

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

1. St. John tells us that 'he that hateth his brother is in the darkness,' which 'darkness hath blinded his eyes' (1 Jn 2¹¹). Now hatred is very generally the result of long indulged anger: thus Seneca writes of anger becoming incurable when it has hardened into hatred ('ex ira in odium obcaluit,' *De Ira*, iii. 41), and Cicero defines hatred as 'ira inveterata' (*Tusc. Disp.* iv. 9). Dante, therefore illustrates and enforces St. John's saying when he describes the appropriate penalty for anger as being darkness, which is caused by a thick smoke (*Purg.* xv. 142-145, xvi. 1-7). To quote again Mr. Tozer's *Commentary*, 'The symbolism seems to be that anger, which is "a brief madness," clouds the judgment and obscures the conscience in the same way as smoke takes away the power of sight. Smoke, moreover, like anger, is harsh and irritating.' And so the smoke of this terrace is described by two strong adjectives as being 'pungent and foul' (*amaro e sozzo*).

2. But in Dante's Purgatory every scene of suffering is also a scene of contrition and amendment. And so those wrathful spirits, while passing through that blinding smoke and darkness, 'go loosening the knot of anger' (*Purg.* xvi. 24) by means of prayer—the 'knot' evidently signifying the bondage of the sin of anger, which would tie them down so that they could not ascend heavenwards (cf. also the 'cords' of Pr 5²²). Dante writes—

Voices I heard, and every one appeared
To supplicate for peace and misericord
The Lamb of God who takes away our sins.
Still 'Agnus Dei' their exordium was;
One word there was in all, and metre one,
So that all harmony appeared among them.

Purg. xvi. 16-21.

Two instructive points may be noted here. (a) The word rendered 'harmony' is *concordia*, which may be taken to imply that the sense of a common need, and the sharing in a common worship, was

bringing about an agreement and sympathy in heart between those who in life had been drawn by anger into discords and collisions with their fellowmen; and here we may remember how a peaceful and forgiving temper is set before us by our Lord as the indispensable preliminary to acceptable worship (Mt 5²²⁻²⁴). (b) And there is surely a special fitness in the Saviour being here addressed as the 'Lamb of God' by the penitents for anger: that name recalls His submissive and unretaliating obedience when He was 'led as a lamb to the slaughter,' thus being for such penitents the Lamb of God not only as 'a sacrifice for sin,' but also as 'an ensample of godly life' under the oppositions and provocations and real or seeming humiliations which are the most frequent causes of human anger. (See 1 P. 2¹⁹⁻²⁵.)

3. That mention of 'real or seeming humiliations' suggests a further remark. It was noticed, with reference to the first terrace, that the pre-eminence among sins which Dante (in accordance, as we then saw, with the teaching of the New Testament) ascribes to pride, is justified by the fact that it so often lies at the root of other sins. And it may here be added that this is especially the case with the class of sins which are dealt with on this third terrace. Moralists who have closely examined the causes and circumstances of anger, have often pointed out that it arises from wounded self-love or self-esteem or sense of dignity much more often than from anything else. 'Now when I contemplated,' says Plutarch, for instance, 'the origin (*γένεσιν*) of anger itself, I observed that different persons fell into it for different reasons, but in nearly all of them was present the idea (*δόξα*) of their being despised and neglected' (*De Cohibenda Ira*, xii.).

The four remaining terraces must be reserved for another paper.

At the Literary Table.

AN EPOCH MAKER.

THE WORLD'S EPOCH-MAKERS; SOCRATES.
By the Rev. J. T. Forbes, M.A. (*T. & T. Clark.* 3s.)

COMING men do not all come, but you may look for the Rev. J. T. Forbes, M.A. He is a Baptist minister, presently in Glasgow. He might be any-

where he likes to-morrow. And he is a platform speaker not less than a preacher; an author not less than either. Was there risk in giving so great a volume as *Socrates* in the 'World's Epoch-Makers' to so unknown a man? The risk was run, and the book is a great one.

How many men have believed that Socrates was

not discovered until they came. Mr. Forbes does not think he has discovered Socrates. For so good a judge of men he is remarkably incapable of estimating his own merits. But if he does not discover Socrates, he reveals him. And he reveals him as out and out, with all his brilliancy, a son of his time and a child of his people. He shows the way by which Socrates came, and that no one could have said of him as they said of another, 'Whence hath this man these things?' But he also shows very clearly that the way by which Socrates came was, by the genius of Socrates, made a new way for others.

