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gation will, I think, mark the extreme limits of divergence that we ought reasonably to allow for in the history. I cannot dismiss from my mind the possibility that the two narratives of feeding the multitude are different versions of the same event. Our ultimate authority for the duplication is of course St. Mark—there is no duplication either in St. Luke or in St. John. But St. Mark was not himself an eye-witness; different streams of tradition would come to him from different quarters; he was writing far away from the scene

of the events in distant Rome; and when St. Peter was gone there may quite well have been no eye-witness at hand to whom he could appeal. Besides, we must not suppose him keenly critical—not so critical even as St. Luke. If the two versions came to him from different quarters and at different times he would not hesitate to set them down side by side as he received them.

This possibility, I think, we must contemplate. And, if so, we cannot forget it as a standard of reference when we have to consider other possibilities.

## Literature.

### THE LOLLARDS AND THE REFORMATION.

LOLLARDY AND THE REFORMATION IN ENGLAND. By James Gairdner, C.B., Hon. LL.D., Edinburgh. (*Macmillan*. Two Vols. 21s. net.)

DR. JAMES GAIRDNER wrote the fourth volume of Stephens' and Hunt's *History of the English Church*, the volume dealing with the sixteenth century, from the accession of Henry VIII. to the death of Mary. In the two volumes which he has now published he has gone over the same ground. But he has gone over it in a different fashion. The earlier book was written to order; this is written to please himself. There is more leisure with it and more latitude. The former volume stated facts; this book gives the atmosphere of the facts—their origin, their history, their effects. Nor is the ground that is covered precisely the same, for now Dr. Gairdner is under no restraint but that of his own desire. And his desire is to write a History of the Reformation in England in order to show that it was not a national movement, although a movement which had gradually been prepared for and which worked itself out along the lines, not of natural evolution, but of particular forces, some good and some not so good.

In the earlier volume Dr. Gairdner was found to be at variance with other historians in many matters, some of them fundamental. He himself was aware of that, and seems to have been astonished that his book was not more severely

handled. He repents of none of these differences. On the contrary, one of his purposes in writing the new book is to have full opportunity for defending them. All this makes the volumes somewhat discursive; but the reader for whom they are written will not object to that. Nor will he be offended when he finds that Dr. Gairdner is less interested in events than in the connexion of events. For, as he puts it himself, 'The ancestry and growth of ideas that have revolutionized the world are far more important matters than the reception of a legate or the proclamation of a latter-day crusade.'

In pursuance of this preference, more space has been given to the causes which produced the Reformation in England than to the occurrences which took place as it was accomplished. The first book is wholly occupied with the Lollards. It fills nearly three hundred pages. There is no part of all the work into which Dr. Gairdner has thrown himself with more zest and enjoyment. And just for that reason, perhaps, there is no part that will cause more controversy.

Towards the end of the second volume occurs a chapter on 'The Story of the English Bible.' It is occupied of course with the Bible of Tindale and Coverdale and their immediate friends, and it is more historical than literary. It is a chapter that may have to be consulted by the future historian of the Bible. There are historical questions which it answers, and there are new questions which it raises.

## MURRAY'S BIBLE DICTIONARY.

MURRAY'S ILLUSTRATED BIBLE DICTIONARY.

Edited by the Rev. William C. Piercy, M.A.,  
Dean and Chaplain of Whitelands College.  
(*Murray*. 21s. net.)

The prominent features of this Dictionary of the Bible, which the editor draws attention to in his Preface, are its illustrations and its conservatism.

We are not quite sure that so much space should have been set aside for illustrations. Once a surprise and a delight, they are now so common that every teacher or student of the Bible has them at hand. A copy of the Oxford 'Helps,' which may be purchased for a shilling, gives all that are of any use, and a little over. It is chiefly due to the illustrations that, although the book runs to 975 pages, some of the most important subjects receive altogether inadequate treatment. The article on the 'Acts of the Apostles' occupies barely two pages, and gives no proper record of the immense progress that has been made in the study of that book within the last quarter of a century. What, again, can a man do with 'Jesus Christ' in six and a half pages? Yet the whole subject is dealt with in that article. It is useless to look for a separate article under 'Christology' or 'Person of Christ,' or any other title; for the theology receives scant measure throughout. The article on the 'Book of Psalms' is no more than two and a half pages in length; but there is a separate article on the 'Titles' of the Psalms, which is four pages in length. The most favoured topics, so far as we have observed, are the 'Chronology of the Old Testament,' 'Paul,' and 'Sacrifice,' which have each about ten pages allotted to them. But 'Isaiah' is dismissed in two pages, the 'Sermon on the Mount' in rather less than one, and there is no article at all on 'Israel.'

But that is all the fault we mean to find with the book. To its conservatism we have nothing to say. An editor must be allowed to choose his readers as an author does. The editor of this dictionary has chosen those who call themselves conservative. He has not been able to keep the hand of the critic altogether out of his book, but he has taken means to let it be felt as little as possible.

There are apparently three ways of it. For example, the literature given at the end of the article on the Book of Judges, which is written by

the Rev. H. Maynard Smith, M.A., Rector of Shelsley-Beauchamp, is divided into three classes, 'Extreme Criticism,' 'Moderate Criticism,' and 'Conservative' (the word 'Criticism' not being added to the last). This classification runs throughout. The authors are chosen and the books are recommended because they are 'conservative.'

But it has its difficulties. The editor must have found himself limited in his choice of men; and it is evident that he gave some of the work into the hands of men whose conservatism was their only fitness for it. But, apart from that, the readers are recommended to prefer to works of undeniable scholarship, other works which are often weak in scholarship and as often 'out of date.' In this article on the Book of Judges the only works mentioned as both sound and scholarly are Bachmann's Commentary, published in 1868, and the English translation of Keil, which appeared in 1862. To understand what that means one has only to think of the work that has been done on the Book of Judges in the last forty years. Besides these, reference is made to two commentaries which are called 'popular'—Farrar and Watson; and two 'for teachers'—Paterson-Smyth and Walpole.

