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responsibilities to their own flesh and blood. They live ever in the Taskmaster's sight. Still they have the unpleasant feeling that they have not discovered the secret which makes the yoke easy and the burden light. They confess to themselves, if not to others, that they find the service of God somewhat irksome. They scarcely realize the meaning of the words, 'To do thy will, O Lord, I take delight.' But Christ has something more to give them. Christianity is not merely a Divine Service; it is a Divine Service transfigured by a Divine Friendship. Nothing but the alchemy of love ever transmutes a leaden service into a golden. 'And Jacob served seven years for Rachel; and they seemed unto him but a few days, for the love he had to her.' Whitefield was once asked, 'Do you never tire of your work for God?' He answered, 'Sometimes I tire in it, but never of it.' Christ's service is perfect liberty. No one can grow weary in well-doing who lives in the light of a friendship which changes all duties into delights. When Christ says, 'Ye are my friends, if ye do whatsoever I command you,' the condition is added not to chill and daunt, but to encourage and inspire. 'As you obey my behests, assure yourselves always of my love.' Epictetus said, 'I am free and the friend of God, because I obey

Him willingly. We misunderstand our Lawgiver, the Lord of the Christian conscience, if ever we think Him a stern Master. Those words which Wordsworth addressed to abstract Duty are surely most applicable to Him:

'. . . Thou dost wear
The Godhead's most benignant grace,
Nor know we anything so fair
As is the smile upon Thy face.'

Arnold's lines in his *Rugby Chapel*, 'Servants of God!—or sons,' etc., have caught the secret, which would be expressed with equal truth in this form:

'Servants of Christ!—or friends,
Shall I not call you?
Since not as servants ye know
Your Master's innermost mind.'

This perfect friendship is the realization of one of Plato's noblest dreams (*Symposium*, Jowett's trans. 211-212). 'What if man had eyes to see the true beauty—the Divine beauty, I mean, pure and clear and unalloyed? . . . Do you not see that in that communion only . . . he will be enabled to bring forth not images of beauty, but realities . . . and bringing forth and nourishing virtue, to become the friend of God and be immortal, if mortal man may?'

Literature.

THE IDEAL OF JESUS.

The Ideal of Jesus (T. & T. Clark; 5s. net) is the title of a new book by Professor William Newton Clarke of Colgate University, the author of that most popular book, *An Outline of Christian Theology*, a book which has now reached its nineteenth edition.

This book is not less remarkable, and may be not less popular. We have heard much, though not so much lately, of the cry, 'Back to Christ.' Professor Clarke would repeat that cry. But in a new sense. 'Back to Christ' meant away from the Apostle Paul with his theology, to the historical facts and incidents of the Gospels. Dr. Clarke believes that we have very little concern with the outward events of Christ's life. They are the events of a Son of man upon the earth, but

they were never intended by Christ Himself to be reproduced by any other son of man. Christ did not do as Muhammad did, stereotype for all time the fashions of a particular period in history and a particular spot on the face of the earth. What He came to do, and what He did, was to furnish an ideal which every man and every generation of men should strive thereafter to fulfil according to their own ability and circumstances.

The test, therefore, of every man is this: Has a man the spirit of Christ, and does he interpret his life in accordance with that spirit, using his gifts and his experiences as the raw material out of which the mind of Christ shall be formed in him? And this is the test of every Church. Circumcision is nothing, and uncircumcision is nothing; the Ideal of Jesus striven for and in measure realized by the corporate body is everything.

What, then, is the Ideal of Jesus? It takes a book of more than 300 pages, written in the severe and beautiful style of this accomplished author, to answer that question, and even then it is answered inadequately: how should we be able to answer it in a sentence? We invite our readers to the book. It contains sermons in abundance; and, more than that, it contains Christian men and a Christian Church.

PRINCIPAL FORSYTH.

'Whatsoever things are . . . lovely.' Dr. P. T. Forsyth might have chosen these words, if he had cared to choose any words, as a motto for his new book. He writes on 'Art, Ethic, and Theology.' But not as art, ethic, or even theology; only as they may become obedient servants of the Lord Jesus Christ. And so he calls his book *Christ on Parnassus* (Hodder & Stoughton; ros. 6d. net).

Christ on Parnassus. Not Parnassus alone; that is ancient paganism. And not Parnassus on Christ; that is modern secularism. Dr. Forsyth flatly contradicts the claim, 'Art for art's sake.' His claim is 'Art for Christ's sake.'

Long ago the Psalmist who wrote the first Psalm declared that the man of God was the only man who developed freely and made it clear what a man could be. He said, 'He is like a tree planted by the streams of water.' Is there a finer thing to look upon in Nature? Such a tree has realized itself; such a man realizes himself. Dr. Forsyth would agree. The man of God takes all that art and science have to give and makes it food for his spiritual life. For all things are his, that he may grow thereby.