Yet the clearest revelation is in the establishing of the reality of the divine guidance in Socrates. We need to have that matter settled now. The character of God needs it. For it is no longer credible to us that God was the God of the Jews only and not also of the Gentiles. We, thank Mr. Forbes above all for that. His discussion is too short, but it is true. And the significance is that such as he should touch the subject to this issue.

A HERO OF THE REFORMATION.

HEROES OF THE REFORMATION: JOHN KNOX.
By Henry Cowan, D.D. (*Putnam's*. 6s.)

So many books on Knox have been written and published since the year 1905 came in, that we may reasonably wonder if there is room for another. There is room, however, for Professor Cowan's volume. There is room for another study of any great man or great event in the world, if it is an original painstaking study. Dr. Cowan has gone over the whole ground of Knox's career afresh. He has studied for himself every problem and position in it—religious, ethical, literary, historical, geographical. It was necessary that the series of books on the 'Heroes of the Reformation' should contain a book on Knox. But Dr. Cowan's book is its own justification.

Its most conspicuous characteristic is its truthfulness. And no doubt Professor Cowan felt that truthfulness was what John Knox himself would desire, in spite of many ancient and a few modern calumniators. He has taken trouble even with the geography of the Reformation. And his experience is like the experience of Professor Ramsay with St. Luke, he has found that even geographically Knox is trustworthy. Now when a man is

found faithful in the things in which we can still test his veracity, we should give him the benefit of the doubt in those things upon which the evidence is at fault. But Dr. Cowan's truthfulness does not go to sleep. He tests every statement, he estimates impartially every event in Knox's life. And sometimes he reaches conclusions where we cannot follow him.

There is one conclusion in particular.

The character of John Knox has now come to be popularly determined by his relations with the Queen. Professor Cowan concludes that he might have made more of Mary than he did. One is tempted to retort that Knox knew the Queen better than we do. But what is the evidence for, and against? On the side of Knox the evidence is the Reformer's admitted tenderness of character, and his (also admitted) susceptibility to the charm of beautiful women. But the women had to be true as well as beautiful. If they were beautiful and not true, they did not charm John Knox. Now Knox was not charmed by the Queen. He was not insensible to her beauty, but he saw that she was not true. If she opposed the Reformation, she was not true to God; if she seemed to favour it, she was not true to herself. Everything goes to show that Knox made no mistakes of this kind. What is the evidence against him? The single interview at Lochleven. When he was 'oft willing to take his leave,' Mary 'detained him with confidential converse about a domestic trouble in which she asked his aid, and even about a love-affair connected with herself.' But what was the Queen's position at Lochleven? Desperate enough to make her catch at any straw. Knox saw that she was untrue to herself. He was not taken in by her then, as he had not been taken in by her before.

John Knox had not the inestimable advantage of living in the twentieth century. But even when he is judged by the immaculate morality and the sweet reasonableness of our delightful day, all that is found to be proved against him is that he used words which we do not now use, and that he did not always spell them in the same way.

Professor Cowan has not been fascinated by the Reformer to the deadening of his discernment. But his truthfulness has given us one of the very greatest portraits of one of the very greatest men of all time.

PRO FIDE.

PRO FIDE: A DEFENCE OF NATURAL AND REVEALED RELIGION. By Charles Harris, B.D. (*Murray*. 10s. 6d. net.)

This is a volume of Systematic Apology. Untouched by the frequent assertion that Christianity has nothing to apologise for, or that, if it ever had, it has nothing left to apologise for now, Professor Harris writes a complete system of Apologetic. He knows that Christianity never had anything to apologise for. He knows it has nothing to apologise for now. He sees the double meaning in the words. But he is not disturbed. The defence of the Faith is really the attack of the Faith. He is content to use the ancient language.

The first thing that an apologist has to settle is, how much he will apologise for. What *is* the Faith? Professor Harris is a scholar. He is in confident touch with modern science. He knows that the 'Faith' varies with the generation which holds it. What our fathers defended we cannot all defend. But we have other and better things instead. So he does not defend the Six Days of Creation; nor, for that matter, Creation itself, as our fathers defended it. He does not defend the Prophets as our fathers did. A fine modern 'Appendix' to chapter xxi. tells us what the 'Argument from Prophecy' means now. He does not defend the Exorcism of the Gospels. On that last and knottiest matter, he says that our Lord 'used the popular language about Possession as approximating sufficiently to the truth for the ordinary purposes of religion.'

