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In presenting the facts of the Gospels to non-Christians, the Indian missionary is by this time not unaccustomed to be met by his opponents with arguments taken from the *Encyclopædia Biblica* and by the name of the Oriel Professor of Divinity; but the overwhelming mass of Christian scholar-

ship gives him ample material to vindicate the historical credibility of the Gospels. If, as is likely enough, he is now met with the thesis under discussion, he will have little need to concede that he is working in the name of a Master who never contemplated the world enterprise of His servants.

## Literature.

THE THEORY OF GOOD AND EVIL: A TREATISE ON MORAL PHILOSOPHY. By Hastings Rashdall, D.Litt. (Oxford), Hon. D.C.L. (Durham), Fellow and Tutor of New College, Oxford. In Two Volumes. (Oxford: *At the Clarendon Press.* 14s. net.)

It may be well to state in the words of the author himself his aim in writing these volumes. 'The scope of the present work is perhaps made sufficiently obvious in the title-page. It is an attempt to deal with the chief topics usually discussed in books bearing the title "Moral Philosophy" or "Ethics." It is on a larger scale than the books described as "Text-books," or "Introductions," and it is occupied to some extent with difficulties and controversies which can hardly be called "elementary." Still, I have in writing it had chiefly before my mind the wants of undergraduate students in Philosophy. I have endeavoured, as far as possible, to assume no previous acquaintance with ethical or general Philosophy; but it has not, in all parts of the work, been possible to avoid alluding to the arguments and objections of writers whose systems cannot be fully explained or examined in a book like the present' (Preface, p. v). It is well to have given this explanation, as it indicates many of the merits of the book. It explains, for instance, its great lucidity, its aptness, and its intelligibility. The undergraduate, always in the view of the author, has constrained him to use, when possible, untechnical language, or to explain in ordinary English the technical terms he does use. There is never any doubt as to the meaning of the author, nor any lack of lucidity in his statement. Add to this that Dr. Rashdall is the master of clear, racy, idiomatic English, and that his statement often rises to real eloquence, and the reader is assured that in the present work he has literature as well as philosophy. From this point of view

his work is a contrast to those of many writers on philosophical topics. In their works, lucidity and felicity of expression are too often conspicuous by their absence. Nor is this lucidity obtained by a refusal to look at the ultimate issues involved in the discussion. Dr. Rashdall has the faculty of stating these in language that may be understood by the undergraduate, or even by the man in the street. It is a great advantage to the reader, and we hope that readers will abound, for this is one of the greatest contributions to the study of Ethics in our time.

The title itself is suggestive. It is the Theory of Good and Evil, which means that, in the view of the author, Good and Evil are the decisive contrasts, the ultimate forms of ethical inquiry. The ultimate terms might conceivably be held to be those of 'Right or Wrong,' or 'Virtue or Vice,' and some account of the nature and working of the moral consciousness might be given from those points of view. Or it might be said that Right and Wrong regard conduct from the point of view of reference to a standard, that Virtue and Vice regard conduct in relation to character, and that Good and Evil regard conduct in reference to the end. Is it possible to find a point of view which will harmonize all these, and to state the ethical contrasts so as to have a central position which will make Right, Virtue, and Good aspects of the same ethical reality? It may be well to set forth, in the first place, the aim and method of this important work.

He begins with the obvious remark that the exact scope and object of a science is only arrived at as the science itself makes progress. What is true of science, is also true of philosophy and its branches. Thus he does not begin with a definition of Moral Philosophy. He is content to say that he is investigating the meaning and

application of the terms Right and Wrong. The plan of the book may be stated in the author's words:—

To arrive at a clearer and more definite conception of the Moral Criterion—a clearer and more definite answer than is contained in the common moral consciousness from which we must all start to the question, 'What ought I to do, and why ought I to do it?' will be the object of our first book. In the second book I shall enter at greater length into some of the current controversies connected with our subject, by the examination of which I shall hope further to elucidate and define the results arrived at in the first book. Most of these controversies may be said to centre round the question of the relation of the individual and the individual's good to society and a wider social good. I have therefore styled the book, 'The Individual and Society.' In the third book I shall deal with some of those wider philosophical issues which are ultimately involved in any attempt to think out fully and adequately the meaning of the words 'right and wrong,' 'good and evil'—in other words, with the relation of Morals and Moral Philosophy to our theory of the universe in general, to Metaphysics and Religion, to the theory of Free-will, to the facts of Evolution and theories of Evolution, and finally to practical life. The subject of this section may be described generally as 'Man and the Universe' (pp. 4-5).

It is a fairly large programme, and it is carried out with ample knowledge and with consummate skill. In the first book he begins with a statement and criticism of psychological Hedonism. The criticism is all the more telling from the fact that Dr. Rashdall, while demonstrating the insufficiency and inadequacy of psychological Hedonism, is forward to admit that there are elements of truth in it. He admits that the gratification of every desire gives pleasure, that pictured or experienced pleasantness strengthens desire, that there is such a thing as desire of pleasure, and that the paradox of Hedonism. 'If you aim at pleasure you will not get it' has some truth in it, though it is often exaggerated. But this recognition only serves to strengthen the argument which affirms the Moral Criterion cannot be derived from Hedonism.