But the book is not homiletical. In studying art, Dr. Forsyth has returned to his earliest enjoyment—or rather in publishing his studies; for he has been studying art all the while. He is therefore able to instruct others. What he says on the principles of art, whether in painting or in poetry, is well said and worth saying. But not less instructive is his criticism of particular artists or works of art, particular painters and their painting, particular poets and their poetry, or even particular musicians and their music.

As for the style: though the book was first delivered as lectures, the style is very full, a swollen and dangerous river when compared with

the style of the lectures which the author delivered in Manchester. Yet it is severe and simple when compared with some of his theological writing; and once one gets into the current of it, one goes on to the end without damage and with the sense of having had a great time and of having gathered a store of good memories.

THE BUSHMAN.

A notable addition has been made to the literature of Folklore. And it is well, both for the volume itself and for the study of Folklore, that it has to do with South Africa, in which there is so much general interest at the present time. It is a selection of Bushman folk-tales. The selection is made from a vast store collected partly by the late Dr. W. H. I. Bleek, and partly by Mr. L. C. Lloyd. Mr. Lloyd has edited the volume for the press, and done everything that man could do to make it worthy. The publishers have not been behind. The native drawings and paintings are reproduced faithfully on good paper, as if they were the work of some distinguished artist. When in colour, the colour is retained. The printing of the Bushman text (which is given on the page opposite to the translation) must have been a trying experience for all engaged on the book. Many signs new to the European typesetter had to be employed, and some letters required three or four marks above or below them to bring out their proper sound. All this has been overcome; and now it is for those who are alive to the value of folklore to see that the labour does not go unrewarded. The title of the book is *Specimens of Bushman Folklore* (George Allen; 21s. net).

Dr. McCall Theal, the historian of South Africa, has written an Introduction. He believes that at one time the Bushmen occupied the whole of the African Continent. Now they do not own a single acre of it. They were gradually driven into the forests or crushed down to the far South by stronger races. In the forest they maintained and still maintain a difficult and dark existence, for Dr. Theal believes that the Pygmies and the Bushmen are of the same original race. In the South they were more and more pressed by the Hottentots and Bantu, till the white man came and practically wiped them out. Every man's hand was against them, and so they passed out of sight, but perished fighting stubbornly, dis-

daining compromise or quarter to the very last. For, says Dr. Theal, 'there is no longer room on the globe for palæolithic man.'

NAPOLEON.

A remarkable book has been published by Messrs. Macmillan under the title of *The Corsican* (7s. 6d. net). It is described on the title-page as 'A Diary of Napoleon's Life in his own Words.' From letters and from dispatches, extracts are taken and so arranged that Napoleon is made to write his own history from the very beginning to the very end, a complete history of his career without a word from anybody else. Whether or not it had all actually been set down in a diary, it is not easy to make out, and it does not matter. The book is unique, not only in Napoleonic literature, of which there is great plenty in this world, but also, we should say, in the still larger field of literature called biography. And it is intensely interesting. It is not a whit more scrappy than diaries usually are, and there is the hand of genius in every scrap. The reflexions are just as impetuous as the marches and the battles. Thus: 'Ivy will cling to the first met tree, that, in a few words, is the whole history of love. What is love? The realization of his weakness that sooner or later pervades the solitary man, a sense both of his weakness and of his immortality:—the soul finds support, is doubled, is fortified; the blessed tears of sympathy flow,—there is love.'

The moralist will find many an illustration in these pages, where everything is set down in ruthless disregard of the finer feelings. Speaking of the historical scene in the garden of the Tuileries, when the mob compelled the king of France to place the red cap of republicanism on his head, 'How could they let the rabble in?' demands Napoleon. 'They ought to have mowed down four or five hundred of them with cannon, and the others would still be running.' Then he adds this searching sentence: 'When I was told that Louis had put a red cap on his head, I concluded that his reign was over, for in politics an act that degrades can never be lived down.'

'During the century which has now passed since Warren Hastings was acquitted of the charges brought against him by the House of Commons,

posterity has endorsed the remark of the Prince Regent to the Allied Sovereigns, that he was "one of the most deserving, and, at the same time, one of the worst used men in the Empire."' So there is no longer any need to raise again that historical controversy. If Burke were extensively read, it might be otherwise. But Burke does not seem to be read now even by serious politicians. The last to read him was John Morley.

It is, however, the distinction of Sir Charles Lawson to have made belief in the guilt of Warren Hastings quite impossible. He has done this by writing *The Private Life of Warren Hastings, First Governor-General of India* (George Allen; 10s. 6d.). The book was first published in 1895. The second edition was called for in 1905, and a third edition is published this year. Sir Charles Lawson spared no pains to make his book reliable both in detail and in the general impression. He was less concerned with the claims of style. But he wrote easily, unaffectedly, and above all sincerely. Even if it were less interesting as a biography than it is, the book would be extremely valuable from the documents and illustrations it contains, all of historical value and some of them quite priceless.