One consequence of the conservatism of the book is that a large number of articles, and some of them of considerable length, have been lifted bodily out of Smith's *Concise Dictionary of the Bible*, which was published by Mr. Murray as long ago as 1865. And this seems to have appeared a natural thing to do, both to editor and to publisher, for there is no remark made upon it in the preface to the volume or elsewhere.

But of course there must be many articles which are not affected by that troublesome thing called 'Criticism.' Going through the book to name some of them, we have been surprised at the difficulty of finding them. But there must be not a few. And some of them are all that can be desired. We wish to mention especially Mr. Turner's article on the 'Text of the New Testament.' Certainly there is 'Criticism' enough in that article, but it is the so-called 'Lower' Criticism, to which there once was as great objection as there now is to the Higher, but the offence of the Lower Criticism has long since passed away.

*MISSIONS IN INDIA.*

A HISTORY OF MISSIONS IN INDIA. By Julius Richter, D.D. Translated by Sydney H. Moore. (*Oliphant*. 10s. 6d.)

This is the most important contribution to the literature of Missions this season, and it comes appropriately from the great mission publishers, Messrs. Oliphant, Anderson & Ferrier. Its size and the packed look of its pages may make the lover of mission literature hesitate. But one page of reading will dispel all doubt. It is written with immense erudition but also in a fine flowing style, and the translator has done his part admirably.

There is certainly little of that curious indifferencism which is now supposed to be the very master-mark of the scientific writing of history. Dr. Richter has his convictions on subjects like ritualism and gives free expression to them. He believes indeed that history is not drifting but strenuous work with the oar. And it is his faith in the overruling hand of God that makes him strive to present the History of Missions in India as assisted here and thwarted there by the very missionaries themselves. He cannot be accused of misrepresentation. He is too good a German to manipulate his facts, or omit any of them. And he is entitled to his belief in the form of Church government that is best for the Hindu and most after the mind of Christ.

One chapter is given to the Missions of the Roman Church, and one to the Danish Mission. Then come the chapters (iii., iv., v.) in which the heart of the matter lies, the chapters which describe the progress of Protestant Missions in India during the nineteenth century. The sixth chapter is taken up with the theistic societies. And the seventh is a survey of results.

The translator is a Master in the School for Sons of Missionaries, Blackheath. His purpose in translating this volume is no doubt to furnish teachers with a manual of instruction. He has done so—the best in existence. But he has also furnished us all with a most reliable and enjoyable History of Missions in India.

*A NEW WORK BY WESTCOTT.*

THE GOSPEL ACCORDING TO ST. JOHN. The Greek Text, with Introduction and Notes. By the late B. F. Westcott, D.D., D.C.L. (*Murray*, Two Vols. 24s. net.)

The posthumous publication of Westcott's *Ephesians* was something of a disappointment.

But that disappointment must not be allowed to affect the reception of his *Gospel of St. John*.

The commentary has been edited by the Rev. Arthur Westcott, one of the Bishop's sons, who tells the story of its vicissitudes from the first formation of a plan for a tripartite commentary on the Greek text (a plan, as we all know, to be carried out by Lightfoot, Hort, and Westcott) down to the moment of the present publication. The 'tripartite' plan was never carried out, Hort being too fastidious to fulfil his part of it, and Westcott being persuaded to undertake the Fourth Gospel for the *Speaker's Commentary*, which was based on the Authorized Version. Thus the commentary on the Greek text was thrust aside, and although taken up at intervals, the attraction of it still remaining supreme, it was never finished.

How then does it stand with the present commentary? Westcott had annotated the Greek text of chapters iii., iv., vi., vii., viii., ix., x., xi., and xii., with considerable sections of chapters i., xvi., xx. These notes have been used as they were found. For the rest, so far as we can make out, the *Speaker's Commentary* has been followed, from which the Introduction has been taken almost as it stood.

It was Bishop Westcott's purpose to retranslate the Gospel. He did not do that; and so his editor has used the Revised Version, making only such changes therein as his father would certainly have made. The Greek text is that of Westcott and Hort. So far, then, as the editing goes, the only danger has lain in a too scrupulous fidelity to the documents in existence. 'I have carefully refrained,' says Mr. Westcott, 'from making any alterations but such as seemed of absolute necessity.' And, as a consequence, there is occasionally a discrepancy between the translation of the Notes and the Revised Version used as text, which the editor trusts will not prove vexatious.

The two handsome volumes will be placed side by side with the English Commentary, which most of us possess in its separate form. The one will cast light on the other, and both together will cast light on the written Word.

*MAN AND THE UNIVERSE.*

MAN AND THE UNIVERSE. By Oliver Lodge. (*Methuen*. 7s. 6d. net.)

Sir Oliver Lodge has reprinted a series of papers which he contributed to the *Contemporary Review*

and the *Hibbert Journal*, and they have been published under the memorable title of *Man and the Universe*. They are all occupied with the borderland between Religion and Science. For Sir Oliver Lodge, by his frequent contributions and his frequent concessions, has taken that borderland under his special protection, and may fairly claim the title of 'Warden of the Marches.'

His work is always read, for it is always written to be read. 'I have the misfortune,' said a great Dutch scholar lately, 'to have written a book which nobody reads.' He had not written it to be read. There are other reasons for the writing of a book, and some of them may be better reasons. But it is useless complaining that a book is not read which was not written to be read. Sir Oliver Lodge always writes to be read, and he is read widely.

What else, it is not so easy to say. Is it so that there *is* no real borderland between Science and Religion? Do they lie in different planes, one earth (say), and the other air? And is it not possible for any man to make them contiguous countries? It is certain, at any rate, that even Sir Oliver Lodge has great difficulty in getting himself taken seriously. The salutation he receives, however courteously and silently, is 'Science I know, and Religion I know, but who art thou?'

More than that. The more the man of science reads, the more he suspects that Sir Oliver Lodge is simply giving science away for the sake of the reconciliation; and the more the man of religion reads, the more clearly he sees that he is giving religion away. Take the man of religion. Does Sir Oliver Lodge accept the statement that the blood of Jesus Christ cleanseth us from all sin? If he does not, there is no reconciliation. The Warden of the Marches is not protecting valuable territory; he is simply riding over waste land. He is simply looking after a waste and dreary wilderness wherein there is no water. And how mocking his reconciliation to a thirsty traveller! 'If any man thirst, let him come unto me and drink.' Unto Me, and unto Me only; for the Son of Man came to give His life a ransom.