Passing from the criticism of psychological Hedonism, he deals with Rationalistic Hedonism, from this to Intuitionism, and then to the Categorical Imperative, then to Reason and Feeling, and to Ideal Utilitarianism. Thus slowly and critically he leads the reader through a criticism of theories of the ethical end, to his own view of what the ethical end is. Briefly his view is, Moral judgments are primarily judgments of the value of ends. A moral judgment says, 'this is good,' and

only inferentially says, 'this is right.' The system he advocates is teleological, though the teleology is set free from the assumptions of Hedonism. Ideal Utilitarianism teaches that actions are right or wrong, according as they do or do not tend to produce in society a well-being or a state of welfare. But the welfare produced is of many kinds, or rather consists of many elements, such as morality, pleasure, truth, and other goods, the values of which are discerned by the moral consciousness. How is the Good discerned? and what is the relation of the Good to the Right? In answer to these questions we may quote the following: 'In previous chapters I have sought to show that the way to find out whether such an action is right or wrong, when we are forced to consider such a question for ourselves without reference to some established rule, is to consider whether it will tend to produce for society in general a Well-being or *ἔυδαιμονία* or good which includes many elements possessing different values, which values are intuitively discerned and compared with one another by the moral or practical Reason. The right action is always that which (so far as the agent has the means of knowing) will produce the greatest amount of good upon the whole' (vol. i. p. 184). The right action is thus that which will produce the greatest amount of good on the whole. The good, however, consists in many elements, and each of these has to be intuitively discerned, and compared by the practical reason. Dr. Rashdall is aware that 'The position implies that all goods or elements of the good are in some sense and for some purposes commensurable.' He knows that this position is keenly contested, and he has an elaborate argument to establish the contention. Into that argument we do not enter. It is mainly conducted against Professor Mackenzie, but it is by no means conclusive. Apart from that, the ethical view of Dr. Rashdall is what he calls Ideal Utilitarianism. 'According to this view, actions are right or wrong according as they tend to produce for all mankind an ideal end or good, which includes, but is not limited to, pleasure.'

In illustration of this contention he proceeds to illustrate, 'how the moral judgments implied by the special virtues, and in particular by those which are *primâ facie* most unutilitarian, are explainable upon the supposition that they are ultimately judgments as to the value of ends.

'He dwells on the importance of the three axioms of prudence, benevolence, and equity, and points out that all virtues may be included in benevolence regulated by justice, but it is convenient to give distinctive names to special kinds of contributions to general good. Thus he names knowledge, culture, æsthetic, and intellectual activity and the accompanying emotions, purity, humility, and on these he has much to say which is true and good and beautiful. But the main discussion, from this point of view, is devoted to Justice, and to Punishment and Forgiveness. To this discussion he gives all his strength, and the conclusions he reaches has importance for ethics, as well as for theology. The summary of his conclusions is as follows:—

Justice, as the immediate duty of the individual, consists in (1) seeking to promote a nearer approach in social arrangements to the ideal of equality of consideration, (2) observing the principle in private relations so far as is immediately practicable, (3) respecting the existing social and political order so far as it cannot be immediately changed for the better. In this connection one passage is so refreshing in a philosophical book that we quote it. 'What I have contended for is simply equality of consideration; and an absolute equality of conditions would involve a diminution of general welfare which would be inconsistent with the good of all members of the society or the great majority of them, and would therefore be condemned by the formula itself. Moreover, I have admitted the superior rights of the superior kind of well-being, and therefore of the superior man who is capable of enjoying it. I have only insisted that even the claims of the superior man must be estimated with due regard to the claims, be they small or great, of other people. If any one likes to regard the highest development of a few superior beings as an object compared with which immense masses, so to speak, of commonplace virtue and happiness may be treated as a negligible quantity, such a view would to my mind misrepresent the actual verdict of the healthy moral consciousness, but it would be quite consistent with the formula of equal consideration, if we assume that he was right in his judgment of comparative value. But if (to return to the social side of the objection) by the allegation that my view is inconsistent with the organic character of human society, it is implied that human society has a good which is distinct from the good of the individual persons composing it, if this "good" or "development" of society is made a sort of fetish to which whole hecatombs of individual lives are to be ruthlessly sacrificed, I can only reply that such a view seems to me a pure superstition—a widely prevalent superstition which is responsible for much of the stupidity and mismanagement with which the world's affairs are often conducted. With the Philosopher the mistake may sometimes be an honest blunder: translated into practical politics, this vague talk about the interests of the "social organism" generally carries with it the assumption that society is to be organized in such a way as to secure a maximum advantage

to the limited class which is actually in possession of the lion's share of good things, and that those who threaten to disturb this arrangement are to be shot down forthwith. In practice it means *Beati possidentes*: the existing Prussian constitution in Church and State is the final and highest development of the idea' (vol. i. p. 280).

This chapter endeavoured to show the reader in what sense it is a duty for the individual, both in his private relations and as a member of the community, acting in concert with them, to aim at rewarding virtue. The chapter on Punishment and Forgiveness is an inquiry in what sense, and on what grounds, it is a duty to punish vice. The conclusions arrived at in this chapter have far-reaching consequences in ethics and in theology, but into an examination of these we cannot enter. It deserves careful study and a detailed examination which we cannot give to the chapter at present. Suffice it to say that the criterion which Dr. Rashdall uses in all his argument, seems to fail here. The retributive theory seems to have in it more elements of truth than those which he recognizes, nor is it self-evident that it cannot be right to inflict pain or other evil save as a means to good. While we admit that there is a general duty to promote social welfare, yet there are other than social considerations which determine the application of resentment and forgiveness. In truth these are objections to his ideal utilitarianism which he has not met, and which are as fatal to it as those which he has brought against hedonism are to it.

With regard to the second part of the treatise, we can only say that in it he deals with the hedonistic calculus, with the commensurability of all values, with self-realization and self-sacrifice, with vocation, with moral authority and moral autonomy. Here, too, there is the same living practical interest, combined with speculative ability and ethical insight. There are many things in this part which call for description, and perhaps for criticism. Every chapter in it deserves close study, and the whole discussion is stimulating and instructive.

