authors do not regard favourably the more modern view that σπείρεται of verses 42-44 does not refer to the "sowing" of the dead body in the ground, but to the planting of the germ of vitality in the material surroundings of the human body—a vitality which, when freed from the clogging limitations of the flesh, is destined at death to "begin a new career under far more glorious conditions."

The First Epistle of St. Paul to the Corinthians is intensely practical, so is this Commentary upon it. If the hope expressed by the Bishop of Exeter in his Preface, that it "may, with God's blessing, have a usefulness of its own to students of St. Paul" is not fulfilled, it will not be the writers' fault, and we shall be surprised.

W. E. BECK.

THE HEBREW PROPHETS FOR ENGLISH READERS. Edited by the Rev. F. H. Woods, D.D., and the Rev. F. E. Powell, M.A. In Four Volumes. Vol. iii., Obadiah, Ezekiel, and Isaiah (xl. to lxvi.). Oxford: Clarendon Press, 1911.

This is an excellent edition. We are glad to see the Hebrew Prophets made more accessible and intelligible to English readers than hitherto has been the case. The Prophets are, and have been, often read by people with but the scantiest idea of what they really mean. The Higher Critics, whatever their shortcomings, have made a great literature a real and a live thing to many to whom hitherto they have proved a complete enigma.

In this edition we have the Revised Version text, printed in poetical form, with short introductions and brief annotations. The work has been well done throughout. We are inclined to think that the editors sit too closely to the theories of the Higher Criticism; but it is not the Higher Criticism run wild. Readers should be on their guard, and not take everything for ascertained fact that they see set down in print. Any day some discovery in the nearer East may well upset many cherished fancies. But whether we agree with the editorial standpoint or not, we shall find in this edition of the Hebrew Prophets a real and substantial aid to the better understanding of some of the greatest pieces of literature that have come down to us. Hence we commend the book to the attention of our readers.

THE CHRISTIAN DOCTRINE OF MAN. By H. Wheeler Robinson, M.A. Edinburgh: T. and T. Clark. 1911. Price 6s.

Professor Robinson's book comes most opportunely, and, backed as it is by thoroughness of Biblical scholarship, adequate knowledge, historical, scientific, and philosophic, and a fairness and power of judgment capable of rightly evaluating things new and old, its worth is all the greater. Beginning with the Old Testament and New Testament doctrines of man, in the course of which the most careful attention is given to the various terms which dominate Biblical psychology, especially in the case of St. Paul, who is shown to have remained true to Hebrew, as distinct from Greek conceptions, Professor Robinson passes to a survey of the dogmatic anthropology of the undivided Church, noting the characteristic differences of East and West, and devoting much attention to the Pelagian controversy and the teaching of Augustine. To this great thinker, and to the deeper conception of human nature, its weakness and its need of grace, which he introduced, full justice is done, while it is adequately recognized that his teaching by itself fails to secure full moral responsibility for man and is involved in theories of original sin and racial guilt which have, at the very least, to be restated in an age suspicious as to the correctness of Augustine's psychological and historical presuppositions. The anthropology of the scholastics and of the reformers is next reviewed, followed by a consideration of the

larger horizon revealed through modern contributions by natural science, metaphysics, and sociology. Mr. Robinson accepts the conception of evolution as "one of the greatest value for the Christian doctrine of man," provided that it is realized that life transcends any analysis of itself into chemical or biological forms, and that present values are more important than origins; and in the pages devoted to philosophy he shows how the constant philosophic emphasis on the reality of spirit needs to be supplemented, as is the case to-day, by greater emphasis on the value of personality. The book ends with a discussion of the present position, included in which is a singularly well-balanced treatment of the problem of sin and salvation, of the Atonement, and of the psychology of conversion in its different types. In the midst of such great matters and others—the relation of true moral freedom to the Divine foreknowledge, for example—Professor Robinson's hold on what he calls "the central mystery of personality," with its distinctive values, the moral ones uppermost, for God as well as for man, gives him the power to make others see what he sees, even if the conclusions he draws from that may not always be approved. He will not please those whose minds are still essentially scholastic, who will not admit that one iota of formulated doctrine must be changed in the face of wider knowledge; but all those who rejoice to see how a Christian thinker can honestly and ungrudgingly welcome modern thought, without burking its conclusions, and still remain equally honestly convinced of the adequacy of the Christian idea of man, should by all means read this book.

J. K. MOZLEY.

THE INCARNATION. By E. H. Gifford, D.D. London: *Longmans, Green and Co.* Price 1s. net.

Dr. Gifford was a theologian and accurate scholar of no mean order. His Commentary on the Romans in the *Speaker* still retains a very high place amongst many. His reputation will not suffer with the publication of these two essays, and we are grateful to the Dean of Canterbury for editing, to the publishers for issuing, and to the National Church League for instigating this new volume.

The main portion of the book is taken up with a very careful and complete discussion of Phil. ii. 5-11. This passage has frequently been interpreted to admit dangerous views of the relationship between the Divine and the Human in the Person of our Lord. Some of those views have depended upon a partial examination of the passage before us. Here we have a thorough examination, the study of which will help us to a truer appreciation of its meaning.