What has Professor Harris left? He has the Virgin Birth, and no one will say he is outrageously free with the enemy when it is found that he accepts and defends with close-pressed argument the Virgin Birth of our Lord. That means, of course, that he holds by the miraculous in the Gospels in its full phenomenal sense.

The book is critical and capable throughout. And one of its best features is a constantly recurring list of books to read. Books are named on both sides of a problem, and the right books are named.

THE JEWISH ENCYCLOPEDIA.

THE JEWISH ENCYCLOPEDIA. Vol. X. (*Funk & Wagnalls Company*.)

In the new volume of the *Jewish Encyclopedia* there is one article of paramount importance. It

is the article on RUSSIA. It is not one article, it is eleven articles. Each has its own author and its own bibliography. First comes the History of the Jews in Russia; then follow Census Tables, Education, Emigration, Legislation, Literature, Law, Municipal Government, Periodicals, Rural Communities, and Poland. The last is found as part of Russia, because it did not arrive in time for its place under P. Taking it all in all, Russia is not a pleasant article to read. It is a history of 'disabilities,' a record of gross injustice, weakness trying by intolerance to make itself strong. One feels at times as if it were difficult to say which is the more to be pitied, the persecuted Jews or the persecuting Russian ministers. For it was not always greed that prevailed. It was often religious sentiment, or rather sentimentalism. 'Ancient Muscovy occasionally expelled or slaughtered its Jews, not because they were usurers, nor because they exploited the population, but on the ground that their ancestors crucified Jesus.'

Except RUSSIA, there is no topic of first-rate importance. But there are good articles on PHYLACTERIES, PLANTS, PURIM, REFORM JUDAISM, and the SAMARITANS. Among the out-of-the-way articles are those on PILPUL, PIYUT, and PORGING, which we shall not explain to the curious, but send them to the book itself. RIGHT AND LEFT handles a neglected but fruitful topic. After all, our modern ritualism is nothing beside the rigidity of the Rabbis' regulations.

One of the last articles is on SALVATION, and this is the last paragraph of it—

'The Jewish Messianic doctrine of salvation does not center in personal immortality, nor in the theologized application of the solidarity of the clan. The Jewish savior was not a go'el in the sense that he took upon himself the blood-guiltiness of sin incurred by another. Moreover, the avenger requited murder by killing another and not himself: he did not die for others, but he caused death in behalf of others. The go'el never was the vicarious victim. It was he who demanded blood, but never gave his own as a ransom.'

EDWARD FITZGERALD.

ENGLISH MEN OF LETTERS: EDWARD FITZGERALD. By A. C. Benson. (*Macmillan*. 2s. net.)

If, as some say, Edward Fitzgerald has no claim to the name of English man of letters, Mr. Benson

has established the claim of this work to a place in the 'English Men of Letters' series. If it were not so short, Mr. Benson's *Edward Fitzgerald* would become one of the few biographies that are classics. Clearly this is his business. Keep him to biography in future. At least if you can find Fitzgeralds for him.

For there is no doubt that the men meet, he and Fitzgerald, as even Boswell and Johnson did. Fitzgerald was a sort of fraud, his few remaining enemies say. So said the enemies of Dr. Johnson, and they were not few. And neither Boswell nor Benson removes the suspicion. What they do is to glorify the pose, until we love it and are in actual danger of admiring it. And it is not a mere trick of style, not mere Johnsonese or Fitzgeraldese (dreadful word); it is the men themselves. Without their pose their biographies would not likely have been written. It is at anyrate their pose that makes the biographies so absorbing. And some of the interest lies in the abhorrence with which both Johnson and Fitzgerald regarded the approach to pose in another. Fitzgerald's literary estimates are the best things in the biography. They will last after Fitzgerald is forgotten. But it is not their justice that concerns us now. We cannot judge of their justice yet. It is their unintentional and most delicious revelation of the critic himself—so full of hot hatred of all affectation in others, cutting his dearest friends for it, cutting them in life and cutting them till death.

Notes on Books.

