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worthy sphere for their efforts, 'the Spirit of Jesus' again, by the intervention of the distressful malady, checked the designs of Paul? If Professor Ramsay be right in supposing that Paul's weakness was malarial fever contracted in Pamphylia, which caused him to alter his plans on that occasion too, we have a curious coincidence with 2 Co 12<sup>8</sup>, 'Concerning this thing I besought the Lord THrice, that it might depart from me.' *Once* in Pamphylia, *once* in Phrygo-Galatia, when he was aiming at Ephesus, and *once* again when Bithynia was his goal, did this trouble come upon him to hinder his work. On each of the three occasions

did he pray for release. But the Master said, 'My power is made perfect in weakness.' Looking back upon these times Paul saw himself, and taught his loving biographer to see that it was the Spirit of Jesus that thus brought him low that he 'should not be exalted over much.'

Whatever be the truth of this supposition—and I do not think it is an utterly impossible one—I feel strongly convinced that the Greek text of Ac 16<sup>6</sup> compels us to believe that it was *because* Paul and his companions were prevented by the Holy Spirit from preaching in Asia that they went through the Phrygo-Galatian region.

## At the Literary Table.

### THE BOOKS OF THE MONTH.

#### THE WORDS OF JESUS.<sup>1</sup>

No German book has been more quoted by English scholars for many a day than Dalman's *Die Worte Jesu*. But an English book is always better than a German one to an Englishman, and, besides that, Dalman has worked over his book for this translation, and says it is practically a second edition. The translation is a work of art. Most patient has Professor Kay been to discover the exact shade of the author's meaning, most skilful has he been in finding the exact English to express it. Dr. Dalman himself is no mean English scholar, and co-operated heartily with the translator. Professor Kennedy also lent his aid. It is as satisfactory as one can desire. It does not fall behind Professor Paterson's translation of Schultz's *Old Testament Theology*, the standard and model for the translator of German in our day.

Of the book itself nothing has now to be said. He who does not know that Dalman is necessary, does not know much yet about the study of the New Testament in Greek. There are two recent books, both translated admirably—Deissmann's *Bible Studies*, and Dalman's *Words of Jesus*—on which the ripest scholar and the rawest student can meet. They are not final—they would be

little worth if they were. They may be superseded soon. But no book will supersede them that does not absorb them. And for the present they are the avenues that lead to the freshest and most fruitful fields of New Testament interpretation.

The volume deals with what Dalman calls FUNDAMENTAL IDEAS. Its subjects are: The Sovereignty of God—the Future Age—Eternal Life—the World—the Lord' as a designation for God—the Father in Heaven—Other Divine Names—Evasive or Precautionary Modes of referring to God—the Son of Man—the Son of God—Christ—the Son of David—'The Lord' as a designation of Jesus—'Master' as a designation of Jesus. And the whole is made accessible at any moment by excellent indexes at the end.

#### IMMANUEL KANT.<sup>2</sup>

'But how now is it possible to bring together in a unitary view of the world these two independent ways of regarding things,—the scientific explanation and the religious interpretation? Kant's answer is, by means of the distinction between a sensible and a supersensible world. The world which constitutes the object of mathe-

<sup>1</sup> *The Words of Jesus*. By Gustaf Dalman. Authorized English Version by D. M. Kay, B.D., B.Sc. T. & T. Clark.

<sup>2</sup> *Immanuel Kant: His Life and Doctrines*. By Friedrich Paulsen. Translated from the Revised German Edition by J. E. Creighton and Albert Lefevre. John C. Nimmo.

matico-scientific knowledge is not reality as such, but only the appearance of reality to our sensibility. The world of religious conviction, on the contrary, is the supersensuous reality itself. This can never become the object of scientific knowledge, on account of the nature of human cognition, which presupposes perception. Regarding it we can know only that it exists; that is the ultimate point to which knowledge attains. In reflecting critically on its own nature and limits, the understanding recognizes that there is an absolute reality beyond the world of sense. And now the spirit (which is something more than understanding) claims, as a moral being, to be a member of this absolute reality, and defines the nature of this reality through its own essence. This is Kant's doctrine of the primacy of the practical reason over the theoretical.'