The scientist, if we may use Mr. Johnston Ross's ugly word, has to do with physical things, with things which he can taste, and see, and smell. The religionist has to do with spiritual things, with things which he cannot taste or touch. What reconciliation is possible? The religionist may

be also a man of science, and the scientist may become also a religious man. That is the only reconciliation. There is no reconciliation conceivable between things that cannot even be compared.

### ST. PAUL'S EPISTLE TO THE LAODICEANS.

ST. PAUL'S EPISTLE TO COLOSSÆ AND  
LAODICEA. By the Rev. John Rutherford,  
B.D. (*T. & T. Clark*. 6s. net.)

In Col 4<sup>16</sup> St. Paul writes: 'And when this epistle hath been read among you, cause that it be read also in the church of the Laodiceans; and that ye also read the epistle from Laodicea.' Mr. Rutherford asks, 'What was or what is this epistle?' He finds three answers possible. First, it was a letter written by the Laodiceans. But he dismisses that answer. The suppositions involved by it are incredible. Next, it was an epistle written by St. Paul from Laodicea. In that case, it might be 1 Ti., 1 Th., 2 Th., or Gal. But it is probable that every one of these Epistles was written somewhere else. More than that, the Apostle says that the Christians of Laodicea had not seen his face in the flesh. So there remains the third answer, that it was an epistle addressed by St. Paul to the Laodiceans. And after some interesting argument Mr. Rutherford comes to the conclusion that it was 'the Epistle to the Ephesians.'

But that is a small part of the book. The main part of it is an exposition of the Epistle to the Colossians and the Epistle to the Ephesians (really the Epistle to the Laodiceans) in order to show their unity of thought and feeling, and even of verbal expression. It is no ordinary commentary, whether in form or in suggestiveness. More certainly than any ordinary commentary it will lead the reader into some apprehension of the things for which he has been apprehended by Christ, and which are revealed in these Epistles more than anywhere else.

### Among the Books of the Month.

Mr. Allenson is doing more at present than any other Protestant publisher for the literature of devotion. And sometimes it is new, and sometimes it is old. The old this month is a translation, by Miss A. W. Marston, of Madame Guyon's

*Spiritual Torrents* (2s. 6d. net). The new consists of (1) *An Introduction to Christian Mysticism*, by Miss Gregory (6d. net); (2) *The Unfolding Life* (2s. 6d. net), a study of development with reference to religious training, by Antoinette Abernethy Lamoreaux; and (3) a selection of *Thoughts Worth Thinking* (1s, net), made by Mr. Allenson himself. Does this not add another to the pleasant company of publishers who are also authors? Looking through these 'thoughts worth thinking,' we came to the thought for October 23rd. It is taken from James Martineau, and the expression is beautiful. But is the thought true?—'If we cannot find God in your house and mine, upon the roadside or the margin of the sea, in the bursting seed or opening flower, in the day duty and night musing, I do not think we should discern him any more on the grass of Eden, or beneath the moonlight of Gethsemane.'

He is no publisher who cannot find his line. Messrs. A. & C. Black's line we know well. It is the illustrated book of travel. And the travel must not give way to the illustration, or the illustration to the travel. Each is excellent of itself, and each makes the other's excellence greater.

The new books are *Egypt in Asia*, by George Cormack, and *Buried Herculaneum*, by Ethel Ross Barker (7s. 6d. each). What does 'Egypt in Asia' mean? It means 'a plain account of pre-Biblical Syria and Palestine.' Where has Mr. Cormack found it? He gives a bibliography at the end. He has read the popular works, and he has read some, at least, of the unpopular. And he has gone to the excavators also, though he does not seem to be an excavator himself. In short, his book is a reliable résumé of the last five-and-twenty years' spade-and-pen work, and without the illustrations could easily be read, and would be well worth reading. But many of the illustrations are new, and all are beautiful. In them alone there is an education, making the book worth buying.

*Buried Herculaneum* is not a whit less admirably illustrated; and although there is less in the book, it will probably be the more popular of the two. For the subject has a great fascination. The author has addressed herself more directly to scholars than Mr. Cormack has done. Her

bibliography is better. Her catalogue of bronzes, marbles, and frescoes may be of service to none but scholars, but it will be of considerable service to them.

What is a Father? Dr. Adrian Fortescue asks the question in the Preface to his new book. His answer is that a Father must be an *Author*, whose works are still extant; he must be a *Catholic*, who lived in the communion of the Church; he must be a person of eminent *Sanctity* as well as learning (whereby 'Clement of Alexandria and Origen are not strictly fathers, because they are not saints'); and he must enjoy *Antiquity*. And now, further, there are five classes of fathers—the Apostolic Fathers, the Apologists and the Great Fathers, the Greek Fathers, the Latin Fathers, and the Eastern Fathers. Dr. Fortescue writes on the Greek Fathers. He outlines their lives, he lists (as the Americans would say) their works, he adds a few bibliographical notes, and he produces a most useful and most unpretending manual. Its title is *The Greek Fathers* (Cath. Truth Soc.).

*On the Wings of a Wish to the Banks of an Indian River* (C.M.S.; 1s. 6d.). That is the title of a book by E. Mabel F. Major, C.M.S. Missionary in the United Provinces of India from 1896 to 1906. If *Things as They Are in India* had not been before it, it might have made a sensation. For it also brings us right into the heart of Indian family life and lets us see things as they are there.

Dom John Chapman, O.S.B., has written an essay on the *Early History of the Vulgate Gospels* (Clarendon Press; 16s. net). He modestly calls it 'Notes,' and disclaims 'any form of completeness.' And although his modest description is perfectly accurate, his book will take its place beside those few other books which are absolutely necessary for the study of the Vulgate.