The third part which deals with Man and the Universe has the following chapters: Metaphysics and Morality, Religion and Morality, Morality and Evolution, Free-will and Casuistry, its possibility and limitations. In this third part the social eudæmonism of humanity becomes the good of the whole universe. This is the good which moral

consciousness demands. But the transition is tacitly made. It may be that the moral consciousness postulates the existence and realization of absolute good for the whole universe, but it might be shown how the social good of humanity is absorbed into the larger good of the whole universe. As to the relation of morality to metaphysic, he points out two directions in which ethical conclusions may be impugned on metaphysic grounds. One is on the basis of a theory of knowledge, which cannot admit an objective absolute morality. The criticism of various forms of empiricism are cogent and decisive. Of even more importance is the criticism of those forms of absolute idealism, which deny the reality of the continuous self implied in morality. He points out that it is not enough to admit the existence of the self and its activity in knowledge, the self must be admitted to be the cause of its own actions. The individual self must not be absorbed into the 'universal self-consciousness.' The relation of God to the universe is not that of a thinker to his thought. This theory denies causality even to God, but the primary postulate of ethics is that actions may be attributed to the individual self. 'God must be thought of not merely as a universal Mind, but as a universal Will, for Morality has no meaning for a being who is thought and not Will.' 'If the end imperfectly revealed in Morality is the end of the Universe or God, it must be fulfilled at least sufficiently to make the existence of the Universe better than its non-existence. The amount and distribution of evil in the world prevent our believing this without the further postulate of immortality.' These propositions are taken from the summary of the argument in the table of contents, and they are quoted mainly that our readers may have in his own words the thought of the author. But it is one thing to read these summaries, it is another thing to read the unfolded argument, which we wish the reader to do. These chapters in the third book are of the highest value, ethically, scientifically, and metaphysically. The postulates of ethics are the conclusions of metaphysics. The judgments of the practical reasons are valid, but they neither contradict nor supersede the judgments of pure reason. Rather through these judgments of value which it is constantly making, it adds the conception of purpose, and through this conception, and by these value judgments it gives to pure reason and its judgments

the concreteness and reality which make them real. The author's view of Postulates is not Pragmatic, he holds that the postulates may be proven by metaphysics. Into the discussion of these postulates we do not enter, nor do we enumerate them.

We had marked many passages of which we highly approve, we had noted others which seemed to deserve criticism, and others still which deserve the study of all interested in morality and religion, but our space is exhausted. We can only say that the book is one which places the author among the foremost thinkers of our time. It is full of courage, it is learned and thoughtful, it is in sympathy with the highest interests of man and the universe, and it has the courage of its convictions. In view of the present state of thought we make in conclusion one quotation.

The Absolute is the Being which alone truly is and of which all other beings may be treated as attributes or predicates. Our consciousness cannot be intelligently treated as the mere attribute or predicate of another consciousness. The Infinite is that Being beside which and beyond which no being exists: our consciousness cannot be intelligibly treated as included in or part of a divine consciousness, though undoubtedly there is a totality of Being in which both are comprehended. Even a single moment of consciousness possesses a certain uniqueness, and is no mere predicate or adjective or something else, though it be also an element in, and so far supplies, a predicate of a larger being. Still less can a permanent and conscious self, combining together and relating to one another a succession of such unique experiences, be treated as the same thing as another more comprehensive consciousness, no matter how well the content of the lesser consciousness is known to, or 'penetrated' by, the greater. The notion that God includes in Himself all the individual selves of the Universe seems to have arisen chiefly from a forgetfulness of the essential difference between our knowledge of a thing and our knowledge of other selves. A thing is simply what it is for the mind that knows it: it exists for other, not for itself: what it is for the experience of a mind is therefore its whole being. The essential characteristic of a conscious self is that it exists not for others only, but for itself. Its true being is not merely what it is for another mind, but what it is for itself. Uniqueness belongs to the very essence of consciousness. The 'content' of the consciousness may be shared by another consciousness, may be common to many minds: but this is only because a 'content' consists of abstract universal qualities taken apart from the being whose experience they describe. The 'content' is common to many minds just because in speaking of it we have made abstraction of the uniqueness which belongs to the experience when it was living, present, conscious experience, not yet reduced to abstract universals by the analytic work of thought (vol. ii. pp. 238-9).

JAMES IVERACH:

*THE CAMBRIDGE MODERN HISTORY.*

THE CAMBRIDGE MODERN HISTORY. Vol. x.  
The Restoration. (Cambridge: *At the University Press.* 16s. net.)

'The Cambridge Modern History' is recognized as the best example of what is now understood by the writing of history. It is a standard which future historians will set before them. If the ideal of Lord Acton has not been altogether realized, it will nevertheless be recognized that in this work is reached a higher attainment than ever before, from which no future historian must go back. In the matter of mere interest for the average easy reader, it has no place. Froude is beyond all comparison the pleasanter book to read. And even Freeman can be followed more contentedly. But it is not the fluent pen, or the picturesque adjective, that makes the historian. It is truth of fact and narrative.

It is truth of fact. In that respect no history ever surpassed the Cambridge Modern History. For the whole world has been ransacked for original documents; and if an author is fallible, the editors are there to restore his infallibility. But it is also truth of narrative. And although the Cambridge Modern History has been attacked occasionally for prepossession, although it is attacked this very month by Mr. Coulton in the new edition of his 'Salimbene,' yet it cannot be denied, unless by eccentricity, that the body of writers and editors who are engaged on this great work have so checked one another's natural bias as to enable every chapter to make its true and proper impression upon the reader.

The new volume goes by the name of *The Restoration*. That name is used to cover the whole of the history of Europe for a period of thirty years, that is to say, from 1815 to 1845. It is a period of excessive difficulty for the historian owing to the abnormal number of new births which took place—new births in the region of idea and in the realm of action. With its opening year there was born that great and fertile idea of the Concert of Europe. Towards its last year there came into actual and active existence a movement which has had a most momentous influence over the prosperity and the politics of all the advanced nations of Europe—the movement known as Trade Unionism.