Better than any words of our own, that early but central paragraph will give the reader an idea of the intelligibility of Professor Paulsen's great book, and at the same time will reveal the ease and fidelity of the translation. It will be seen at once that Professor Paulsen has clear conceptions of Kant's place and work, and that he expresses them clearly, though he makes no heroic effort to write for the absolutely uninitiated. He uses the technical word whenever he finds it the right word. But he has a masterly way of leading up to its use, so that even the uninitiated will rarely call for a glossary. And then his thoughts are clear in themselves, and they are set down in the right order. The book may be read without halt or hesitation, and all the while the reader (unless he is a specially well-versed Kantian) will find himself adding rapidly to his knowledge and rapidly enlarging the horizon of his mind. Even the best informed student of Kant will acknowledge steady benefit. Professor Paulsen cannot write without giving forth some of his unique wealth of insight.

The study of Kant stands next in importance at present, in our judgment, to the study of Lotze; and this is the book which should be recommended as the easiest and most satisfactory introduction to the study of Kant.

#### ENGLISH MEN OF LETTERS.

The method of publishing books in series, which is now so common, was begun, we believe,

by Messrs. Macmillan and with the 'English Men of Letters.' Being first, they deserved success and got it. No series since has reached so great a popularity. It has appeared in several forms—first the half-crown red cloth, next the white buckram with label (the book-lover's edition), then the flexible cheaper volumes. And now the whole series is to be reissued in two-shilling volumes with square backs.

But more than that. The series is to be enlarged. Ten additional volumes are promised; and the first is out. It is *George Eliot* by Sir Leslie Stephen.

A worse beginning with the additional volumes could not have been made. When Sir Leslie Stephen is at his best he is very good—style and temper and taste; when he is at his worst he is execrable. He is at his worst in this volume. He is utterly unconscious of it. He admires *George Eliot*, and approves of her work. But he does both detestably. If one would be cured of George Eliot worship, one will find the cure speedy and complete in this book. It is impossible to say whether it is incompetency or perversity or bad luck, but almost every judgment is wrong. And worse than that, the simplest statements of fact are taken off with some ugly phrase, which scrapes the surface and exposes raw flesh quivering horribly. The George Gilfillan style of writing literary biography may have few admirers now. This is the other style. We wish with all our heart that George Gilfillan were back again.

#### THE SEMITIC SERIES.

Two volumes of this series, which is edited by Professor Craig of the University of Michigan, and published in this country by Mr. John C. Nimmo, were issued last year. Other two volumes have just appeared. They are *The Theology and Ethics of the Hebrews* by Professor Archibald Duff of Bradford, and *The Early History of Palestine* by Dr. Lewis Bayles Paton. Professor Duff has a way of wholly dissatisfying some of his readers, he never succeeds in wholly satisfying any of them. But this is his least offensive volume. Once or twice a touch of sureness where no one else is sure makes one start and tremble for him: 'The Deity whom they worshipped they called Yahweh. The pronunciation of the word is made certain to us by the usage of early Greek Christians who were

free from the Jewish superstition that the name was ineffable, or dangerous if pronounced. This pronunciation is preserved also in many early Hebrew names compounded of the name Yahu, or Yahw, and the added predicate, as for example the name Isaiah, which is *Yesha-Yahw*. The word Yahweh is a causative incipient, 3rd sing., from the stem *Hawah*. This plain bit of Hebrew grammar remains sure in spite of many obstinate objectors. *Hawah* means "fell"; this is also certain. Thus the name of the Deity was very naturally explained in the prophets' days as *He who is going to cause falling rain and so cause life and all things.*

Dr. Paton's book is wholly satisfactory, delightfully fresh and informing. Who would have believed that the early history of Syria and Palestine was so independent of the Bible? Who could have dreamed a few years ago that the Bible would be so wonderfully and delightfully framed in it? Dr. Paton is most competent and most agreeable.

#### FROM PARKER TO MAURICE.

For the Church Historical Society the S.P.C.K. has published a handsome volume of lectures on *Typical English Churchmen*. The lectures were delivered last year in St. Margaret's, Westminster, and at St. Albans. Purposely and avowedly the lectures differ with all the difference of the lecturers. Some are long and some are short, some are general and some are particular, some have notes and some have none. One thing only is insisted on in all—the politician and ecclesiastic is forgotten in the historian.