To the Dublin University French Texts there has been added a volume of *Extracts from the Memoirs and other Works of Saint Simon*, edited by Mr. B. M. Nevill Perkins, B.A. (George Allen).

Astonishingly cheap, even in the day of cheap literature, and astonishingly learned, in the day when scholarship is so prevalent, are the 'Cambridge Manuals of Science and Literature.' For instance, Professor James Hope Moulton's *Early Religious Poetry of Persia* could not easily be surpassed scientifically as an introduction to its subject, or artistically in the use of the English language. Yet it is a quarto of 170 pages, well bound in pictorial cloth, and it costs only 1s. net.

In 1893, Dr. Armitage Robinson, then Norrisian Professor of Divinity in Cambridge, subsequently Dean of Westminster, now Dean of Wells, issued in the 'Cambridge Texts and Studies,' an edition of Origen's *Philocalia*. The text was the best attainable. And so, when the Rev. George Lewis, M.A., resolved to translate the *Philocalia* into English, he used Dr. Robinson's text. The translation has now been published by Messrs.

T. & T. Clark under the title of *The Philocalia of Origen* (7s. 6d. net). The volume is printed and bound in uniformity with the 'Ante-Nicene Library.'

It is unnecessary now to say anything about the Philocalia itself. What it *is* necessary to say is about the translation.

It is scarcely ever the case that a reader of Greek prefers a translation to the original. But here it will be done. Mr. Lewis has accomplished the rare feat of giving a nearly literal translation, a translation that is not only adequate but suggests the original language, and yet in excellent idiomatic English.

It is a long time since we have had a number of the 'Cambridge Texts and Studies.' Is it because the General Editor, as Dean of Westminster, was too much occupied otherwise? At the Deanery of Wells he will have more leisure. The author of the part just issued (it is Part II. of vol. viii.) is Mr. W. A. L. Elmslie, M.A., Fellow of Christ's College. Its subject is the treatise 'Aboda Zara of the Mishna, of which the topic is Idolatry. The title accordingly is *The Mishna on Idolatry* (Cambridge University Press; 7s. 6d. net).

The Texts and Studies are contributions to Biblical and Patristic literature. This part may be said to be neither Biblical nor Patristic. It is really both, although indirectly. But be that as it may, we are very thankful to have such an edition of the 'Aboda Zara as this, for its own sake and for the sake of English scholarship. It is easy to talk of English neglect of this and that department of literature; but the neglect of Jewish literature is a charge to which we have no reply. A few more volumes like this would enable us to hold up our heads again.

The text and translation are given on opposite pages. Below the text there is a full *apparatus criticus*. The translation is defended and illustrated in footnotes, which are printed in double column and prove to be a most valuable commentary on the Word. Larger questions are treated in an occasional excursus, and in three appendixes. There is a clear and very competent introduction. Finally, there is a valuable vocabulary and a careful short series of indexes.

The latest edition of Macaulay's *Lays* is also the best. The editor is Mr. P. C. Parr. It is published at the Clarendon Press (2s.).

In publishing his lectures given in Westminster Abbey, Canon Barnett first of all defends the title he has given them: *Religion and Politics* (Wells Gardner; 2s. 6d. net). He defends it by saying that to him religion is more than Church government, and politics is more than parties. He is not afraid as a parson to preach politics. The Hebrew prophets have taught us that there is no true religion which does not embrace active morality, and active morality must be expressed in practical politics. His topics are The Call to the Nation, Pauperism, Luxury, Drunkenness, Impurity, Ignorance, War—every one of them religious, ethical, and political. The divorce of politics from religion is as disastrous as the divorce of religion from morality.

In *Chundra Lela*, the story of a Hindu devotee who became a Christian missionary, there is seen once more the remarkable correspondence that sometimes appears in Eastern mission work with the phenomena described in the Acts of the Apostles. This woman sees visions and dreams; she is guided in utmost simplicity by the Holy Ghost. In other respects also the book is notable. It describes the Hindu ascetic as well as the Christian disciple (Philadelphia: Griffith & Rowland Press; 50 cents net).

The new volumes of Harper's 'Library of Living Thought' are *Chemical Phenomena in Life*, by Frederick Czapek, M.D., Ph.D., Professor of Plant Physiology in the University of Prague; and *The Ancient Egyptians and their Influence upon the Civilization of Europe*, by G. Elliot Smith, M.A., M.D., F.R.S., Professor of Anatomy in the University of Manchester (2s. 6d. net each). These volumes make an admirable beginning to the new season's output. They let us see how wide is the scope of the series, and at the same time how carefully the authors are chosen. These men are first in their special study; what they write carries the utmost authority. And it would be strange if, within the scope of the series, there were students who found their own particular field unvisited. Is it Chemistry? Professor Czapek's book is unrivalled as an introduction. Is it religion? Professor Elliot Smith is indispensable.

There is no simpler or more scientific introductory Hebrew Grammar than Vosen and

Kaulen's *Rudimenta Linguae Hebraicae*. Mr. B. Herder has issued the ninth edition of the book, revised by Professor Jacobus Schumacher (2s. 6d.).