The volume is divided into fifteen chapters. Of these the first eleven are occupied with the text of the Vulgate Gospels—not so much with textual criticism, however, or the collation of manuscripts, as with the history and relationship of the various groups of MSS. The last four chapters are given to a discussion of the Prologues to the Gospels. Some time ago Dom

Chapman made the discovery that the Monarchian Prologues are the work of Priscillian. His discovery has been confirmed by the judgment of scholars. He has accordingly reproduced his argument, making it one of the chapters of the new book; and in the other three chapters of the four he has presented a full discussion of the Prologues—their text and meaning, later manipulations, and their history.

The two parts of the book need not have appeared together. But it is better that they do. For our peculiar English mind prefers a large book to a little one, and has never taken to the German pamphlet.

How would Dom Chapman's restorations differ from the text of Wordsworth and White? His own answer is, 'not substantially.' In some difficult places he thinks the verdict might be altered; in others it might be confirmed by stronger reasons. On the famous *Comma Johanneum* he has nothing new to tell us. He holds that Künstle has made it certain that this verse (1 Jn 5<sup>7</sup>) came from Spain, and that the Spanish Bibles obtained it (probably through Peregrinus) from the Bible of Priscillian; but he cannot agree with Künstle that Priscillian actually interpolated the passage himself; for if he had done so he could not possibly have quoted it in his Apology. 'He must have found it in his Bible, and it must have been one of the frequent Spanish glosses which somehow got into the text.'

Many have taken in hand to rewrite the Bible, or part of it, for children. Mrs. S. B. Macey has succeeded. Her book, which she calls *In the Beginning* (Sealey Clark; 7s. 6d. net), tells the story of Genesis in such a way that it can be read with understanding, and, of course, without offence, by any ordinary child. But more than that, the Eastern old-world flavour is retained and the imagination is called into exercise, and encouraged to reproduce the picture of a life that was actually lived and a God who was worshipped. The illustrations are in colour, and in keeping.

Professor Heron of Belfast has written *A Short History of Puritanism* (T. & T. Clark; 1s. net). He has written it to serve as a handbook for Guilds and Bible Classes. He has written it with

ample knowledge and deep affection. Ashamed of Puritanism? Then he would be ashamed of Wyclif, of Bacon, of Milton. He believes so heartily in the beauty of Puritanism—yes, in the beauty of it—that he does not need to stretch a statement; he does not need to colour the natural portrait of a single Puritan. The publishers have given the book a strong serviceable binding and published it at a very cheap price.

Mr. J. Arthur Thomson, Regius Professor of Natural History in the University of Aberdeen, is coming to be known as one of the most distinguished men of science of the present day. More than any one we can think of he seems destined to occupy that commanding place in popular esteem which was once held by Professor Huxley. He has all Huxley's wonderful gift of style. He has more than Huxley's knowledge of nature. And if he does attain to that position, it will be a satisfaction to almost every one now to know that he will use it to strengthen faith in things unseen and eternal.

Professor Thomson was appointed in 1905, by the Trustees of Lake Forest University, to deliver the second series of the famous Bross Lectures, the first series of which, it will be remembered, was delivered by the Principal of the New College in Edinburgh—Dr. Marcus Dods. The volume containing the lectures has now been published by Messrs. T. & T. Clark, uniformly with the first series, under the title of *The Bible of Nature* (4s. 6d. net). The volume is stimulating reading. And to the preacher there is more than intellectual stimulus in it; there are facts and aspects of facts which can be made immediate use of, and which will impart variety and freshness to the sermon without for one moment allowing things seen to cast a shadow over things unseen.

There was a time when Harmonies of the Gospel were much in repute. Then, because it was found that on their principles you could harmonize fire and water, they fell utterly into disrepute. Next came the period of the Harmonies of Science and Religion. Their methods are just as elastic and worthless. Professor Thomson has no harmonical devices. He is too loyal to science; we think also he is too loyal to God. And so his chapter on the Descent of Man, in which he discusses the reasons for our repugnance to that

doctrine of science, offends neither by dogmatism nor by disloyalty. It is simply set forth as the way in which a believer in Christ may regard a settled conviction of science.

Messrs. James Clarke & Co. have a way of publishing their books in bundles. This is the autumn bundle: First, a book at 1s. 6d. net—*Faith and Form*, an attempt at a plain restatement of Christian belief in the light of to-day, by Henry Varley, B.A.

Secondly, two at 2s. net each—*The Purpose of the Cross*, by Berkeley G. Collins, and *The Value of the Old Testament*, by Bernard J. Snell, M.A., B.Sc. The chapter which tests Mr. Collins's *Purpose of the Cross* (for a man may write a great deal on the purpose of the cross and say nothing) is the fourth, on the necessity for the cross. Forgiveness in the New Testament is different from forgiveness in the Old. In the Old Testament forgiveness is of the penitent; in the New it is of the impenitent. It is the forgiveness of grace. Accordingly two things are necessary. First, that such an extraordinary offer should be made credible. The love of God on the cross makes it credible. Next, that God should be seen to be just when He forgives. His justice is seen in what it cost Him to forgive sin. It is seen in the suffering of the cross.

Thirdly, two volumes at 2s. 6d. net each—*Conquering Prayer; or, The Power of Personality*, by L. Swetenham, and *Things most surely Believed*, by J. D. Jones, M.A., B.D. The latter is another volume of Mr. Jones's ever welcome, because ever suggestive, discourses. He is the preacher's preacher of to-day, as much as any man. And it is the preacher that buys volumes of sermons.

In the matter of prayer the question to be discussed is whether prayer should be for things without or things within. Mr. Swetenham says for things within—for the making of character, that a person may become a personality. And he seems to have the Model Prayer with him; for only one of its petitions is for things without, and some good expositors say that even that petition is for things within.

Lastly, four volumes at 3s. 6d. net each.