Well, that is all good, admirable. Now who are the lecturers? Dr. Henry Gee begins. His subject is Matthew Parker (1504 to 1575). He fills twenty pages with it. He has a few notes which are worth much. He never wastes a word. He keeps clear of petty detail and leaves an unmistakable impression.—The next is Professor A. J. Mason. His subject is Richard Hooker. It is easier and more difficult to write on Hooker within twenty pages. That is his length also. It is easier from the absence of interfering facts, it is more difficult from the greatness of intellectual achievement. Few men can say what they want to say so memorably as Professor Mason.—The third is Dr. Hastings Rashdall. Master of forcible language and of a resolute will, he sees his way to judgments from which more emotional

men shrink, he sees and he utters them: 'It can hardly be said that Chillingworth had reached the idea of salvation as a purely moral state of which there may be degrees, or the belief that accuracy of religious belief is only valuable so far as it helps towards holiness of life'—that is one of them.—The remaining lecturers are Mr. E. W. Watson (Usher), Professor W. E. Collins (Bramhall), Dr. Hensley Henson (Jeremy Taylor), Mr. H. W. C. Davis (Burnet), Dr. Wace (Butler), Mr. J. N. Figgis (Warburton), Mr. C. H. Simpson (Simeon), Dr. E. C. S. Gibson (Phillipotts), and again Professor Collins (Maurice).

CONSTRUCTIVE CONGREGATIONAL IDEALS. By D. Macfadyen, M.A. (*Allenson*).—Are the Congregational Churches a Church? The question is honestly asked by some, however scoffingly by others. This is the simplest and most sufficient answer we can point to. The book consists of two distinct parts. The first part contains extracts from the writings of great Congregational writers—Fairbairn, Miall, Dale, and others—touching on the idea of Congregationalism. The second gives Mr. Macfadyen's own interpretation. The two parts are distinct, yet they are united—as the Congregational Churches are united; making one homogeneous book, as they and the rest make one homogeneous Church. Here, then, you find in modest brevity and much persuasive earnestness what Congregationalism has done, is now doing, and by God's help means to do in the future. See it, sympathize with it. Your Methodism, Presbyterianism, what not, will be the better to you that you find Congregationalism is better than you knew. God fulfils Himself in many ways.

Apart from Mr. Macfadyen's own writing, the chapter that has impressed us most is Dr. Dale's on 'The Evangelizing Power of a Spiritual Fellowship.' That chapter is new to literature. It deserves the greatest possible publicity.

Messrs. Banks have published *Dangers and Conflicts of the British Empire* by Col. Garnier, and *The Kingdom of Heaven*, a Supplement to 'What is Truth?' by the Rev. Robert Waters, A.K.C.L.

Messrs. Bemrose have published a small volume of essays on *Church and Reform*. They are

written by the Bishop of Hereford, the Dean of Norwich, Canon Hay Aitken, and others. They deserve careful reading; they may lead to some reforming.

REVISED CATECHISMS. By the Rev. Duff Macdonald, M.A., B.D. (*Black*).—It is doubtful if a man ever becomes a theologian who has not been brought up on the Assembly's Shorter Catechism—or some satisfactory equivalent. The controversy about Catechisms and Creeds with many people is, Mend them or end them? There is a preliminary recommendation, Understand them. The menders and enders have not always been taught them in youth, and do not know that it is with the Catechism as with the food we live by—some of it makes blood and bone and some is rejected. It is a natural process to the healthily nurtured, and it is just as absurd to insist on mending a Catechism so that every proposition shall go to make blood and bone for us, as to insist so with our food; while to end it is to die of starvation.

Professor Flint, who writes a Preface to Mr. Macdonald's own *Revised Catechism*, has no sympathy with revised Catechisms. 'The time even for revision will not, I think, come in the near future. Nor does the question of revision itself seem to be an urgent one. Far more important, I think, is the question as to how to get a thoroughly good teaching of the Catechism which we have, and to that end this work may well be expected to contribute.' We heartily agree—to both statements. That is the use of this work. It is for the teacher, the teacher who has been brought up on the Catechism. It may help him to use it well for himself; it will help him greatly to make it useful to others.