If our theology here is somewhat floating and uncertain, in Australia it is steadfast and sure. And it is not because the Australian student is a generation behind us. Professor D. S. Adam, M.A., B.D., of Ormond College, Melbourne, has, under the title of *Cardinal Elements of the Christian Faith*, published a series of lectures which he delivered to the students of all Faculties attending Melbourne University (Hodder & Stoughton; 6s.). Now these lectures prove two things—first, that Professor Adam is sound in the Faith; and next, that he has read all the things worth reading that have recently been written against the Faith. We take it that there is less time for pure speculation in Australia. The pressure of the secular is very strong. Men have to know where they stand, and they have to stand there steadfastly.

Professor Adam's emphasis is on the Person of Christ. But when he comes to the Atonement he is quite convinced that there is a barrier to be removed on God's side as well as on man's.

Professor Oman of Westminster College, Cambridge, has written a volume on the doctrine of the Church. It has neither preface nor index, but all that should have lain between those two is very fine. Professor Oman has not yet attained to that command of the English language which he must attain to if he is to become the influence on English theology which we all expect of him. His knowledge, however, is undeniable. His knowledge of this particular subject is probably unsurpassed. He was chosen to write the general article on the Church in the *Encyclopædia of Religion and Ethics*.

Professor Oman calls his book *The Church and the Divine Order* (Hodder & Stoughton; 6s.). That title suggests criticism, and the book is critical from the first page to the last. Its criticism is always searching; it is sometimes severe; it is never savage. There may be bias. Not even a Presbyterian can be wholly without it. But there is no bad temper. If throughout its history the Church has not agreed with the Divine Order, if its most boastful branches are now furthest from that agreement, Professor Oman says

so. But he writes no longer with the fierceness of a downtrodden, dark-futured Nonconformity. He knows that his position in the Church is now just as secure as his possession of the Bible. Ending with a chapter on the Task of the Present, he shows that the question is no longer one of Conformity or Nonconformity. It is the question whether the Church is to be governed by the Spirit of God within or by the hand of man without. It is a keen controversy and may be prolonged, but he has no fear of the result of it.

Mr. A. T. Schofield, M.D., is the author of many books touching the borderland between Science and Religion. His latest book he calls *Studies in the Highest Thought* (Hodder & Stoughton; 3s. 6d.). It is a layman's conception of the Christian life. For once the language of Science is left behind. The heart has conquered the head. Mr. Schofield is more concerned that we should make our peace with God than that we should know the points of dispute between Darwin and Weismann.

There are readers of the *British Weekly* we could name who fly first of all to the correspondence column written by Professor David Smith. It is indeed the first time, so far as we are aware, that this ancient feature of the weekly newspaper has been made of universal interest and a real encouragement to righteous life and sound doctrine. A volume has been formed out of that column. Its subjects have been arranged under general headings—the Holy Ministry, the Work of Grace, and the like; and valuable indexes have been added to the whole. The title is *Christian Counsel* (Hodder & Stoughton; 5s.).

Most attractive outwardly is *The Garden of Love* (Hodder & Stoughton; 3s. 6d. net). And most attractive inwardly. It is a gathering made by May Byron, of poems from the English poets, all on the single subject of Love. The poems are arranged in order of the seasons. For it is a belief of ancient origin that Love follows the course of the Sun, and it has prevailed throughout all the ages. And, again, under each season there is variety in Love. Thus Autumn opens with the ardent lover and closes with the happy husband. But love laughs at locksmiths—even in a methodical anthology.

'I know a house where, over the mantelpiece, is a print of Leonardo da Vinci's famous picture of the Last Supper, the picture now faded and defaced, on the wall of the refectory in the convent of St. Maria delle Grazie, at Milan.

'In the house was a little boy of four, and no one had ever shown him the picture or said anything about it to him.

'One day he suddenly said to his mother: "There's a King in that picture."

"What do you mean, John?" said his mother.

"There's a King in that picture," he repeated.

'She picked him up in her arms and took him to the mantelpiece, and thence he put his tiny finger on the figure of Jesus in the centre of the picture.

'Jesus is seated at the table, and has just said to the twelve apostles that one of them will betray Him. He wears no sign of kingship except the expression on His face. But that child had seen the King.

'Now I hope the reader of this book, though a little child, will say, "There's a King in that picture."

'It is the history of one who lived a lowly life of love and service, and died a shameful death. But every one ought to be able to recognize the King.'

We have quoted from the Introduction to Dr. Horton's *Life of Christ* for young people. The man who can begin so can continue as pleasantly. What he says of Professor David Smith's book—that it is the best *Life* for grown folks—we say of his own book; it is the best *Life* we know for young people. The illustrations also are of first rank. They are the work of Mr. James Clark, R.I.

The title is *The Hero of Heroes* (Jarrold; 3s. 6d. net).