As the first of the four take another of Dr. George Matheson's precious collections of short devotional papers (the last that we are likely to

see) in which the imagination is brought captive to the mind of Christ and in that captivity has liberty and encouragement to spread its wings and rise till it touches heaven's very gate. The title is *Messages of Hope*. Next, as in duty bound, let us take up the latest volume of the veteran and truly great Christian apologist, Mr. J. Brierley—an apologist of worth, just because he has held to his first conviction not to be an apologist, but to write the truth and shame the devil; an apologist the more successful that in all his books he has chosen to write on that which gives the title to this book, *Sidelights on Religion*. For there are always those who fly a direct moral and are caught by a parable.

*The Evolution of Old Testament Religion*, by W. E. Orchard, B.D., will be read with interest by the Principal of Westminster College, Cambridge; for he will find in it the fruits of his own teaching. It may be read with interest by us all; for fidelity to the historical method, of which some of us have been so much afraid, is proved to be fidelity to spiritual religion. And to find the laws of scientific development in the religion of the Old Testament is shown to be the way for us in which the God of both nature and grace is seen creating the world and restoring the sinner. Dr. Skinner trains his students to be scholars; he also teaches them that it is necessary for scholars to be new men in Christ Jesus.

The newest phase of the New Theology is the revolt of Dr. J. Warschauer. Dr. Warschauer has uttered his own special confession of faith in a book to which he gives the title of *Jesus: Seven Questions*. The seven questions are—(1) Son of Man or Son of God? (2) Was He Sinless? (3) Did He work Miracles? (4) Had He power to forgive Sins? (5) Is Belief in Him necessary to Salvation? (6) Did He rise from the Dead? (7) Did He die for us?

Dr. Ballard has an amazingly prolific pen. And he does well all he does. There is never a volume but has thought in it, plenty of stimulating thought, expressed in vigorous modern language. He has started a series entitled 'The People's Religious Difficulties,' of which Part I. is called *Popular 'Determinism'* (6d. net). And he has written a volume for 'The Methodist Pulpit Library,' entitled *Does it Matter what a Man Believes?* (Culley; 2s. 6d. net).

Mr. Culley has also published a precious little



biography; the biography of *Dr. Sydney Rupert Hodge*, the beloved Physician, as he is not irreverently called (1s. net); and the story of *Benares* (2s. 6d.), that sacred city and citadel of Hinduism which has yet to be captured, not by the British Government, but by Christ. The story is popularly told by the Rev. C. Phillips Cape.

They do not know the people of Scotland who do not know their folk-lore. There is no pleasanter way of finding an entrance into their folk-lore than through *Folk-Lore in Lowland Scotland*, by Eva Blantyre Simpson (Dent; 3s. 6d. net). It is only an entrance of course. For the folk-lore of Scotland, Lowland or Highland, is a great deep, to be fathomed by none but those who have been born in it. All the rest wonder how it comes to pass that the Scots, the men of hard common sense, are the men with whom the elf and the fairy, sorely pressed in other lands, or even clean banished from them, have ever found a friendly dwelling-place.

It can no longer be claimed that the Christian apologist is a defender of the indefensible. Professor Peake of the University of Manchester is abreast of modern scholarship. And in his *Christianity, its Nature and its Truth* (Duckworth; 2s. 6d. net), he is loyal to the things which average modern scholarship has caused to be most surely believed among us. Nevertheless his book is an apology for Christianity, and all the great Christian truths are defended in it—the Trinity in Unity, the Supernatural Birth of Jesus, His Resurrection from the Dead, the free Forgiveness of Sin. The first chapter of the book is entitled 'What is Religion?' That the book opens with such a question shows how great is the difference between the old apologist and the new.

The problem of all problems, in scientific investigation as in practical life, is adaptation. Practical life is a continual effort to adapt one's self to one's environment. Without adaptation, disease and death. Scientific investigation is a continual effort to discover what adaptation does for us and for our offspring. Mr. Gerald Leighton, M.D., F.R.S., is a scientific investigator. In his book on *The Greatest Life* (Duckworth; 5s. net), the latest discovery about adaptation will be found and the latest theory. And he wisely gives most

of his book to the effect of adaptation on ourselves, since the average parent in this Christian country is much more concerned for himself than for his offspring.

Of Messrs. Hodder & Stoughton's books for the month, one, the *St. Nivian Lectures*, has been described already. Let us notice next Dr. Maclaren's new volumes of *Expositions of Holy Scripture*. They expound the Prophets from Ezekiel to Malachi and the first twelve chapters of St. Luke (2 vols., 7s. 6d. each).

Dr. Henry C. Mabie's *How does the Death of Christ save us?* has now been published in this country (2s. 6d. net). It is worth much and costs little, but we need not review it again.

If a preacher would be popular—and some preachers would be that though they were nothing else—the surest road to popularity is to preach to young men. Dr. Ambrose Shepherd preaches to young men, and he is perhaps the most popular preacher in Glasgow at the present moment. He is not an original preacher. He owes debts to other preachers, and sometimes frankly acknowledges them. Thus in his new volume he acknowledges a considerable debt to one of the finest preachers in the north of Scotland, the Rev. Henry Michie of Stonehaven. But a popular preacher is better not to be original—in his matter at least. Dr. Shepherd can preach. His new volume is *Men in the Making* (Hodder & Stoughton; 3s. 6d.).

In memory of a man whom the Presbyterian Church in Canada and all the world beside delights to honour, the late Principal Caven of Toronto, a volume has been published entitled *Christ's Teaching concerning the Last Things, and other Papers* (Hodder & Stoughton; 6s.). The volume has been edited by the Rev. J. A. Macdonald, who has selected the papers for publication with discrimination as well as affection, and has written a most attractive brief memoir to introduce them.

The Presbyterians (at least in England) are not as other men are. And how it comes to pass that they are different has been told by the Rev. W. M. Macphail, M.A., in *The Presbyterian Church*, a brief account of its Doctrine, Worship, and Polity (Hodder & Stoughton; 5s.). The account is

almost official, and may be entirely confided in. Nor is it in the least a bigoted account, but charitable, we might perhaps even say chastened; for accurate scholarship and association with other communities have been a means of grace. Thus one section of the book is entitled 'The New Testament Church substantially Presbyterian.' That word 'substantially' is a truly blessed word. There is a world of promise in it. Now will the Church of England and the rest respond and say 'substantially Episcopalian,' 'substantially Congregational'?