The feature of Mr. Macdonald's book is the modern scientific light in which the Catechism is placed. For a moment it looks unhealthy in that light; the next moment you see that half the unhealthy look is due to the light. If the wall-paper were 'mended' to suit your new gas-fittings, how would it appear in the light of the sun? The next tenant, too, may introduce a new style of artificial lighting with a hue that is wholly different. It is quite true that the makers of the Catechism made it to suit their own artificial lighting, and we see that glaringly in statements about 'the corruption of his whole nature, whereby

he is utterly indisposed, disabled, and made opposite unto all that is spiritually good, and wholly inclined to all evil, and that continually.' The prevailing light at present is the very opposite of that. But we fall back on our simile of food. In any case, it is the business of the teacher to point out wherein both lights differ from the light of the sun. And we may add in a word that this is the book that at present will help him most.

STUDIES IN THE GREEK AND LATIN VERSIONS OF THE BOOK OF AMOS. By the Rev. W. O. E. Oesterley, B.D. (Cambridge: *At the University Press*).—Mr. Oesterley has made certain original investigations in the Septuagint, the later Greek versions, the Complutensian and Aldine Texts, and the Latin versions, and he has presented the results of his investigations first to the examiners for the degree of B.D. in Cambridge, and now for the student of the Book of Amos in this volume. The volume is most welcome. Such first-hand work is always welcome. It is in this way that knowledge grows from more to more.

The first four volumes of the Oxford *Studia Biblica et Ecclesiastica* were issued in cloth. The fifth is coming out in paper parts. This is the second part of it. It contains some account of a journey which Mr. Kirsopp Lake made to Mount Athos, and of the MSS he studied and catalogued there. Its contents are: (1) Description of Codex  $\psi$ ; (2) Text of that Codex in St. Mark; (3) A Collation of it in Lk, Jn, and Col; (4) A Collation of Codex 1071; (5) Some Chapters of a Codex of the Acta Pilati; (6) A Fragment of the Acta Thomæ; (7) A Catalogue and Description of all the MSS examined. The volume is published at the Clarendon Press.

The 'Bible Class Primers' which Principal Salmond edits now fill a long red shelf. They suit the present taste for theological pemmican perfectly. They are more uniform in their scholarship than any similar series we know. And yet some of their authors are the foremost scholars among us. The latest 'Primer' has been written by the Rev. John Adams, B.D. Its subject is the *Minor Prophets*. Many Bible-class teachers make the Minor Prophets the subject of study, and need much help to make it useful. This will do. It

will do better than almost anything. It is competent, it is clear, and it is enough.

What a vitality Ullmann's *Sinlessness of Jesus* has. One would have said that after the discussions of the last few years on the human nature of our Lord, this book of all books was sure to go out of date. But Ullmann seems to have anticipated these discussions and what would come out of them, and his sixth edition, which Messrs. T. & T. Clark have published, is as fresh and pertinent as the first.

THE PENTATEUCH IN THE LIGHT OF TO-DAY. By Alfred Holborn, M.A. (*T. & T. Clark*).—The further title is 'A Simple Introduction to the Pentateuch on the Lines of the Higher Criticism.' This is just the book (and it is quite inexpensive) which will give the unlearned an idea of what the Higher Criticism is. Mr. Holborn has succeeded in writing at once accurately and attractively. He is not an advocate, he is an expositor, but he has been able to understand how this Higher Criticism is got to range itself along the lines of the progress of knowledge, and if he does not plead for it, he makes it the more credible. With all its simplicity the book is full of matter, and will not waste the time of any man who reads it. In an Appendix will be found the most accessible Table of Sources, taken from Driver's *Introduction*.

HEBREW IDEALS. By the Rev. James Strachan, M.A. (*T. & T. Clark*).—At sundry times and in divers manners has the story of God's dealings with the Patriarchs been told. But new times bring new manners. Never before has it been done so *religiously* with so wholehearted a desire to see *God's* way with the Patriarchs, and to show the character in all its variety which God's hand on sensitive souls brings forth. The life of the Patriarchs is not divided into chapters of external but into chapters of internal history. One chapter is Ideals, another Separation, another Blessedness, another Worship, and so on. Then each chapter has its sections. Thus Decision, which is chapter vi., is divided into Wealth, Restoration, Friendship, Destiny, Renunciation, Decision, Paradise, Recompense. Each section is a little sermon, clean-cut in language, close-packed with thought.