Richard Wagner's autobiography, *Mein Leben*, has not yet been translated into English. But we are now in possession of two books which give the English reader much intimate acquaintance with the man. One is his letters to his first wife 'Minna,' translated two years ago; the other is his family letters, just rendered into the same familiar English by the same translator, William Ashton Ellis, and published by Messrs. Macmillan. The title is *Family Letters of Richard Wagner* (3s. 6d. net). We shall be content to re-

view the book by simply quoting one of the letters. We have searched for it carefully. It tells us more of the man than any other we have come upon:

'DEAR FRÄNZE,—Your letter gave me true and great delight, but don't suppose it was because you praised me so; no, it was because I feel that it expresses in the most natural manner, and perhaps quite unconsciously, that inner discontent without which no one now can be a genuine human being. It is the first time I have made your true acquaintance: that Dresden comedian-mart had raised a wall between us; I always deemed you serious and thoughtful, and yet I never knew distinctly how I stood with you in such surroundings. So it delights me to see this development in the good side of your nature.

'I am mistrustful of everybody concerned with the Theatre of to-day, and feel about actors as the Police-court with men: whom it looks on as rogues till confronted with the cryingest proofs to the contrary. How many of you arrive at so much as remarking that you're strictly thrown together with a thorough pack of vagabonds; how far fewer escape from the slough to pure artistry! Your whole family has really only got the first length; reach the second yourself, and I'll bid you hearty welcome. No one knows better than I, that the performer is the actual artist; what would I not give to have been the impersonator of my own heroes! How happy, happy I should be! My whole art is nothing but a weft of yearning thought, eternal wish and inability; for ability means making actual progress from conception and aim to deed and reality. But that actuality is in the hands of the Comedian world nowadays, where high wages, fine dresses, and newspaper puffs are the principal objects. Rescue yourself from it as well as you can; but above all shun no griefs nor disagreeables, for at that price alone can we now be men and artists: the soft-shelled stays slave and comedian. Do not blench at the bitterest gall in the cup; to a sound nature it gives strength and self-confidence, and finally a proud disdain of all that's vulgar, a cheerful mind and true felicity.

'I will give you one more counsel for your happiness. Should you find a man you can't help loving, love him with your fullest heart and

soul—and send God and the world to the Devil for what they may say! This world can give you nothing but vexation, yourself alone that love which passes everything, and without which all besides is empty, null and dead. Never let false humility arise in you: where it abides, there lurks false pride. Never trim your course to base demands, but resist them with all the loftiness whereof you're capable in your affection for the high. Play the rebel wherever you can,—never swerve an inch from your conviction; and where'er you can't conquer, just laugh and be cheerful.—I can give you no better advice, for I have learnt for myself that I was unhappy for only so long as I wasn't *thorough*, but made an impossible attempt to mingle fire and water, good and bad. To-day—however much I have to suffer, whatever poignant griefs I feel, I suffer in reality no more: I look death in the face at each instant, and thereby recover my liking for life; for I can be cheerful and proud now—in my contempt for any life without true substance.'

If you happen upon *The Land of your Sojournings*—it is a volume of sermons which have been written by the Rev. Wilfred S. Hackett (Kelly; 3s. 6d. net)—turn first of all to the sermon on 'Clouds.' It is not the only good sermon. There are better sermons, indeed, in the book. But it will make its impression on you most immediately. And the impression will be one of strong comfort. Clouds, says Mr. Hackett, mean trouble. How strange, then, that God should choose to lead His people by a cloud, wrapping His glorious presence in so unfriendly a cloak. 'I travelled away from Liverpool one afternoon with another passenger in the compartment. He gazed from each window in turn with the liveliest interest, and at length remarked, "What a lovely thing it is to see a cloud in the sky!" Then he explained that he had just landed from South Africa, where for nine months in the year they have the unbroken blue above until the eyes ache with the sight. I was able to assure him that he need not expect to suffer from that trouble now that he had reached our northern clime. Yet imagination may help us to understand his point of view. There is a beauty even in the cloud. Remember the finest sunset that you ever watched, when the heraldic glory of crimson and purple and gold shone out

and the skies became a stained-glass window of eternity. What made the unutterable beauty? The sun truly, but not the sun alone. That spectacle was wrought in clouds. And if sometimes at high noon we are discontented that the heavens wear a grey and lowering aspect, we need only remind ourselves that the cloud gives light—by night.'

A complete though concise *History of Economic Thought* has been written by Professor L. H. Haney of the University of Texas (Macmillan; 8s. 6d. net). The question he had first to settle was whether the history should be biographical or geographical or evolutionary. He decided to use all these three methods throughout. We find accordingly, after the general introduction and after a sketch of economic thought in ancient and mediæval times, a great section on the evolution of economics as a science, which is subdivided into the founders, the earlier followers, and the opponents. And under each of these subdivisions we have the great names in Economics gathered into countries, and singly described in longer or shorter sections according to the value of the contribution which they made to economic thought. Does this look a little complicated? It is really quite clear in the volume, and it has this advantage, that you can separate your man and learn all you need to know about him; you can also separate the country to which he belongs and see what its economic tendencies have been; or you can read the whole history of economic progress by reading the book right through.