Among the pretty pastimes upon which men spend their money there is the pastime of collecting. But we know only one man who collects Harmonies. Not because it is an ignoble pastime, nor because its materials are soon exhausted, but evidently because the idea has not occurred to any one else. We commend to our friend a new *Harmony of the Gospels*. It is written by Dr. John H. Kerr, the publishing secretary of the American Tract Society. It is issued by the Society (\$1.50).

Dr. Kerr made himself known lately by an orthodox and intelligent *Introduction to New Testament Study*. His *Harmony* is a better book, and it will make him better known. For if it also is orthodox, it is also his own, independent, deliberate, arresting. There are new arrangements in it. They

do not always commend themselves, but they always demand consideration. One feature is especially good. There are four columns in every page, whether there is anything to place within them or not.

Dr. W. R. Inge has written a short Introduction to Thomas Upham's *Life of Madame Guyon*, as edited and revised by 'An English Clergyman,' and published by Mr. Allenson at 6s.

The printing of Canon Rawnsley's *Sayings of Jesus and a Lost Gospel Fragment* is not the 'gude print' which the eyes of the old Scotch women desire, but it is very good to the eye of the book-lover. It is the most beautifully printed modern book at a reasonable price we have seen, everything going to increase the beauty, the smooth white stiff paper, the black ink, the generous margin, and the magnificent initial letters in black and red. Before looking at the contents, let us note that the book is 'prepared and produced, in the spring of 1905, by the Beaver Press, at Laleham, near Staines, England.' And further, that the same press has in hand the most remarkable edition of Hans Andersen ever dreamt of or desired, of which the secretary will gladly send a prospectus; but you must write for it before the 31st of July.

As for Canon Rawnsley, the sermons are on both series of the discovered *Logia*, as well as one on the *Gospel Fragment*. And they make delightful reading. Evangelical and literary, theological and ethical, and withal breathing a large Christlike charity, they may be sent about everywhere, and everywhere they go they will do good.

Dr. Edwin A. Abbott has published another great volume. This is the fifth within about as many years. And yet every volume is so crammed with facts, and deductions from facts, that most of us would be thankful if we could compass one such volume within the time.

The new volume is a study of the *Johannine Vocabulary* (A. & C. Black; 13s. 6d. net), or more precisely, a comparison of the words of the Fourth Gospel with those of the Three. In his fine familiar manner Dr. Abbott tells us the story of its conception. He had resolved (it is a long time ago) to write a commentary on the Fourth Gospel. But he found it necessary first to construct a 'Johannine Grammar,' after the model—that perfect

model of all dialectic grammars—of his *Shakespearean Grammar*. The grammar was not finished. It was only carried far enough to stop the commentary. For Dr. Abbott saw that until he knew more of St. John's language he could not explain his thought. The grammar is coming yet. It is coming next. This is the Introduction to it.

Now we have had vocabularies to St. John's Gospel before, and not to St. John's Gospel only, but to all the New Testament writings, showing the frequency with which each writer employs every word. Dr. Abbott's book does that for St. John and the Synoptics. But it does more than that. Every word, as its occurrences are given, has a note devoted to it; and the notes are packed with painstaking scholarship. And yet more, certain great Johannine words are fully described—Believing, Authority, Seeing, Hearing, Knowing, and the like. And the whole evidence is surveyed in a masterly manner at the end.

The Rev. Arthur Carr has written a commentary for schools on the Revised Version of *St. John* (Cambridge Press; 1s. 6d. net).

As an introduction to Professor Kautzsch's great article in the EXTRA VOLUME of the *Dictionary of the Bible*, nothing better could be found than Canon Ottley's historical sketch of *The Religion of Israel* (Cambridge Press; 4s.). And if Kautzsch does not need an introduction, Canon Ottley also is able to stand alone. His faultless scholarship goes with faultless English. And he grasps the inner truth of movements, for he has studied other practices and other beliefs besides those of Israel. How well he has learned that it is religion that makes all men kin is told on every page. And yet he has confined himself to a description of the Religion of Israel.

An original idea for a boy's book is found in *Empire Builders*, written by many authors, and published by the Church Missionary Society (1s. 6d.). The idea is to let missionaries all over the world tell what they have done towards the building of the Empire of Heaven, and tell it to boys.