The new volume of the Century Bible contains *Proverbs, Ecclesiastes, and the Song of Songs* (Jack; 2s. 6d. net). It is edited by Professor G. Currie Martin of Bradford. Professor Martin has had to crush too much of the Bible into his space, but it is good to see that he has done it by selection not by compression. The notes are full enough and often felicitous; only we could have taken more of them.

*The Development of Metaphysics in Persia* (Luzac; 3s. 6d. net) is a book which attracts attention first because it is the work of Shaikh Muhammad Iqbal, B.A., M.A., Ph.D., who has studied Muslim Philosophy under Professor T. W. Arnold, to whom the book is dedicated. But it deserves attention for its own sake. For it is a simple and quite reliable introduction to the study of the Sufis. It is difficult to read the proofs of Muslim or other Arabic works, and a few additions could still be made to the list of errata. But it is a book to be trusted for all that.

The preacher cannot know everything, but he should know the things that make him a good preacher. These things are chiefly social and ethical at present. Among the rest he should know how to preach effectively on Peace and War and the Politics of Internationality. He should know Professor Dicey's *Law of the Constitution*.

Messrs. Macmillan have published a new edition. It is the seventh. It is revised throughout, and one chapter is entirely rewritten. The rewritten chapter is the most important one for the preacher. It is entitled *Droit Administratif*. For Dr. Dicey has found it necessary to re-examine the French view of administrative law very carefully (far more carefully than he had done before), on account

of the necessity, for himself and all of us, of knowing how to encourage in the very best way the *entente cordiale*. The result of his study is disconcerting. He finds a difference in fundamental principles between French and English constitutional government. But the recognition of the difference is the first step towards its removal.

For the rest, let us simply say that Dicey's *Law of the Constitution* is one of the few works that are indispensable to the study of sociology.

Christina Rossetti has been slower than any of the great poets in reaching public favour. Mr. Melrose has issued a popular selection of her poems. That will do something. Its title is *The Prince's Progress, and other Poems* (2s. net).

A good suggestion for the text hunter is found in *Questions answered by Christ* (Melrose; 3s. 6d. net). The Rev. John A. Bain, M.A., author of *The New Reformation*, finds thirty-six questions. And no doubt he might have found more, for he omits the first of all, Mary's question to the Boy whom she found among the doctors. Mr. Bain's sermons are very short, but he reaches the salient things in almost every one of them.

Messrs. Methuen are the publishers of Mysticism. First, this month, there is an addition to the 'Library of Devotion' made by Miss Gregory, and called *Horæ Mysticae* (2s.). It is a Day Book compiled from the writings of mystics of many nations.

Next there is an Essay in Mystical Theology by the Bishop of Bloemfontein, with the title of *Ara Cæli* (3s. 6d. net). Dr. Chandler recognizes himself as the author of *The Divine Office for Holy Week*, but we remember him best by a most fertile volume on *The Spirit of Man*, a volume which gave promise, of which this mystical book is part of the fulfilment.

Then there is *Companions of the Way* (5s. net), being Selections for Morning and Evening Reading, chosen and arranged by Elizabeth Waterhouse. It is not openly mystical, but if Dr. Chandler's definition of mysticism will stand, it is mystical throughout. For 'mysticism, as I understand it,' says the Bishop of Bloemfontein, 'is the Religion of Experience.' Now every extract in *Companions of the Way* is a fragment of the religion of experience, whether it is an extract from Robert Louis Stevenson or from George Adam Smith.

Mr. W. Shaw Caldecott, who has already written volumes on the Tabernacle and Solomon's Temple, has now written a much larger volume on *The Second Temple in Jerusalem* (Murray; 10s. 6d. net). Hitherto Mr. Caldecott's ideas have scarcely had a chance, his theories about the documents being in the way. In this book he pursues his theories about the documents, and they are in the way still. It is probable enough that little serious attention will in consequence be given to his ideas about the history and the structure of Ezekiel's temple, as he likes to call it.

But the loss will be considerable. Let us do our best to prevent it. For Mr. Caldecott has started with the first line of Ezekiel's drawing (he calls Ezekiel the architect of the Second Temple), and has worked patiently through all the literature, making elaborate measurements all the time; and now he presents a mass of information which cannot fail to be of service to every student of the Bible. It needs sifting. It needs verification. It occasionally provokes contradiction. But what Mr. Caldecott has done is on the whole good honest spade-work, and will not require to be done again.

The period bristles with difficulties, few of which have been removed by Mr. Caldecott. Nor can it be said that he has been well advised to write biographies of Ezekiel, Daniel, and others. Not a word should have been spared from the history and the description of the temple.

*Fact and Faith* puts memorably the purpose which the Principal of the Leeds Clergy School had in the delivery and in the publication of the seven lectures which make up his new volume (Nisbet; 3s. 6d.). For the facts which are presented for faith's acceptance are (1) the Gospels themselves and their Christ; (2) Christ as the Victor over Temptation in Himself and in us, and as the Forgiveness of Sins; (3) Christ our Righteousness; and so on. And in every case Mr. Simpson has shown that the faith that is needed to make them ours does not take from their independence as facts.

Taking his motto and title from the 16th Psalm, 'Thou wilt show me the path of life,' the Rev. W. M. Macpherson, D.D., has written a volume which he describes as 'Thoughts on Personal Salvation.' Its title is *The Path of Life* (Oliphant;

3s. 6d.). We have not for a very long time read a clearer statement of the way of return to the Father, or indeed a more heart-searching book of evangelical religion. Preachers boast of the simplicity of the gospel. It is almost universally felt to be unintelligible and difficult. The cause is the fragmentary and even contradictory manner of our pulpit presentation of it. When we read a book like this we see that it is indeed simple, and majestic in its simplicity. There could be no better service rendered by any one than would be the gift of this volume to a young man or woman.

Messrs. Oliphant, Anderson & Ferrier have published another volume of Sermons to Children by the Rev. Charles Jerdan, M.A., LL.B. Its title is *Pastures of Tender Grass* (5s.). Like the others, it is a handsome volume, and since children's sermons must be short, it contains no fewer than sixty-six sermons.