The book is one of the 'Handbooks for Bible Classes' which Professor Dods and Dr. Whyte edit. It will be one of the most useful of all the series.

THE WORLDS OF THE EARTH. By Captain John Spencer Hall, A.O.D. (*Digby*).—This book should have been published two generations ago. Our grandfathers loved to measure the dimensions of the ark and count the animals that entered it, bidding Christ wait till their arithmetic came out right. We look at these things in another way now. And interesting as it would be even to us to be told what *was* the length of a cubit, we must in the meantime encourage men to do justly.

GOD'S THEATRE. By the Rev. D. L. Thomson (*Gardner*).—Mr. Thomson is not in his best humour. He invites reprisals, and they may arise from unexpected quarters. Huxley was always ready, but Huxley is out of it now, and it is not fair to recall the 'pluralities' and 'L.S.D.' Who is to be won by this? Who is to smile at it? Mr. Thomson has lost the very chastity of his language: 'He (Darwin's father) was a man of Falstaffian proportions, and stories bordering on the marvellous are told of the food that he could tuck in at a single sitting. A turkey is represented as affording him a solitary repast, with which under his ribs he was quite as comfortable as another man would be who had dined on a pigeon.'

THE GOD OF THE FRAIL. By Thomas G. Selby (*Hodder & Stoughton*).—Another volume of sermons from Mr. Selby. Another series of vivid, sometimes startling, aspects of the ways of God and men, illuminated with new flashes of illustration, and all sent home to the modern conscience with unmistakable earnestness of purpose. One cannot call them expository sermons, and yet the text is sometimes better understood after they are read than after all the commentaries at command are studied. For they seek to catch the heart and soul of the passage and reveal that, leaving the language to follow and fall into its proper place—great principles are sometimes thus pressed out of a simple familiar passage, and the world that now is is linked closely with the world of Scripture.

Professor Banks of Headingley College has the distinction of having written a *Manual of Christian Doctrine* which has run a race in popular favour with Dr. Clarke's *Outlines*. Its seventh edition having been sold out, he has revised and largely rewritten the work for an eighth edition, which is now issued. Its simplicity and its sanity are its commendation. The publisher is Mr. Kelly.

**HUMAN NATURE A REVELATION OF THE DIVINE.** By C. H. Robinson, M.A. (*Longmans*).—The title of this interesting and instructive volume is comprehensive. It is comprehensive enough to cover the miscellaneous contents of the volume, which is made up of three parts. The first part consists of Studies in the Character of Christ; the second part seeks to show that the critical view of the Old Testament does not destroy its inspiration; the third part contains Studies in Worship, and consists of addresses which were given at certain 'Quiet Days' for clergy.

It is an interesting and instructive book, we say. Its miscellaneousness makes for both interest and instruction. There is no attempt to stretch an indiarubber band round the three subjects. They may be taken apart, begun and ended and relished. But the same sweet reasonable mind runs through them all. There is that much binding at least. Very valuable to our thinking is the part dealing with the Old Testament. Take this for sample: There are four doctrines, says Mr. Robinson, which serve to differentiate the teaching of the Old Testament from that of other old religions, and more especially from that of those religions with which the Hebrews were likely to have come in contact. These are: (1) the Unity of God; (2) Morality as a necessary characteristic of God; (3) the divinity of human nature, with its correlative, the potential equality of all men; (4) the recognition of a continuous purpose in history.

This square little red-bound volume is the work of an 'Ancient Bramin.' It was found in MS., translated by somebody unknown, and published in 1751. It ran through fifty editions and then was forgotten. Its republication by Messrs. Luzac lets us see how noble a worldly man can be, and how worldly a man must remain who has not known the truth as it is in Jesus.

The Macmillan edition of Thackeray has reached its sixth volume, which contains *Barry Lyndon* and *Catherine*. No inexpensive edition of Thackeray can touch it.