But the difficulty of this period of European

history lies not only in its new births. A greater difficulty is encountered in the persistence of the movements thus brought into being. The Concert of Europe and Trade Unionism are with us still. To write their history is to enter upon present controversy, which no history can safely or by any proper right attempt to do. It is even to penetrate into the future. And whatever else the modern historian has discovered about himself, he has discovered that he is no prophet.

The method of the Cambridge Modern History is very clearly seen in this volume. That method is to take the countries of Europe separately, place each in the hands of a special student of its history, and let him tell its story for the period in one chapter. Then, if there are great topics which demand separate treatment, they are treated separately. So 'Great Britain' from 1815 to 1832 is written by Mr. H. W. V. Temperley, of Peterhouse, but the story of 'Catholic Emancipation' is separately told by Mr. H. W. C. Davis, of Balliol College, Oxford. And then 'Great Britain and Ireland' from 1832 to 1841 is given to Mr. G. P. Gooch, M.P.

The last three chapters are of the greatest literary interest. One is entitled 'The Revolution in English Poetry and Fiction.' It is written by Dr. Courthope. Another is 'Economic Change,' by Professor Clapham. The last is 'The British Economists,' by Professor Nicholson.

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### Notes on Books.

The essay-sermon or sermon-essay is with us still, as much with us almost as the sermon pure and simple. The first we have to take account of this month has the title—literary and alluring, as all sermon-essay titles should be—*The Secret of the Stream* (Allenson; 2s. 6d. net). The author is the Rev. John Brown Maclean, B.D. Are these essays really preached? Or are these sermons only published? They are crammed with literary allusions and quotations, the most difficult of all things for a congregation to follow. But here they are in a book, and the reader, having the privilege of reading over again every sentence of 'The Mount of Vision,' or 'The Garden of God,' or 'The End of the Day,' or any of the rest of these essays, is himself to blame if he does not understand and enjoy them.

*Some Women of the Old Testament* (Allenson; 2s. 6d. net) are described by Jeannette Simeon in a way to make the chapters suitable readings for mothers' meetings. Very likely that is the origin of the book.

The Rev. George V. Reichel wrote a book *What shall I tell the Children?* and it did so well that he has made haste to write another, *Bible Truth through Eye and Ear* (Allenson; 3s. 6d. net). Did the first do well in Scotland? The second will not do so well. For it contains this story. 'A Scotchman once planted his favourite plant, the Scotch thistle, in Australia. Now the weed may be seen covering mile after mile of land there, and has become a great and costly pest.' It is bad enough to call the thistle a plant and a pest, but no Scotchman will forgive him for calling it a weed.

Martineau's *Endeavours after the Christian Life* may now be bought in a cheap volume (Allenson; 1s. 6d. net).

A thorough and unprejudiced study of *Elevation in the Eucharist*, its History and Rationale, has been made by the Rev. T. W. Drury, D.D., Principal of Ridley Hall, Cambridge (Cambridge Press; 3s. 6d. net). It is a work worthy of a University Press and a University don. In spite of the heated atmosphere in which he has written, Dr. Drury has kept his temper and left history to speak for itself.

Messrs. Cassell have issued new editions of Dean Farrar's *My Object in Life* and Bishop Boyd Carpenter's *My Bible* (1s. net each). They are beautiful within and without. We hope the rest of the series will follow.

In a handsome volume containing eight coloured and sixteen other full-page plates, Messrs. Cassell have published *The Child's Life of Christ* (5s. net). The illustrations, we are constrained to say, are the best of it. No one can say beforehand what a child will take to, but it is nearly certain that there is too little incident here and too much reflexion. What will a child do with this, for example?—

'O thou of little faith, wherefore didst thou doubt?

'Ah! if he had not doubted he would not have sunk.

'Had he walked on the waters, not thinking of himself, but with a perfect faith in Jesus, he would not have sunk.

'Peter must have been very sorry, and very much ashamed of himself. The vanity and desire for distinction that made him dare the waves, must also have made him very unhappy and very much mortified when he failed.

'He had throughout thought of himself, not of Jesus. But it was all over now—the chance of a splendid success, and the failure—and as soon as Jesus and he got into the ship, the wind went down, and the sea was calm, and they sailed quietly on to the land of Gennesareth.'

The most authoritative statement on the New Theology will be found in a series of papers under the title of *New Theology and Applied Religion*, published at the *Christian Commonwealth* office (6d. net).

To produce a critical edition of *The Itinerary of Benjamin of Tudela* (Clarendon Press; 5s. net) is to do almost as great a service to the geography of Palestine as to dig in the mounds of Gezer or Taanach with the spade. This service has been done by Mr. M. N. Adler, M.A. He has reprinted the Hebrew text after the most careful collation and correction; he has printed a translation of the same; and he has appended notes to the translation, in which he takes account of all the facts and inferences which exploration has gathered for the better knowledge of the geography of the Holy Land. It is the edition of the *Itinerary* to which all future reference must be made.

Let it be understood that henceforth the Methodist Publishing House is to go under the publisher's name of 'Culley.' Lately it was 'Kelly.' We shall remember. The first volume that has reached us with Mr. Culley's name is a novel by Mr. Mark Guy Pearse. It is called *Bridgetstow* (3s. 6d.).

To 'Everyman's Library' there has been added a copy of the Old Testament. It includes the Apocrypha. It is in four volumes (Dent; 1s. net each). And it is arranged in sections and paragraphs. The editor is the Rev. R. Bruce Taylor, M.A.