A new book by the Rev. C. Silvester Horne is acceptable. So is a new exposition of the Sermon on the Mount. And when these two acceptable things come together we receive them very thankfully. The title given to this exposition of the Sermon is *The Model Citizen* (Memorial Hall; 1s. 6d.).

Professor Bruce of Glasgow used to say that when visiting the bereaved, he sometimes found that where his words had no entrance, the singing of a hymn softly and sympathetically brought comfort. Those who desire to try that method of consolation should have at their hand *The Stronghold of Hope*. It is a collection of hymns suitable for those in sickness as well as those in

sorrow. It has been compiled by that old compilatory hand, Mary Wilder Tileston (Methuen; 2s. 6d. net).

It is the business of all preachers of the gospel, and of all believers in it, to present Christianity to the modern mind. The difference between one and another is not in the demand made upon them, but in their ability or honesty in carrying it out. The Rev. Samuel McComb, M.A., D.D., fulfils this task with transparent honesty and with more than average ability in a book which he entitles *Christianity and the Modern Mind* (Methuen; 5s. net). Take his treatment of the Resurrection, for example. Of the conviction in the minds of the early disciples that Christ did rise again from the dead, Dr. McComb has no doubt whatever. The value of belief in the Resurrection for the modern mind lies therefore in the conviction generated by the Spirit of God through some real though not necessarily physical appearance of the Saviour, that He still lived, that He had broken the barriers of the grave, that He was still a power in the world.

Out of the sermons of forty years' preaching Dr. McIlveen has selected twelve, and published them with the title *Christ and the Christian Life* (Morgan & Scott; 2s. 6d. net). Has he chosen these twelve because he thinks them finer than all the rest? No, but because they contain the gospel message, each unmistakably and together fully.

'For myself,' says Dr. Alexander Whyte, 'I keep John Newton on my selectest shelf of spiritual books'; and he adds, 'by far the best kind of books in the whole world of books.' So Messrs. Morgan & Scott, determining to issue John Newton's *Cardiphonia* (3s. 6d. net), did prudently in asking Dr. Whyte to write the introduction.

Messrs. Nisbet have already published *The Gist of the Lessons* for 1912, by R. A. Torrey (1s. net).

More and more the sermon to young men is becoming a feature of our present-day preaching. The difficulty is to find materials for it. Beyond

almost all known writers, Dr. Newell Dwight Hillis provides the materials that are most effective. He provides not only idea and illustration, but also inspiration. For there is in all his books an atmosphere of nobility, the nobility of principle, that is so much more than push or perseverance. Dr. Hillis has already published four volumes: *A Man's Value to Society*, *The Investment of Influence*, *Great Books as Life Teachers*, and *Faith and Character*. His publishers are Messrs. Oliphant, Anderson & Ferrier, who now issue a fifth volume entitled *The Contagion of Character* (3s. 6d. net).

You may now purchase the most popular books on practical religion of our day, we mean the books of Dr. J. R. Miller, for one shilling and sixpence. At least you may purchase the best of them for that sum, and yet in beautiful type and handsome binding. The latest issue is *A Help for the Common Days* (Oliphant, Anderson & Ferrier).

Can anything new be written about drunkenness? Yes; Mr. T. M. Davidson, M.A., B.Sc., F.E.I.S., has written something new. He has taken seven great masterpieces of sculpture and made them the inspiration of seven original temperance talks which he calls *In the Coils* (Oliphant, Anderson & Ferrier; 1s.). The first is the Laocoön, the last is Michelangelo's David.

We have not heard so much of the Lucknow Conference of 1911 as we heard of the Edinburgh Conference of 1910, but it also was very notable. And unless the first volume of the literature resulting from it is out of sight the best that it could produce, the papers read and the addresses given must have been quite as memorable. Eleven papers sent in by women to the Lucknow Conference have been published in a volume entitled *Daylight in the Harem* (Oliphant, Anderson & Ferrier; 3s. 6d. net). It is the first of three volumes which the Executive Committee has determined to bring out. It is the women's volume. And every paper in it is the work of a woman who knows what she writes about intimately and even painfully, and who writes with the determination to make others know. These papers are literature, varying in individuality, but all remarkable for clearness of thought and terse appropriateness of language. You may depend upon it that this

winter at least you will not find a volume better suited for reading in women's meetings.

Dr. Paul Carus has had a translation made of Professor Cumont's standard work on *The Oriental Religions in Roman Paganism*, and it has been published by the Open Court Publishing Company of Chicago, with an introductory essay by Professor Grant Showerman of Wisconsin (8s. 6d.). The volume contains the lectures which Professor Cumont delivered in 1905 at the Collège de France on the Michonis Foundation, together with those which he delivered in 1906 on the Hibbert Trust at Oxford. In addition to these lectures the volume contains sixty pages of notes. These notes are really of greater value to the advanced student than the work itself. But the work itself is very pleasant to read, and it seems to have been admirably translated.