**THE SERMON ON THE MOUNT.** By B. W. Bacon, D.D. (*Macmillan*).—The volume contains a lecture on the literary structure and didactic purpose of the Sermon on the Mount, and three critical or analytical appendixes. The subject is handled with great acuteness and great freedom. Thus the 'Parable of the Rich Man and the Beggar,' as Dr. Bacon calls it, is divided into two sizes of type in Appendix C. The first part of it (Lk 16<sup>19-25</sup>) is in large type, the last (16<sup>26-31</sup>) in small. And then there is a footnote: 'The addition, vv. 26-31, introduces a theme alien to the parable. Moreover, it is borrowed from current apocalyptic expectation, which taught that Moses and Elias (sometimes Enoch and Elias, or Elias alone, Rev 11<sup>3-12</sup>, Mk 9<sup>11-13</sup>) would rise from the dead to witness for Messiah and turn Israel to Him in repentance.' This is therefore not exactly a handbook for Sabbath schools. But it is extremely suggestive to those who have made some progress in the criticism of the Gospels.

**THE ENGLISH CHURCH IN THE SIXTEENTH CENTURY.** By James Gairdner, C.B., LL.D. (*Macmillan*).—The fourth volume of Messrs. Macmillan's 'History of the English Church' covers the period from Henry VIII. to Mary. That period tests the historian more than any other in the whole range of the Church's history. There are three possible positions: Make the best you can of Henry and idolize Elizabeth; prove Catherine a saint and Mary a martyr; or leave the acts and facts to speak for themselves. Dr. Gairdner's way is the third way. It is the least interesting of the three ways. It is the most provoking. For we all have taken a side, and to have no chance of defending our side from unjust attack, to have no joy even in hearing our side praised, is quite disappointing. But it is the historical way, and no doubt the best way in the end. It is a merciless picture Dr. Gairdner draws. He *has* no mercy. He feels no sympathy with Cranmer's shrinking from the fire; he has no pity for Mary's hunger of heart. He is a historian, recording the facts, describing the acts, letting history tell its own tale; and just as a surprise, once or

twice in all, showing the hand called God or Nemesis in it.

Dr. Gairdner's period is the period of personality. The human will has its way. The men and women may not have been greater than those who surrounded the Georges, but they are better seen; they did more and suffered better. When the Sheriff of Hampshire stayed the execution of a heretic named Bembridge, because, when the poor man felt the flame, he cried out 'I recant,' Mary through her Council wrote sharply to him, and told him to see the execution carried out even yet: 'if the poor penitent continued steadfast, the Bishop of Winchester would appoint a priest to attend him and help him "to die God's servant."' So men were made great against their will at times. Cranmer himself was in no hurry to come home and be anointed archbishop. They were visible and had to play their part, and if some played it miserably ill, some are still ensamples to those that would follow after and inherit the crown.

Messrs. Marshall Brothers have published *An Awakening* by H. N., and *Crowns for Christians* by Jesse Page, F.R.G.S.

The new edition of Mr. Meyer's works has reached Jeremiah. Its full title (after Mr. Meyer's manner) is *Jeremiah: Priest and Prophet* (Morgan & Scott). Now Jeremiah offers himself to Mr. Meyer's treatment with wonderful readiness. How full of incident was the prophet's life, how moving the incident. The 'weeping prophet,' foolish men have called him. The greatest personal hero among all the prophets rather, made of stuff for battle and endurance as no other, with all his sensitiveness and modesty. And so he comes so close to Christ—which is his great charm for Mr. Meyer. Surely he too hath borne our griefs.

Messrs. Newnes have enriched their library of thin paper and green leather editions with an edition of *Bacon's Works*. The volume is quite thin and portable, and yet it contains the *Essays*, the *Colours of Good and Evil*, the *New Atlantis*, the *Advancement of Learning*, the *History of Henry VII.*, the *Wisdom of the Ancients*, and fifty pages more of *Miscellaneous*. The spelling is modernized.

MOSAICS FROM INDIA. By Margaret B.

Denning (*Oliphant*).—So rich has Messrs. Oliphant, Anderson, & Ferrier's Library of Mission Literature now become that they have to be most exacting in admitting newcomers. But this volume could not be refused. The whole field of Mission interest in India is ransacked, and its tit-bits gathered. There is no exhaustion either of any subject or of any reader. And yet there is just as little sense of distraction. For India is not as any other country. What is Indian is never confounded with what is Chinese. There is in all the variety unity enough to make the book hold well together. This is the book, then, for those who cannot master a whole library of mission literature. This is the book for those who would like to know what Christ has done for India unmistakably, and what unmistakably He has yet to do. Chapters could be read alone moreover, so that it would serve girls' clubs and mothers' meetings and such like gatherings well.