The first arresting feature, then, is the division into sections. The sections are—(1) Pentateuch (2) Early Historical Books, (3) Later Historical Books, (4) Prophets, (5) Apocalyptic Literature, (6) Poetry, (7) Wisdom Literature, (8) Homiletic

Narratives. The second thing is the inclusion of the Apocrypha—not set in a section by itself, but placed here and there among the canonical books—on which the editor remarks that ‘the inclusion was made in order that readers may have before them those books upon which believers for at least fifteen centuries fed their Faith.’ The third thing to notice is the translation. It is the Authorized Version, but it is the A.V. changed wherever modern scholarship says change is imperative. Well, it is a wonder in many ways. But the most wonderful thing about it is the accuracy of its proof-reading. It is something to read the Old Testament; it is more to proof-read it. We congratulate Mr. Bruce Taylor on a work of excellent scholarship and enormous toil so successfully accomplished.

In the volume of Lay Sermons noticed this month the late Master of Balliol gives his estimate of University distinctions. What University distinctions are really worth for the battle of life is shown scientifically in the latest Memoir of the Francis Galton Laboratory for National Eugenics. Its title is *The Promise of Youth and the Performance of Manhood*; and it is further described as ‘A Statistical Inquiry into the Question whether Success in the Examination for the B.A. Degree at Oxford is followed by Success in Professional Life’ (Dulau; 2s. 6d.). The author is Mr. Edgar Schuster, M.A. Mr. Schuster has taken the degree, and has followed it by success in professional life.

It was a happy thought of Professor Bennett’s to write *The Life of Christ according to St. Mark* (Hodder & Stoughton; 5s.). In the pages of *The Expositor* we have followed its chapters month by month. That was not so good as the reading of the book at a sitting or two. But even so, we found that from St. Mark’s Gospel alone a very clear and impressively complete view of the human life of our Lord could be drawn. As a manual of devotion we heartily commend the book; we commend it as a commentary on this Gospel; but its best use is as a Life of Christ, a modern scholar’s reading of ‘the Good News after Marcus’ Telling.’

A volume of Communion Addresses by Professor Hugh Black, under the title of *Christ’s Service of Love*, has been published by

Messrs. Hodder & Stoughton (6s.). Now it is our opinion that Professor Hugh Black is at his very best in the Communion Address. There is always the sacramental atmosphere (if we may say so); there is always the helpful homely thought expressed in unobtrusive language; and, above all, there is always the sense of the mystery, passing knowledge and yet known.

The Rev. A. R. Henderson does not say so, but it is evident that his volume, *God and Man in the Light of To-day* (Hodder & Stoughton; 5s.), is one of the by-products of the New Theology. And if the New Theology had done no other good thing than this, this thing is so good that we shall call the New Theology no more names. First there are in the volume five views of God—the Atheistic, the Pantheistic, the Deistic, the Agnostic, the Christian. Next there is, in six chapters, a description of the God of Salvation. And lastly there is, in five chapters, the Christian experience of God. To the last chapter of the book, Mr. Henderson, after the New Theology manner, gives this title: ‘Is Christianity played out?’ It is short, but it gets in the whole modern apologetic.

The Rev. William Dickie, D.D., is a master in the art of writing the sermon-essay. Volume after volume, and the last is more welcome than the first. Its title is *Life’s Ideals* (Hodder & Stoughton; 3s. 6d.). What are its topics?—The Pursuit of Ideals, Idealism in Life, The Religious Appeal to Youth, the Significance of Doubt, the Ethics of Work, the Problem of Pleasure, an Apology for Amusements, the Blessing of Friends, the Love of Books, and the Scylla and Charybdis of Youth. But the secret of success is in the handling. And Dr. Dickie, a most accomplished artist and preacher, is in such touch with life and the gospel that he always handles his topic with fairness and with firmness.

‘Ezekiel,’ in the *Century Bible* (Jack; 2s. 6d. net), is edited by Professor W. F. Lofthouse, of Handsworth. Dr. A. B. Davidson once edited Ezekiel, but Professor Lofthouse has not been dismayed. He has studied Ezekiel for himself, and he has been able to use the accumulation of archaeological and expository material which has been made since Dr. Davidson wrote. What a task the editor of Ezekiel undertakes! This editor



has made it easier for the editors that are to follow.

Professor Findlay has now published the third volume of his 'Books of the Prophets' (Kelly; 2s. 6d.). It is entitled *Jeremiah and his Group*. He has also issued a revised edition of his first volume, containing some new notes. Together these three volumes are the best commentary on the Prophets that has been published in English since Dr. G. A. Smith's *Book of the Twelve*.

Mr. Kelly has published an American volume of sermons with the subtitle 'A Study in the Culture of the Spiritual.' The title is *The Throne-Room of the Soul* (3s. 6d.). Their author is the Rev. Carl G. Doney, Ph.D. Their note is ethical. The emphasis is on this life and its pressure.

To your 'Preacher's Shelf' add Silvester Horne's *The Ministry of the Modern Church* (Kingsgate Press; 3s. 6d. net). He is not only one of our greatest preachers, he is one of our most living and vitalizing men; and when he writes on preaching he writes in thorough sympathy with the 'Old Gospel,' but with a strong sense of the need of always making the Old Gospel new. Does he say that the modern minister 'bravely repudiates the externals of authority and trusts absolutely to the self-evidencing truth of his message'? He does. And even then he is not out of touch with the Gospel.

Messrs. Longmans have issued a new and cheaper (5s. net) edition of Professor Du Bose's *Soteriology of the New Testament*. The book is unaltered. But there is a new preface, and in that preface Dr. Du Bose explains what he means by the human personality of our Lord. For it seems that some of his readers have misunderstood him.

There is no book for boys like the right missionary book. To the average boy, of course, the average missionary book is a fraud. But the right book exists, and the careful will find it. It exists, and it occasionally comes again. Here it is, written in captivating English by one of our contributors, Mr. Claud Field, embellished with stirring illustrations, and published by Messrs. Seeley. Its title is *Heroes of Missionary Enterprise* (5s.).