A sermon on the authorship of the 110th Psalm follows this discussion. Dr. Gifford argues against the Maccabean date, and we think conclusively. He argues for the Davidic authorship; the whole question is certainly difficult, and without committing ourselves to Dr. Gifford's conclusion, we do feel that much more can be said for an early date than is usually allowed.

This book should be read and studied. Its publication under the auspices of the National Church League is another indication of the appreciation in which the Evangelicals of to-day hold sound scholarship.

ADVENTURES AMONG TRAPPERS AND HUNTERS. By Ernest Young. London: *Seeley, Service and Co.* Price 5s.

True stories of thrilling adventure in all parts of the world.

VISIONS AND REVELATIONS. Discourses on the Apocalypse. By the Rev. J. T. Dean, M.A. Edinburgh: *T. and T. Clark*. Price 5s. net.

The late Archbishop Benson was once asked what was the impression left upon an average reader by the Apocalypse; he replied: "It is chaos." Doubtless the fanciful theories and absurd perversions of history with which commentators have perplexed students have much to answer for. Possibly we shall never know the exact meaning of the Visions, for the key has been lost. But, in its broad outlines, the book is not unintelligible, if some sort of clue be given. Mr. Dean's work supplies just the clue needed; and we think that a careful study of its pages will enable the student to grasp the essential meaning of the greatest of all eschatological writings with something approaching to real clearness. The spiritual significance of the Apocalypse is well brought out, and we are sure that the great lesson of the Visions is one that is of singular import in these days.

IN THE CLUTCHES OF THE CARDINAL. By William A. Reid. London: *Marshall Brothers*. Price 3s. 6d. net.

This is a simply written romance of the early Scottish Reformation. The story is interesting, as well as based on history, and the incidents follow quickly, without a great deal of introduction or unnecessary description. The character of the Cardinal, showing the corrupt state of the Church, and also those of the Reformers, are plainly drawn, and the reader is left to draw his own conclusions as to their relative merits. The writer gives, in a short story, a very good idea of the state of the Church and country of Scotland during the period of history dealt with.

LIFE WORTH WHILE. By Frederick A. Atkins. London: *Hodder and Stoughton*. Price 1s. 3d.

A brightly-written book for young men. Mr. Atkins believes in inculcating rightly-guided ambition into our young people. He deplors the loss of the adventurous spirit. From a definitely Christian point of view, he encourages the young to make the most of their opportunities, and he writes so brightly that we believe he will be read. Here is one *bon mot*: "The worst of the young man of to-day is that he is all for a small salary, a silk hat, and security of tenure."

CHURCH PRAYERS AND THE PSALMS. London: *Stead's Publishing House*. Price 2d.

This little book contains Morning and Evening Prayer, the Litany, and the Psalms, and is so arranged that no person, however unfamiliar with the Church Service as a whole, need find any difficulty in following the service.

CARETAKERS. By Mrs. Russell. London: *H. R. Allenson*. Price 2d.

A thoroughly excellent little pamphlet, intended to help a conscientious mother in dealing with her boys and girls, as they begin to grow up, in certain delicate subjects. We warmly commend it.

POST-OFFICE AND ITS STORY. By E. Bennett. London: *Seeley*. Price 5s. net.

The author tells the story of this great national institution from its earliest beginning to the present day in an extremely interesting and breezy manner, interspersed with many a good anecdote. The many illustrations show the working of the different departments.

Received: THE VOICES OF GOD. By A. E. Joscelyne, D.D. London: *Robert Scott*. Price 1s. net. A helpful little series of addresses for the deepening of the spiritual life.

GETHSEMANE—CALVARY. By F. Gillett Cory. London: *Marshall Brothers*. Price 1s. net.

A plea for revival, that our Lord may see of the travail of His soul in Gethsemane and Calvary and be satisfied. THE STATE OF THE CHURCH. By Rev. Andrew Murray.

London: *J. Nisbet and Co*. Price 2s. 6d. Dr. Murray pleads in his own inimitable way for more prayer, in view of the many problems which the Christian Church has to face.

A book to be pondered. THE GREAT ANDES OF THE EQUATOR. By E. Whympet. London: *T. Nelson and Sons*. Price 1s. net.

THE BIBLE, THE EMPIRE, AND THE WORLD. By W. Collins Badger. London: *J. Nisbet and Co*. Price 1s. net.

ST. JOHN IN THE ISLE OF PATMOS. By A. L. Woodward. London: *H. R. Allenson*. Price 1s. net.

THE POISON OF TONGUES. By M. E. Carr. Price 7d. THE ADVENTURES OF MR. VERDANT GREEN. By Cuthbert Bede, B.A. London: *T. Nelson and Sons*. Price 6d. net.

THE ROMANCE OF AERONAUTICS. By Charles C. Turner. London: *Seeley, Service and Co*. Price 5s. Aviation is beginning to have its library, and here we have a popularly-written account of the early beginnings, and of the more successful of modern attempts.

MEDICAL SCIENCE OF TO-DAY. By Willmott Evans. London: *Seeley, Service and Co*. Price 5s. net. Another popular book of science dealing with modern medicine, in which germs and X rays and all the great discoveries are simply described.

PORTFOLIO OF WESTMINSTER ABBEY. By Arnold Fairbairns. London: *S.P.C.K.* Price 1s. net.