'His arm is not shortened that it cannot save.' Read the story of *Jerry McAuley*. The best edition has been published by Messrs. Oliphant, Anderson & Ferrier (3s. 6d. net). A better edition could not be desired. Here is the story in all its dramatic detail, and illustrated throughout by photographs.

The editor of the *Spectator* appears in a universally pleasing aspect as author of a small volume of selections from the 'Wisdom Literature.' He gives it the title of *The Practical Wisdom of the Bible* (Pitman; 2s. 6d. net). Miss not the Introduction.

Professor Driver has written an Introduction to Mr. G. H. Box's *Commentary on The Book of Isaiah* (Pitman; 7s. 6d. net), and nothing that could be said would give a better idea of its purpose and accomplishment. Professor Driver divides the features of the book into five classes. We must shorten his description.

Firstly, the translation is largely new, the text being first emended. The textual changes are mentioned in the footnotes. Secondly, the book as a whole and the separate prophecies are articulated into sections, with headings and introductions. Thirdly, the footnotes chiefly explain the textual changes, but they add other explanations sometimes. Fourthly, great pains are taken to describe

the historical occasion of each prophecy. Fifthly, an endeavour has been made to reproduce the rhythmical forms of the original prophecies.

What else need be said? Mr. Box is a scholar. He is a scholar of a moderate critical position. His aim has been to place the Book of Isaiah in the hands of English readers in the form in which modern scholarship understands it.

In the Introduction to *Sir John Field, K.C.B., Soldier and Evangelist*, a brief memoir by one of his sons, Claud Field (R.T.S.; 5s. net), there is a touching poem which seems to say that the writing of the memoir arises from a desire to make up for lost opportunities of appreciation. It is successful. A soldier of the king, who is also a soldier of the King of kings, is sure to have the enormous advantage over civilian Christians that he is never ashamed of his colours. Mr. Field recognizes this in his father. The road that led to Sir John Field's conversion is traced with interest. But the interest deepens the moment that the conversion has taken place (which is not always the case in biographies), simply because from that moment this soldier serves both Kings with equal fidelity. He became an evangelist publicly and privately. He preached to the poorest natives in a Moham-medan village, and he preached with equal fervour and naturalness to his brother officers; and always, wherever he preached, he preached without offence, beyond the inevitable offence of the cross. For he was always a Christian and a gentleman. Yes, his son has made amends, if amends had really to be made. It is a beautiful tribute of affection, and it will do a world of good.

Three more volumes have been issued by Messrs. Revell, *The Call of Korea*, by Horace G. Underwood; *The Law of Christian Healing*, by David Bruce Fitzgerald; and *The Coign of Vantage*, by W. T. Herridge (each 2s. 6d. net). *The Call of Korea* belongs to the mission shelf. But it widens its interest by the careful description of the life of the people. *The Law of Christian Healing* calls attention in a sane manner to a subject which has fallen into neglect through the folly of its advocates. *The Coign of Vantage* is a volume of miscellaneous essays, with a pleasant literary finish.

The Rev. E. H. Archer-Shepherd, M.A., has

returned to a manner of handling Scripture which was very popular with our fathers. In *The Ritual of the Tabernacle* (Rivingtons; 3s. 6d. net) he has taken the various parts of the tabernacle separately, and, after describing them in themselves, he has made them the occasion of spiritual teaching. After the interval of a generation spiritualizing may become popular again.

As the typical preacher of the last generation choose Canon Liddon. As the typical preacher of the present choose the Rev. J. Stuart Holden. He preaches short evangelical sermons, enlivened with anecdote and flavoured with Tennyson and Browning. His new book is *Redeeming Vision* (Scott; 3s. 6d. net).

A volume of wonderful beauty comes from Messrs. Seeley. It is an edition of *The Confessions of Augustine* (6s. net). The translation is Pusey's. We should have been pleased if a new translation had been made. The way has been prepared for it by the fine scholarly edition of the Latin edited by Professor Gibb and Mr. Montgomery, and recently published by the Cambridge Press. But this edition is not meant for scholars; it is evidently prepared as a Christmas gift, and we do not believe that a more charming gift will be found this Christmas season. The illuminated borders and the miniatures are exquisite, and the binding is in faultless taste.

Was there ever a month in which were published so many religious biographies? Miss Gausson's *Percy: Prelate and Poet* (Smith, Elder, & Co.; 10s. 6d. net) might have waited another month, since the author of the 'Reliques' has waited for his biography now so long. But one book on a subject draws attention to another book on that subject; and Bishop Percy may have his best chance in the month of biographies.

Why was the biography of Bishop Percy never written before? The materials are sufficient and the life was eventful. There is even a certain mystery about the circumstances of the life, its literary circumstances too, that makes it catch the ear of the multitude. The mystery concerns the original manuscript which Percy used for his 'Reliques.' It was in its day a miniature battle of Ossian.

Altogether the book is well worth reading, for

the subject is many sided, the scenery of the life is varied, and the skill of the biographer unmistakable. It does not at all take away from Percy's glory—although it rests on the 'Reliques,' that when he was made a bishop he became ashamed of them, and doubted if he had been well advised 'in bestowing any attention on a parcel of old ballads.'

Messrs. Swan Sonnenschein are the publishers this month of four volumes, each of which is worth the attention of the student of Religion and Ethics.

*Essays on Theosophy*, by I. E. Taylor (2s. 6d. net) contains four short essays—Outlines of Theosophy, the Doctrine of Karma and Reincarnation, Theosophy and Science, Theosophy and the Masses.

*Vergil in the Middle Ages* (7s. 6d.) is an extraordinarily fascinating subject. And this is the best book that has ever been written on it. It is a translation by Mr. E. F. M. Benecke of Professor Comparetti. It is a scholar's translation, done into idiomatic English with the utmost fidelity to the original, a model for all translators. And the book was worth the ability and time that have been given to the translation. If Vergil is a classic, this is a classic on Vergil. There are few subjects that reveal the wonders of the mind of man more wonderfully than the way in which Vergil was used and abused in the Middle Ages. All through, it is a kind of seeking after God—seeking, but so far from finding. It was Professor Robinson Ellis who suggested the translation, and now he introduces it to our notice.