THE BIBLE IN MODERN ENGLISH. By Ferrar Fenton (*Partridge*).—Previous parts of this brave enterprise pleased us greatly. This volume contains the Books of Joshua, Judges, Samuel, Kings. It is not the most difficult part of the Bible to render into everyday speech, but Mr. Fenton has not let it send him to sleep. In the case of the Song of Deborah he has been bold enough to introduce responsive singing, Deborah, Barak, and the troops taking up their parts in turn.

Mr. Elliot Stock has published *Baptism and Regeneration* by W. H. K. Soames, M.A.

VITAL RELIGION. By G. H. S. Walpole, D.D. (*Stock*).—This book will have to overcome its own unattractiveness. The very title is unattractive. The subtitle would have been better: 'The Personal Knowledge of Christ.' That is Vital Religion in Dr. Walpole's judgment, and in ours. For the book belongs to the 'Church's Outlook' Series, and is in the most intimate touch with our present ways of thinking.

THE CREED OF AN EVANGELICAL CHURCHMAN. By the Rev. H. Lawrence Phillips (*Stock*).—If every man would bestow as much care on the formation of his Creed as Mr. Phillips has done, the Church of England would lose the reproach of theological ignorance it now



so commonly carries. If every man would distinguish between essence and accident as Mr. Phillips does, controversy would become less barren and less bitter. It is a manual of theology, the more certainly workable that in one case it has been found to work. Its intelligibility is much to the author's credit. Here is an Oxford Don taking pains to understand ordinary men's wants and giving of his best and ripest to satisfy them.

#### SEEING THE KING IN HIS BEAUTY.

By the Rev. W. Griffiths, M.A. (*Stock*).—Where should a writer go to find a more attractive theme than this? Where should a reader go to find it more attractively described? After all that has been said about Him, against Him, for Him; after all that has been said about others, like Him, unlike Him, we return to Himself. He is still the chiefest among ten thousand, and altogether lovely. It was the grace that flows from the lips of Jesus Himself that gave this subject to Mr. Griffiths, it is with that grace overflowing that he handles it. Nor is there the least taste of over-sweetness. Here beauty is truth, truth beauty. We have but to see Him as He is here described to be changed into the same image. Choose the unpretentious but loyal little book out of many others for quiet meditation.

The new volume of the 'Baptist Pulpit' (*Stockwell*) is *My Gospel* by Thomas Spurgeon. There are no misunderstandings in it. What 'my gospel' is, he who reads may see, and he finds nothing in contradiction or hesitancy. Moreover, 'my gospel' ought to be yours—as assuredly as St. Paul would have said so. And therein—in the gospel and in its assurance—lies the power of this preaching.

AFTER THIS MANNER. By Hugh C. Wallace (*Stockwell*).—A book of direct practical good advice regarding the use of the Lord's Prayer. Use it, says Mr. Wallace, and you will understand it. Without praying the whole Prayer no one will understand a single petition. He is surely right and apposite. We speak so much about the Lord's Prayer and use it in sincerity so very very little.

THE EPIC OF GOD. By A. H. Moncur Sime (*Stockwell*).—This is merely another volume

of sermons. It contains only seven sermons. Yet it has given us more uplifting of heart, it has brought us closer to the mind of Christ, than any of the great volumes of theological speculation we have ever read. No man can be so sincere with himself, his message, and us, without having passed through 'gloomy valley and sultry hill.' We accept these hopes as wholly beyond the range of natural optimism, as 'found in Christ'; we share them, perceiving that they express the truth of God's overmastering love for us also, won though it is as yet by another man's experience.

THE DIARY OF A SOUL IN THE YEAR 1901. (*Stockwell*).—Take one day's entry, all are alike in length, but some refer to incidents that are easily identified, some do not: 'Sat. Sept. 7—He went out in the morning to his lowly-high task in the flush of manhood's strength. With a love-embrace he parted from those who were dearer to him than life itself—for did not he risk life itself daily and hourly on their dear behalf? They looked for him in the evening, but he came not, and Something—an awful Something—whispered, He will not come! Anon they brought him, noble in death—dead for bread! Ah, and something far better, dead for love! They wept bitter tears for him. As they wept the angels gathered round—unseen! And a beautiful Something whispered, He has come to stay! He will go no more out.'