Mr. C. W. Whish, late of the Indian Civil Service, is issuing a series of volumes under the rather clumsy title of *Reflections on Some Leading Facts and Ideas of History* (Luzac; 5s. each). The third volume (we have not seen the first two) deals with the Graeco-Roman World. The plan is novel, and Mr. Whish has time and some scholarship. But who will read reflexions? And for a good reason—we can reflect for ourselves. It is facts we want, facts gathered and sifted and set forth.

*The Bible Story* (down to the death of Jacob) has been told 'For Children of all Ages,' by Helen N. Lawson (Macmillan; 3s. 6d.).

An explanation, as distinguished from an exposition, of the Word of God, has been attempted by E. M. Knox, Principal of Havergal College, Toronto. The first volume, before us, covers *Genesis* (Macmillan; 1s. 6d.). Principal Knox has written for schools, written steadily, clearly, simply, with ample knowledge and much liberty.

The annual volume of addresses delivered and deeds done at Keswick is called *The Keswick Week*. It is published by Messrs. Marshall Brothers (2s. net). In 1907 was held the 33rd Convention. The most attractive speaker was Prebendary Webb-Peploe. His and all the other addresses are given word for word, to recall to those who were there the thrill of hearing, but also to instruct those who were not there.

Every magazine should have some feature of distinction. *Great Thoughts* has probably several features. But among all its other good things the best thing in it is the last thing—its Index of Texts. There is nothing like this anywhere else. The texts are quoted; then the topics suggested by them are mentioned, and there is a reference to the page of the magazine wherever any exposition or illustration occurs. This is the first volume of the sixth series (Horace Marshall; 4s. 6d.).

Messrs. Horace Marshall are the publishers also of *The Christian Age*, of which the 71st volume has appeared (5s. 6d.). *Great Thoughts* is to be taken in mouthfuls, as a stimulant; *The Christian Age* is solid food. Among the sermons, which are usually good enough to give this

magazine distinction, there is one by the Rev. Ivor J. Robertson, M.A., of Regent Square Presbyterian Church. The text is misquoted, and the sermon is given in epitome; but, in spite of all that, it will maintain the Presbyterian reputation for scholarship and evangelicalism.

On some subjects, and for the moment it is Mysticism most of all, there cannot be too many books. The Rev. W. Major Scott, M.A., has written *Aspects of Christian Mysticism* (Murray; 3s. 6d. net). Once more, but independently, he has described the great mystics, from St. Paul to Peter Sterry, and he has introduced his description with a sound elementary definition of mysticism. At last please understand what mysticism is.

Mr. Murray has published the second edition of Dr. Julian's great *Dictionary of Hymnology* (21s. net). The advantage of the second edition over the first begins at page 1599, with the words 'New Supplement.' For the first edition, being stereotyped, could not be disturbed beyond a correction on the plates here and there. But the 'New Supplement' contains so many corrections of the first edition, and such a mass of new material, that every student of hymnology will have to be satisfied that he has already got his money's worth out of the first edition, and take unto himself a copy of the second.

Look at this as a new item—

'When I survey the wondrous Cross.—At the time of the publication of this Dictionary in 1892, no copy of the 1707 edition of Watts's *Hymns and Sacred Songs* was known to be in existence. Since then three copies have been found. On collating the 1709 edition with the 1707 edition we find the opening lines of the hymn were originally—

When I survey the wond'rous Cross  
Where the young Prince of Glory dy'd.

Under their proper titles are recorded the contributions which each of the Churches has made to hymnology since 1892. But these articles are not all of equal value. The Methodist article has been written by Dr. A. E. Gregory, and it has been written very well indeed. The article on Scottish Hymnody, on the other hand, which has been written by an English vicar, is inadequate. Dr. Gregory mentions that a million and a half copies of *The Methodist Hymn Book* were sold within

twelve months of publication. If the article on Scottish Hymnody had been intrusted to Mr. Tainsh, he would have told us, we believe, that the sale of *The Church Hymnary* within the same time was not far short of that. And yet they say that churchgoing is going out of fashion.

We have not had time yet to search the book for blunders. When we find them we shall let the editor know. But this one thing has caught our eye. On the hymn, 'My Jesus, I love Thee, I know Thou art mine,' we are told: 'This anonymous hymn was given in *The London Hymn Book*, 1864, and later in several other collections.' Now we have been told that that hymn was sung, and sung more than any other hymn, at the great Castle Park meetings which were held at Huntly in the years 1860 to 1863. Can any one confirm this, and so trace the hymn farther back than 1864?

Mr. Nutt has published a second edition, revised and enlarged, of those translations from the Chronicle of the Franciscan Salimbene which Mr. G. G. Coulton has made, and called *From St. Francis to Dante* (12s. 6d.). Mr. Coulton is a little surprised that his book has reached a second edition; for he knew that it was too outspoken to be acceptable to any party in the Church, and too accurate in its facts to be refutable. He counts himself no enemy of the Church, as surely the monk Salimbene before him was no enemy. But he counts it his business, if he is to be an historian, to get rid of prepossessions, whether pro-mediæval or anti-mediæval, and record his facts as he finds them. And in all this he follows Salimbene.

Now Salimbene was a friar of the Order of St. Francis, who lived in the days in which both St. Francis and Dante lived, and knew personally many of the foremost figures in that age; and when he wrote his autobiography, he wrote down frankly what he knew about his age and the figures in it. He wrote it down if it were good or if it were bad. And since so much of it was bad—so much of what Salimbene wrote even about popes and cardinals—is it any wonder that the manuscript has so long been inaccessible, or that it was bought into the Vatican library in order to render its publication impossible? The wonder is that, through the liberality of the late Pope Leo XIII., it has at last been given to the world.