From Religion and Magic pass to a valuable book in the psychological side of philosophy. It is *The Inner Light* (6s.), 'a study of the significance, character and primary content of the religious consciousness.' It has been written by the Rev. Arnold R. Whately, D.D., Incumbent of Herringfleet, Suffolk, and it is introduced by Professor Caldecott. The book should be read along with the Bishop of Bloemfontein's book, for both bring together mysticism and personal religious experience, and so both touch the questions that are at once deepest in interest now and most puzzling to unravel.

The last of the four comes from the University of New York. It is *The Precinct of Religion in the Culture of Humanity*, by Professor Charles Gray Shaw. The title is heavy, but the book is not.

Professor Shaw makes it his business to address the learned, and to address the unlearned also. As for the title, it might well have been simply 'An Introduction to the Study of Religion,' for that describes the book. There are four parts of it. The first part is on the Essence of Religion, the second on the Character of Religion, the third on the Réality of Religion, and the fourth on the Religious World-Order. This is the topic of topics in the advanced thought of America. There is none like it. All the world will soon be absorbed in it.

How little did Dean Fremantle foresee the result of his hurried suggestion that belief in the Virgin Birth might be left an open question. The literature that has grown up around that open question is enormous in bulk, and it is still being added to. The latest addition is a thorough investigation (albeit openly in the interests of orthodoxy) of the whole of the Scripture evidence by the Rev. T. J. Thorburn, LL.D. (S.P.C.K.; 2s. 6d.)

The 'Early Britain' series of the S.P.C.K. welcomes *Scandinavian Britain*, by W. G. Collingwood, M.A., F.S.A. (3s. 6d.). Three short introductory chapters were written by Professor York Powell, and it says much for Mr. Collingwood's skill that when he follows Powell at page 43 the interest does not lessen. It is a more agreeable study, the study of Scandinavian Britain, than is generally known. But it must be studied. Even in this introduction the author makes no attempt to serve his matter up for the indifferent.

To Lord Beaconsfield's *Men of Light and Leading*, Mr. Edward Augustus George would add *Men of Latitude*. He has written brief biographies of John Hales, William Chillingworth, Benjamin Whichcote, John Smith, Henry More, Jeremy Taylor, Sir Thomas Browne, and Richard Baxter; and he has called his book, *Seventeenth Century Men of Latitude* (Fisher Unwin; 3s. 6d. net). He calls the men, further, 'Forerunners of the New Theology.' And therein lies the meaning of the book. For Mr. George is a student of the seventeenth century and an admirer of Mr. Campbell of the twentieth, and he uses his historical knowledge to plead the cause of his friend. The publisher has done well, enriching the book with good engravings.

Terrible is the face of Nietzsche as it looks away from us when we open *The Philosophy of Friedrich Nietzsche* (Unwin; 7s. 6d. net) at its title-page. What a fascination it carries. The book, written by Mr. Henry L. Mencken, is a commentary on it, that and nothing more. Nietzsche is still little more than a name to most of us. We lose not much by our ignorance. For once it may indeed be folly to be wise. But if some knowledge of Nietzsche, of himself and of his thinking, has become necessary, this is the book to find it in. Mr. Mencken has schooled himself into something like sympathy with this strangely isolated being, into something like comprehension of his way of looking at life. And he has certainly sufficient knowledge to enlighten our ignorance as to what Nietzsche actually said and why he was led to say it. For once we think the study of this book about a man's writings is better than the study of the writings themselves. If we have strength to bear it, the study of Mencken may do us much good. It will certainly compel us to consider whether we are living by our beliefs or merely repeating them after some one else.

Messrs. Washbourne have now published the second volume of the Rev. Charles Hart's *Manual of Bible History* (2s. 6d. net). It covers the New Testament. Mr. Hart has found room for some appendixes on the Books, the Evangelists, the Canon, the Jewish Sects, and the Roman Chronology.

To the number of lectureships already established another has been added. It is the Moorhouse Lectureship, created in memory of Bishop Moorhouse, once of Melbourne, afterwards of Manchester. It is an annual lectureship, and the volume of lectures must be published.

The second volume has been issued. Its title is *Democracy and Character* (Williams & Norgate; 5s.); its author the Rev. Reginald Stephen, M.A., Canon of St. Paul's Cathedral, Melbourne. It is not so difficult to read as the first volume was. It is less philosophical; the lecturer has a more practical way of looking out upon the world. He believes in Democracy—government of the people by the people,—as is most proper in an Australian. He believes that it is the nurse of independence and other blessings, and the only road in these latter days to the attainment of character.

## The Development of Christ's Doctrine during His Earthly Ministry.

BY THE REV. R. M. LITHGOW, LISBON.

THAT logical development of doctrine which the parables yield when studied in their historical sequence, confirmed as this is by its accordance with the normal course of man's spiritual experience, naturally raises the question as to whether a like development does not characterize Christ's teachings generally. In view of the great work which our Lord was on earth to do, we cannot doubt that for it there was a divine plan, and that the development of this was revealed in the events of His incarnation. Such a development seems necessary in order to any just and reasonable conception of that redemptive work which Christ accomplished on man's behalf.

This thought of a developing purpose in Christ's life on earth is, however, quite apart from any more or less obvious development of the doctrine

expressed in our Lord's discourses. We may conceive of the former as outside of the personal consciousness of Jesus, but cannot so think of the latter. Still there is a link which connects the two in this matter of consciousness. For experience develops character, the root of which is the will, and here the self-conscious element is reached. While, however, man's experience in this life brings a growing knowledge alike of good and evil, Christ's could be but a growing acquaintance with that evil which was so foreign and abhorrent to His holy nature. This saddening experience it was which tried and surprised Him, while marking as it did the path by which He stooped to conquer. It does not seem unnatural that a growing knowledge even of this sort should have as its result an ever-deepening impression of the