Mr. Fisher Unwin has published the story of the life of Booker T. Washington, under the title of *From Slave to College President*. It is written by Mr. G. Holden Pike.

CAPTAIN JOHN BROWN. By John Newton (*Fisher Unwin*).—The stirring and heroic career of John Brown of Harper's Ferry cannot be related too often, cannot be known too well. This is a popular, vivid, sympathetic narrative. It will serve the purpose of a book for the library, a gift for the boys, or a good hour's reading for oneself—any of these purposes admirably.

MEDIAEVAL ROME. By William Miller, M.A. (*Fisher Unwin*).—So the 'Story of the Nations' is not at an end as we thought it was. Fifty-six volumes, and then Mr. Fisher Unwin issued a 'Subscription Edition,' and the series

seemed complete. But here is volume the fifty-seventh. Its topic is rather a Church than a Nation, but who would restrict the use of the name when the books are so acceptable? It is the Church of Rome from 1073 to 1600, for that was the nation of Rome so far as poor, harassed, priest-ridden Rome had a nationality at all. The story is told with straightforward impartiality, and so it is a sordid story enough. What did these capable ambitious, unscrupulous men live for? This world? It was a poor living they got out of this world, most of them. The next? They deliberately and sometimes ostentatiously 'jumped the life to come.' But these things also are written for our admonition. Mr. Miller's book deserves its place in a long honourable roll of volumes.

CHRISTIAN TEACHING IN THE OLD TESTAMENT. By G. A. Barton, A.M., Ph. D. (Philadelphia: *John C. Winston Co.*).—The title

suggests an antiquated method of interpretation, but the book is wholly modern. It is a contribution to the spiritual understanding of the Old Testament, not only in the light of Christ, but also in the light of the most modern conceptions, both of Christ and of the Old Testament. The most modern conception of Christ lays stress on His growth, the most modern conception of the Old Testament lays stress on its growth also. Professor Barton recognizes that through these views we understand better than our fathers did how Christ came not to destroy the Law or the Prophets, but to fulfil. In brief, pregnant, sometimes most pithy, chapters, he shows how easily at one point or another of life or doctrine, the Old Testament leads up to Christ. We wonder how we are to teach the Old Testament now. This is the way to teach it. And our fathers, if they knew, would envy us the ethical and spiritual wealth at our command.

## Contributions and Comments.

### New Garments and Old Patches.

No light, however narrow the ray, on Christ's difficult parabolic sayings in answer to the Pharisees' question about fasting (Mt 9<sup>14-17</sup>, Lk 5<sup>33-39</sup>) can be other than welcome. Perhaps the following rays have not hitherto been focussed.

It seems to me that Jesus is making a double defence (1) of John the Baptist, (2) of His own practice, and that, as in other cases, the two evangelists have each caught one of the two impressions. Christ's sword is here double-edged.

1. The defence of John clearly appears in Lk 5<sup>36-39</sup> as brought out by Hort (after Weiss) in his *Judaistic Christianity*, pp. 23, 24 (*q.v.*).

2. It is of Christ's defence of Himself that I wish to say just this: It is a *reductio ad absurdum* of the Pharisaic expectation that he would graft on to His religion the customs of Judaism. Only, it being one of His earlier encounters with His critics, He is fencing with a buttoned foil, and the keenness of the point is hidden by a change of figure in Mt 9<sup>17</sup>. He has announced a new method

of life (v.<sup>15</sup>). He acknowledges that this new method cannot be taken as a patch and put upon the garment of Judaism. He is past His opponent's guard—'neither can I patch my *new* garment with *old* patches from yours.' But it is really too absurd to speak thus in plain words: who ever put an old patch on a new garment for the sake of the patch? So He changes the figure to gain verisimilitude of language. Only the point is not seen until we observe that it is translation, and revert to the original. Hence the strange title at the head of this note.

Interpreters have erred in not adhering to the rule of interpretation that the essential thing is to find the gist of a parable, and not to seek for point-by-point identification. The gist of Christ's argument is: patches are nothing, are not needed; but an entirely new garment—a new life. Hence Paul says that Christianity cannot be patched with circumcision or with uncircumcision—they are not anything; what is wanted is a new creature (Gal 6<sup>15</sup>).

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*Bowdon.*