Mr. Coulton does not simply translate Salimbene. He does less than that, and he does more. He

makes selections from the manuscript for translation, and he adds illustrations from other sources. Indeed, it would not be possible to translate the manuscript as it stands. Salimbene is unconscious of any offence, but the manners of his age were not our manners. As for the age itself, this is Mr. Coulton's verdict of it: 'The whole Middle Ages cry out to us from Dante's great poem, "Who shall deliver us from the body of this death?" and I have chosen Salimbene's Chronicle for my main theme because he shows us more clearly than any other what was the Body of that Death.'

Has the time come for telling the story of the Chinese massacres? The time has come, and the story has been told by Dr. E. H. Edwards, a medical missionary, who has spent twenty years in China, and would no doubt have perished with his relatives Mr. and Mrs. Pigott, and the rest, in Shansi, if it had not been for the 'accident' of his being home on furlough at the time.

Dr. Maclaren introduces the author, and Mr. Meyer adds 'an appreciation.' But the reader of the book discovers the author's fitness. Two things he makes clear. First, that Boxerism, as he calls the movement, was not anti-Christian at the beginning, but anti-foreign. And second, that far more terrible was the martyrdom of those who did not die than of those who did. Let us also thank the publishers for making the series of illustrations so complete and so satisfactory as works of art. The title of the book (which has already reached a second edition) is *Fire and Sword in Shansi* (Oliphant, Anderson & Ferrier; 2s. 6d. net).

When the Prime Minister was receiving the freedom of Montrose a few weeks ago, the Provost of the burgh ran over the list of distinguished burgesses. He named Erskine of Dun, he named Andrew Melville and James; but there was no sign of recognition in the audience till he named the name of Joseph Hume. If Montrose is an average for Scotland, what hope of success has the Rev. D. C. Macnicol, B.D., in publishing a handsome biography of *Master Robert Bruce* (Oliphant; 5s. net)? Hume was great, and Montrose has always had its pride in him. But what did Hume do for Montrose or for Scotland in comparison with that which John Erskine of Dun did, or Andrew Melville? Robert Bruce, Minister in the Kirk of Edinburgh, is the link says Mr. Macnicol,

connecting Melville with Alexander Henderson. But what if the people of Scotland are asking, Who is Melville, and who is Alexander Henderson?

Mr. Macnicol, however, has his own opinion of the greatness of these men; and he has written a book worthy of Robert Bruce, worthy of the man whom Dr. Alexander Whyte describes as 'by far the most finished figure among all the makers of Scotland.' The book is of course both history and biography, and the author has taken much pains, not only to make Robert Bruce live again before us, but also to be accurate with his facts and dates. The volume contains eleven very fine illustrations.

If one would see in the life of to-day the difference which Christ makes, one should read *China in Legend and Story*, by Mr. C. Campbell Brown (Oliphant; 3s. 6d. net). Mr. Brown, who was formerly Davis Scholar of Chinese in Oxford, has been ten years in China. His great aim in the book which he has written is to show that China is in need of a Saviour, and that the Saviour is Christ. He shows this in a most original and interesting way. First he relates certain legends or tells certain true stories of the life and character of the heathen Chinese, and then he draws some faithful and charming pictures of Chinese who have accepted Christ. On both sides of the great dividing line there is thrilling interest; but only on the gospel side is there joy and peace.

The Rev. Albert G. Mackinnon, M.A., has the gift of 'straight talk' supposed to be so much appreciated by young men. His first book, *Spiritually Fit*, has been followed by *Tangible Tests for a Young Man's Faith* (Oliphant; 2s. 6d. net).

To their 'Living Thoughts' series Messrs. Oliphant, Anderson & Ferrier have added three volumes: (1) *The Four Words of the Great Ministry*, by John G. Train, Hull; (2) *The Religious Significance of Home*, by the Rev. G. A. Johnston Ross, M.A., Cambridge; (3) *The Daily Cross*, by Dr. Alexander Whyte, Edinburgh (6d. net each).

Mr. Andrew Allan has written 'A Reconciliation of Science and the Bible' with the title of *Matter and Intellect* (Owen; 5s.). Now the man who is to reconcile Science and the Bible must be free from

bias. Without taking upon us to say how it stands with science, we can certainly affirm that Mr. Allan is free from prejudice on behalf of the Bible. The Bible is full of angels. See how he gets rid of them. He says: 'The existence of angels good or bad in heaven before the creation of the world seems to be founded on a reference in the New Testament which is quite unsupported by any evidence. Christ was the only person who could have given authoritative information on the subject, and He was silent in regard to it. The twelve legions of angels which He said were at His command were probably the souls of departed human beings, and when He was transfigured on the Mount, it was not the angels Abdiel and Gabriel, but the angels of Moses and Elias, who comforted Him.'

Who was A. K. H. B.? And they all with one consent made answer, 'A great story-teller, and he lived in the nineteenth century, and he was known by the name of the Dean of Ramsay.'

This confusion took place a hundred years after Dr. Boyd's death, and it was due to a delightful book published in 1907 and entitled *Sermons and Stray Papers by A. K. H. B.* (Pitman; 3s. 6d. net). The author of the book was Dr. W. W. Tulloch, who loved good stories himself, having learned to love them from this friend of his—a friend (we think he somewhere says) of forty years' standing.

The book contains sermons and stray papers; but Dr. Tulloch has made the fatal mistake of placing the stories first. For Dr. Boyd had endless stories to tell. He had stories even about the prayers of 'the brethren,' and Dr. Tulloch repeats one of them. It is the story of how old Dr. Muir, 'kirking' the Town Council, prayed 'Lord have mercy upon the magistrates of Glasgow, such as they are. Make them wiser and better.' And when the Town Clerk called to say that the magistrates were much aggrieved at being prayed for in this manner, the answer was instant—'Dr. Muir's compliments to the Lord Provost and magistrates, and he is very sorry to find that his prayer has not been answered.'