From the Pilgrim Press comes the annual volume of *Young England* (5s.). Boys' magazines seem to have a shorter life than any other form of literature, no doubt because boys become men so rapidly. But *Young England* is always young and always acceptable. This is its thirty-second annual volume. The same press issues two handsome olive-edged volumes, one for girls and one for boys, both written by well-tried authors. Miss Evelyn Everett-Green writes the girls' book, and calls it *A Disputed Heritage* (3s. 6d.). The illustrations are by Savile Lumley. The boys' book is written by Robert Leighton. It is a story of the Rising in 1745. Its title is *The Kidnapped Regiment* (3s. 6d.).

There comes also from the same press a timely book of lessons on Peace and Internationalism, written by Margaret Pease. The title is *True Patriotism* (1s. net).

Professor Sampey of the Southern Baptist Theological Seminary has written a complete history of the origin and development of *The International Lesson System* (Revell; 3s. 6d. net). He has written it popularly. Indeed, he delivered the chapters of the book, first of all, as a course of lectures before the Faculty and Students of his Seminary. But, in addition to the pleasant story which he tells, he gives in an appendix, first of all, a classified list of the lessons from their commencement in 1872 to the year 1912; next,

a list of the special primary and advanced courses issued in 1895; then, a list of the graded series which was issued in 1908; and, last of all, a page of important dates in Sunday School work from July 1780, when Raikes opened his school, to June 1908, when the completely graded series was authorized by the Twelfth International Convention.

Is Christian Socialism an impossible combination of words? But then, if that is so, how are we to describe shortly *The Social Task of Christianity*? Professor Batten of Des Moines College describes it by using those very words as the title of his book (Revell; 3s. 6d. net). And that seems to be the shortest designation we can find. For the word Socialism has been carried away from Christianity, and it does not seem possible just yet to get it back. Dr. Batten holds that Christian men and women have been occupied long enough with the salvation of their own souls. They must now give themselves to the amelioration of their neighbours' bodies. And that is a great task. Perhaps, as he claims, the task of this generation. How great it is and how supremely difficult, this book makes manifest. Let us give ourselves to it, but let us never forget that the Kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Ghost.

As a writer of books for young men, Mr. John T. Faris is not so good as Dr. Hillis, but he is good. He has not quite the same intellectual insight, but he is more dramatic in his manner of writing. His book, which has the title of *Making Good*, has reached a second edition (Revell; 3s. 6d. net).

The art of growing old may be said to be an art we are born with. And yet it seems to be very difficult to acquire. Too many of us are anxious to grow old in our own way, instead of looking to the hand of God upon us and following His way. The Rev. James M. Campbell, D.D., has written the student's manual of the subject. Choosing a familiar line from Browning's 'Rabbi Ben Ezra' he has called his book *Grow Old Along With Me* (Revell; 3s. 6d. net). Now, our own opinion is that no manual is necessary. We commend Dr. Campbell's book, therefore, not as a scientific grind for men and women who are growing old, but as a delightful book to have in

the hand and read, both the poetry and the prose of it, at easy intervals.

There was a time, at least in Scotland, when such a title as *The School of the Church* had a meaning. For before the passing of the Education Act every church in Scotland had its school. But it was a day school. When the Rev. J. M. Frost, M.A., D.D., writes on *The School of the Church* (Revell; 3s. 6d. net), he means to describe the Sunday School, which every church in America has attached to it. Nominally we have a sort of Sunday School attached to our churches even in this country. But that word 'nominally' covers a multitude of sins. What the Sunday School ought to be, and what it would be to the church if it were what it ought to be, you will find in this book.

The study of Religion is making progress by leaps and bounds. It will be the most distinctive mark of the beginning of the twentieth century. Its literature is growing in volume, and more than that, it is growing in scientific apprehension. The field is the world and no single author can compass it. Dr. Robert A. Hume has chosen the corner called India. The title of his book—*An Interpretation of India's Religious History* (Revell; 3s. 6d. net) is not a very happy one. It is neither clear in itself nor descriptive of the contents. But Dr. Hume himself knows his subject. He may be safely taken as an authority on the history of Religion in India. In this book, he gives us first of all a sketch of the early religious history of India, next a sketch of the later religious history. Then he writes a rapid description of modern Hinduism, and in the next chapter estimates its weakness as well as its strength. He closes his book with a chapter on India's preparation for the Christ, and Christ's power to meet that preparation. In that chapter you discover at last the height of emotional eloquence to which Dr. Hume in his writing can rise.

Mr. Robert Scott has undertaken the issue of a new series of commentaries, to be called 'The Reader's Commentary.' The editors are Professor Dawson Walker of Durham, and Principal Warman of St. Aidan's Theological College. The style is demy 8vo, very like Methuen's 'Westminster Commentaries' in outward appearance.