The master of St. John's College, Cambridge, has published his lecture on *The Oxyrhynchus Sayings of Jesus* (Oxford: Clarendon Press; 2s. net). His findings should be carefully compared

with those of Professor Swete, which were published in THE EXPOSITORY TIMES. Dr. Taylor discusses both sets of Sayings. _____

In *The Souls of Black Folk*, a series of essays and sketches, by Mr. W. E. Burghardt du Bois (Constable; 5s. net), there are two chapters of searching, almost haunting, interest. The one is the chapter on 'the Faith of the Fathers,' the other is the chapter on 'the Passing of the First-Born.' What has Mr. du Bois to say of the religious life and outlook of his fellow-negroes? No great comfort is to be found in what he says. The only comfort is in the sentence of hope with which the chapter ends: 'Some day the awakening will come, when the pent up vigour of ten million souls shall sweep irresistibly toward the goal, out of the Valley of the Shadow of Death, where all that makes life worth living—liberty, justice, and right—is marked 'For White People Only.' The other chapter is referred to on another page. This negro can write as well as suffer.

Lic. Hans Lietzmann's new sixpennies (Deighton, Bell & Co.) are a selection of sermons from Origen and four selections from the apocryphal literature.

Messrs. Gowans & Gray seem to find their 'Masterpiece' Library a success. Now they issue the masterpieces of Raphael, Wild Birds at Home, and the Pleasures of Mr. Briggs.

How rapidly the study of religion (not of the religions, there are no religions) is spreading among us is well seen in a book just published by Mr. Francis Griffiths, and written by the Rev. Thomas Gordon, M.A., B.D. Its title is a bad one. Every title is bad that is too sweeping. It is *Creed and Civilisation* (5s. net). But the book will get over its title and find its way into many homes. For there is a great desire to know what affinity the Hebrew mind had with the Greek mind, and what God meant when He called Israel 'My Son.' We know now that Rome was His son also. But what did He mean? And we are getting over the notion that culture is one thing and creed another, that the Greek had one and the Jew the other. We are no longer able to shut the nations up into compartments and label them. And least of all in religion.

What Mr. Gordon's book will do for the great

subject we cannot tell. But its lines are right, and it will conduct its readers into very pleasant and very fresh pastures.

There is a ready market for books about the English Bible. But the Rev. W. J. Heaton has almost no competition, while he has all the popular interest, when he publishes a book on the English Bible before it reached the age of printing. He tells the difficult story easily. It is made more memorable, too, by many excellent engravings. One thing is lacking, however. There is no index. Perhaps the next volume will contain an index to both. For if this succeeds there is to be another volume on the Bible in the hands of the printer. The title is *Our Own English Bible* (Griffiths; 5s. net).

You may buy a pamphlet (probably at a penny) from Inglis, Ker, & Co., of Glasgow, which will tell you with unparalleled clearness and decision what *The Christian Church* means to the people of Scotland in the mass. Its author is the Rev. R. Auchterlonie.

John Knox and Ayrshire (Kilmarnock: Standard Office) is Mr. Kirkwood Hewat's contribution to the quater-centenary. It is characteristic of Mr. Hewat, and it is not unworthy of John Knox.

Professor Currie Martin, of Bradford, has been chosen to write the story of Foreign Missions for the 'Eras of Nonconformity' series (Thomas Law; 1s. 6d.). He has written the most readable little book on the subject since Livingstone's *Travels*.

A second series of *Village Sermons*, by Professor Hort, is the sermon volume of the month (Macmillan; 6s.). They are thoroughly English sermons. At first one thinks they could not have been preached if the English Calendar had not been there. But in a moment they pass the bounds of village and country, they search the universal human heart, they offer the boundless human hope. How they hurt and how they heal! If Professor Hort had not become the best professor in Cambridge, it would have been an unpardonable mistake to take him away from his village pastorate.

The Religious Situation in France—we have the

desire to understand it. For the newspapers are full of it, and there are evidently great things doing there. But the newspapers give us only the day's doings. Dr. C. A. Salmond has gone back to the beginning. He has started at the Reformation. (Macniven & Wallace; 6d. net.)

Two popular biographies by Mr. Cuthbert Lennox have been issued in sixpenny form by Mr. Andrew Melrose—*James Chalmers* and *Henry Drummond*.