Professor James has been telling us that God is not a gentleman. His intention is not irreverent. But does he not misuse the grand old name of gentleman? Why let it descend to designate the idle and the ne'er-do-well? When some one spoke

to David Livingstone about his loneliness in Africa, the great missionary-explorer said, 'I am not alone. Christ said that He would be with me always. It is the word of a gentleman of strictest honour, and there's an end of it.' That is the right use of the name of gentleman.

The anecdote occurs in a striking volume entitled *The Religion of the Incarnation*. The volume contains the Cole Lectures for 1903, which were delivered by Bishop Hendrix of the Methodist Episcopal Church, South (Revell; 3s. 6d. net). We sometimes complain that the Theology is done on this side of the water, and the Ethics on the other. But here is theology, and it is at once historical and individual. No one could detect a heterodox hint in Bishop Hendrix, and yet very strong is the impression that he has thought out every doctrine for himself.

Are there not pastors and evangelists, and are they not distinct? Dr. Charles L. Goodell says they are distinct at present, but they ought to be united in one. His object in writing a book on *Pastoral and Personal Evangelism* (Revell; 3s. 6d. net) is to encourage every pastor to become his own evangelist. He does not see why any pastor of a flock should stand aside while another preaches the gospel to his people. He would have the pastor become an evangelist in the very act of doing his pastoral work. And if any pastor would become an evangelist, this book is written for his instruction. With the study of it and with prayer he will succeed.

Dr. James M. Gray, minister in the Reformed Presbyterian Church and Dean of the Moody Institute, has written *The Antidote to Christian Science* (Revell; 2s. 6d. net).

The student lectures on missions at Princeton were last winter delivered by the Rev. E. M. Wherry, D.D. Dr. Wherry has been for thirty years a Presbyterian Missionary in India, and he chose as his topic *Islam and Christianity in India and the Far East* (Revell; 4s. net). Well, the final struggle is to be with Islam, and Dr. Wherry, who knows, does not make light of the fierceness of it. Nevertheless he has no fear. He sees that the most intelligent Muslims already know what the issue is to be. For they know that those new movements which are meant to make Muham-

madanism fit for the conflict—the improvement of the position of women and opposition to slavery—are really an acknowledgment of the superiority of Christianity, and must end in an acknowledgment of the supremacy of Christ.

*The Foreign Missionary* (Revell; 5s. net) is a large subject and a thorny one. As for the thorns, Mr. Arthur Judson Brown ignores them. The Foreign Missionary is his hero. Other men may attack him; the true defence is to show what he is. And yet he would have him better. So he writes this book, first to show what the Foreign Missionary really is, and next to make the Foreign Missionary still better than he is.

Mr. Brown would take the Foreign Missionary and educate him for his work. First he would select him out of a host of applicants—select him for his physical fitness, his intellectual ability, his proofs that the grace of God is upon him. Then he would educate him. And every step of the education is described in this book.

Having educated him, he would send him out with a library. And this is the library: an English Dictionary; a Bible Dictionary; a Concordance; Beach's Geography and Atlas (who is Beach?); several Commentaries on the Bible, if the purse will permit, 'so that one will not be at the mercy of one man's opinion'; Greek and Hebrew Testaments, Grammars, and Lexicons; the 'Encyclopædia of Missions'; a book on Comparative Religion, such as Menzies's *History of Religion* or Jevons's *Introduction*; and a few volumes on the country in which he is to live.

Mr. Thynne has published an edition of *Cranmer on the Sacrament of the Lord's Supper* under the editorship of Dr. Charles H. H. Wright (3s. 6d. net). The republication is from Jenkyns's Oxford edition. The Dean of Canterbury has written a Preface, to which Dr. Wright has added a few Prefatory Remarks, and here and there a footnote. In the controversy over the true doctrine of the Lord's Supper, which we all deplore but few of us try to put an end to, Cranmer will now take his place again.

Mr. John Campbell Oman, formerly Professor

of National Science in the Government College, Lahore, has made himself a name by popularly (and not too particularly) describing the religious and moral customs of modern India. His previous book on the Ascetics has gone into a second edition, if not a third. The new book is entitled *The Brahmans, Theists and Muslims of India* (Fisher Unwin; 14s. net).

It is a popular book, as the first was. Professor Oman goes to see the popular sights (what a story he tells of the Holi Festival!); and he describes what he sees in very popular language. And just in this way he succeeds in conveying to the ordinary ignorant Englishman (and the ordinary Englishman is very ignorant) some idea of the welter of superstition and immorality which goes by the name of religion in India. He has no dislike to the Hindu. He has no Christian or other axe to grind. He is simply an interested onlooker. He says what he sees. To add that he is just a trifle plain-spoken now and then, is not to condemn his book to oblivion. For, after all, it is the common people that do these things; and it is right that the common people in this Christian country should see what the name of Christ has delivered them from.

For the rest, it is enough to say that Professor Oman must not be taken as an authority on the past history of Indian religion, whether literary or traditional. But in the present he is as safe as he is entertaining.

Messrs. Washbourne have published the first volume of the second series of Fr. de Zulueta's *Letters on Christian Doctrine* (2s. 6d. net). The second series will describe the Seven Sacraments. The first volume describes Baptism, Confirmation, the Holy Eucharist, and Penance. There is no appropriateness in calling these expositions 'letters,' unless their easy style entitles them to the name. Every chapter is clear and convinced. And if it does not produce conviction, that must be the reader's own fault or blessing. In a book noticed on another page, Mr. Silvester Horne rejects all external authority in things of the Spirit, calling it unfair and out of date. Fr. Zulueta, without one moment's hesitation, rests his complete case on external authority.