Under the title of *The Use of Penitence*, Messrs. Mowbray have published a volume by Dr. Edward T. Churton, formerly Bishop of Nassau, which handles this thorny subject with much discretion. Dr. Churton believes in the Confessional. But he is far more concerned that the sinner should sincerely repent of his sins than that he should go to the priest for Absolution. From chapter to chapter he urges the iniquity of sin and the necessity of unconditional repentance. He believes that much help may be had from the parish priest. But he will gladly pray for pardon with the most pronounced evangelical rather than lose the forgiveness whereby he escapes the wrath and curse of God due for sin. In one place he even declines to go so far as Mr. Drury does, who says that Confession and Absolution are complementary, as the convex and the concave sides of a circle. 'I should not have ventured to go quite so far as this,' he says; 'for confession of sins (in some form) seems to me to be among the *στοιχεία*, while ministerial absolution is a later accessory, highly useful and gracious, yet not indispensable to the former.'

A small and unbound volume, but a volume of real importance on the great theme of the Life Beyond comes from Tasmania. Its contents were preached in Chalmers Presbyterian Church, Launceston, by the Rev. Andrew R. Osborn, M.A., and the sermons attracted great attention in Launceston and throughout Northern Tasmania. Mr. Osborn has consulted the very best and latest literature on his subject—Salmond, Charles, the *Dictionary of the Bible*, and the *Encyclopædia Biblica*; and he has thought out the whole matter for himself courageously and reverently. It was the courage that attracted notice in the sermons; but the reverence gives

more than half the value to the book. Occasionally the discernment is keen, as in the distinction that is drawn between the Day of the Lord and the Day of Judgment. The title of this small book is *The Christian View of the Life after Death*. It is scarcely more than a pamphlet. Mr. Osborn should not let the subject drop. He can do greater things than this.

‘It seems to me,’ says Mr. F. B. Meyer, ‘that this book, more completely than any single one besides, contains the essence of the messages with which I have been entrusted.’

The book is his *Devotional Commentary on the Epistle to the Philippians* (Religious Tract Society; 2s.). It follows the Bishop of Durham’s volume on 2 Timothy, and follows it worthily. Here Mr. Meyer also is at his best. For he too is a scholar and a saint. The words of the letter, Paul’s own words, are very familiar to him, and the thoughts of it are his own thoughts by day and by night. He has not exhausted the meaning of the Epistle to the Philippians, nor of any paragraph, nor of any verse of it. He knows that, and says it. But he has gone a little deeper than those who have come hither to draw before him. And he has never forgotten that the ground is holy. ‘In the name of Jesus every knee shall bow.’ Let us never utter it, he says, without the prefix *Lord*. Let Him be always the ‘*Lord Jesus*.’ It is a timely warning.

The Rev. Richard Green, who first made himself known to most of us by his Fernley Lecture on the *Mission of Methodism*, has written a new Life of Wesley. He calls it *John Wesley, Evangelist* (R.T.S.; 6s. net). It is an extremely handsome volume in appearance, and it is made rich with a large number of full-page engravings. Those who are thus attracted to the book may still ask what is the necessity for another biography of Wesley. But Mr. Green has his answer ready. He has not written another biography. He has given himself to two aspects of Wesley’s life-history. The one is his providential and prudential preparation for the work of his life; the other is his ‘evangelistic appeal to the heart and conscience of this nation.’ The apology is good, and it is made good. But it was not needed. Let every man who will, write a biography of Wesley. It is good for the man who writes, and if he writes with

purpose we shall read his book. Wesley, like the Gospels themselves, has to be interpreted anew for every generation, and for every stage in the life of every generation. Mr. Green enumerates thirty books which have been written about John Wesley, including the Journal and the Letters of Wesley himself. What is thirty in so many years and among so many people? Mr. Green shows what Wesley did for this nation’s heart and conscience; how many of us can honestly say that we know that already?

Dr. G. H. Rouse is a critic of the critics, and he gives good reason for his criticism. The root of offence for him is the attitude of some critics to our Lord. No evidence, historical or experimental, is sufficient to weigh against the words of Christ. And in his great passionate loyalty to the Master, we heartily sympathize with him.

Once, however, in his new book, *Old Testament Criticism in New Testament Light* (R.T.S.; 3s. 6d.), he seems to have missed the meaning. He is discussing that *quaestio vexatissima*, the authorship of the 110th Psalm. He quotes Dr. Driver. ‘In the question,’ says Dr. Driver, ‘addressed by our Lord to the Jews (Mt 22⁴¹⁻⁴⁶, Mk 12³⁵⁻³⁷, Lk 20⁴¹⁻⁴⁴), His object, it is evident, is not to instruct them on the *authorship* of the Psalm, but to argue from its *contents*: and though He assumes the Davidic authorship, accepted generally at the time, yet the cogency of His argument is unimpaired, so long as it is recognized that the Psalm is a Messianic one, and that the august language used in it of the Messiah is not compatible with the position of one who was a *mere* human son of David.’

To this Dr. Rouse replies: ‘The best answer is to quote the words of Mk 12³⁵⁻³⁷: “Jesus answered and said, as he taught in the temple, How say the scribes that the Christ is the son of David? David *himself* said in the Holy Spirit, The Lord said unto my Lord, sit thou on my right hand, till I make thine enemies the footstool of thy feet. David *himself* calleth him Lord; and whence is he his son?”’

Dr. Rouse puts the word *himself* in italics. It occurs twice. That word settles it for him. He is right to put *himself* in italics. But it does not settle it. For the emphasis is necessary for the argument without touching the authorship.

'David himself, speaking in his own name (in the Psalm which you accept as his), calls the Messiah his son.'

Mr. James G. K. McClure says that Loyalty is the Soul of Religion, and publishes a book to prove it (*Loyalty the Soul of Religion*; Revell; 3s. 6d. net). In the first chapter he speaks of 'Loyalty to Truth,' in the second of 'Loyalty to Convictions,' in the third of 'Loyalty to Manhood,' and so rises till he reaches the height of 'Loyalty to Spirituality' in the twelfth chapter. Each chapter is also a sermon on a text. Thus the seventh chapter is 'Loyalty to Knighthood,' and the text is Jn 11⁷, 'Let us go into Judea again.' Have you not preached from that text yet? You must do it. And we assure you that Mr. McClure is worth reading on it.

The Sociological Society has now published the address which Mr. Bryce delivered at the first annual meeting, in separate pamphlet form. It may be had from the Secretary, at 5 Old Queen Street, Westminster (probably for nothing). It sets forth admirably the use of such a Society, and it is very good reading for its own sake.

In the present state of the correspondence columns of our newspapers, it is sending coals to Newcastle to send a book from Cape Town to England on the Higher Criticism. It is Mr. Ramsden Balmforth's second book on the subject. His first was on the Old Testament: this is on the New. Its title is *The New Testament in the Light of the Higher Criticism* (Sonnenschein; 3s. 6d.). It is a critic's book: it is a pretty advanced critic's book. Its 'true begetters' are Keim, Hausrath, Pfeleiderer, Hatch, Schmiedel, Bacon, and especially 'my own teachers,' Dr. Drummond and Professor Estlin Carpenter. Of the Virgin Birth, Mr. Balmforth writes: 'Charming legend! The sweetest and most deeply significant of the whole Bible. Tell it to your children, as you tell them other classic legends and fairy stories'

The Sunday School Union issues *How the Bible Came to Us*, by Frank S. Herne (1s. net); and *The Teacher and the Class*, by the Rev. H. S. B. Yates (1s.).

It would have been a shame and a serious loss if Harnack's *Ausbreitung des Christentums* had not been translated into English. It is a great gain and a real pleasure that it has been translated by Dr. James Moffatt. For Dr. Moffatt has a very intimate knowledge of the subject (an absolutely essential thing to a translator), and he has taken pains to render his author into good idiomatic English. In Dr. Moffatt's hands, Harnack will bring freshness into English study of the Early Church. It is not that his eye is that of a foreigner merely, it is the eye of a seer, a seer of the most modern and approved type, with whom there is no room for the faith which is the evidence of things unseen, to whom all must be actually seen and felt and handled. Of course, there are mistakes made by the modern seer, more mistakes than by the ancient. But that is of small consequence. These errors are there to be discovered, and perhaps to discredit our modern seer in some future time. Meantime, he is our seer. We believe in him and in his scientific simplicity. We believe in him sufficiently to be driven to take up the whole subject of the early history of the Church and study it over again.

And that is the greatest gift which Harnack could give us. For our study of the Early Church has been absurdly traditional. It has been even provincially traditional. We have gone on quoting our Rabbis as if they were all the world's Rabbis, and as if they were more Christian than Christ. Harnack does not know our Rabbis. And Harnack is so confident as well as so learned that we must not waste time defending the traditions of our fathers, we must go to the sources and believe or disbelieve for ourselves.

This is the second volume of the translation. It contains the indexes to the whole work— one index of passages, one of persons and things, and one of places.