The first volume issued is *St. Paul's Epistle to the Romans* (3s. 6d. net). It is edited by the Rev. H. G. Grey, M.A., Principal of Wycliffe Hall, Oxford. The text used is that of the Revised Version. The notes are those of a scholar.

It was clever of Mr. Robert Scott to discover Canon Macnutt and secure him for his 'Preachers of To-day.' Some of us had discovered him already and had been doing our best to make known his excellent qualities as a preacher. But publishers do not read reviews, and no doubt Mr. Scott congratulates himself on a discovery at once original and valuable. The title of the book is *The Inevitable Christ* (3s. 6d. net).

Dr. Percy Dearmer has arranged and edited a small volume of *Sermons on Social Subjects* (Scott; 2s. net). He has written one of the sermons himself and given it this title, 'Do we need a Quaker Movement?'

The Golden Lectures for 1910-1911, otherwise known as the William Jones Lectures, were delivered by the Rev. E. A. Eardley-Wilmot, M.A., who chose as his subject The Divine Purpose in Man. The Lectures are now published by the S.P.C.K., under the title of *Things that Matter* (2s. 6d.). It is a volume of Apologetic. The apologist adopts the method of simply preaching the gospel, and he deliberately gives himself to the things in the gospel that are of most account. The book is in two parts. The first part deals with the purpose secured by grace, the second with the purpose fulfilled through service.

The Sunday School Union has issued a small volume of *Missionary Stories for the Juniors* by the Rev. Ernest Price, B.A., B.D. (1s. net), and two new volumes by Edith Hickman Divall, one of which is a volume of poems entitled *What Manner of Love* (1s. 6d. net), the other a book of Daily Readings entitled *At the Master's Feet* (2s. net).

Older than ever and yet younger is *The Child's Own Magazine* (1s.) of the same publishing house. This is its seventy-eighth volume. How many of the children who rejoiced in its first numbers are alive to-day?

The one serious objection to most books of travel is that they are not books. Their authors

do not know how to write. When a traveller is also a writer there is no kind of book that sells more rapidly. David Livingstone is the great example, although no doubt he had the conspicuous addition to his accomplishments that he was a missionary.

There is a volume entitled *In the Guiana Forest*, by Mr. James Rodway, F.L.S. (Fisher Unwin; 7s. 6d. net), which has reached its second edition this year and has been enlarged. It is not the contents of a traveller's diary turned out upon the bookseller's shelf. It is a book well arranged and well written. The author has a feeling for style as well as some consideration for the intelligence of

his readers. It is not only a traveller's book, however; it is the book of a naturalist. Mr. Rodway has little to say about man's religion, little about man himself, except as he is swept into the swirl of the struggle for existence. His interest is in the beasts and the birds and the plants, and in the fight they have for life.

The greatest thinker that Denmark has produced was Kierkegaard. A simple and sufficient introduction to Kierkegaard, both his life and his teaching, has been written by the Rev. F. W. Fulford. The title is simply *Sören Abaye Kierkegaard* (Cambridge: Wallis; 1s).

Christ's Teaching regarding Divorce.

BY PROFESSOR THE REV. ROBERT LAW, D.D., TORONTO.

THE article on Christ's teaching regarding Divorce, contributed by Archdeacon Allen to the August number of this magazine, tempts one to further discussion. Recent opinion tends to seek a solution of the perplexities of the subject in the fact that our Lord was not a legislator issuing a new moral code, and that His absolute prohibition of divorce (assuming it to have been verbally so) is to be understood, not as the language of rigid statutory enactment, but as the assertion of an ideal. Let this be admitted to the full. Jesus was no legislator in the Mosaic sense; to give a new version of the ancient Law was foreign to His aims and methods. And here, as everywhere, His chief concern was to give men a new and deeper intuition of the will of God, to reveal afresh that Divine conception by the light of which all thought and action regarding marriage and divorce ought to be governed, rather than to hedge the institution about with definite regulations—to fix the principle rather than to register possible exceptions or enter into the casuistry of the matter. Even so, the question whether or not marriage is such a union that it is *ipso facto* dissolved by unchastity is scarcely one of casuistry. It seems fundamental enough; and one can scarcely suppose that, if occasion arose, our Lord would fail to pronounce Himself regarding it. It is something more than a literary problem that is pre-

sented in the parallel passages (Mk 10²⁻⁹ and Mt 19³⁻⁹).

In each of these passages the Pharisees put a question to Jesus 'tempting him,' and Jesus answers them, the form of the answer varying according to the form of the question. In Mark the question as to the legitimacy of divorce is put absolutely—Is it lawful for a man to put away his wife? and the answer is also given absolutely—What God joined, let not man put asunder. In Matthew the question is whether divorce is legitimate for every sort of reason (*κατὰ πᾶσαν αἰτίαν*); and the answer is that it is not legitimate except for unchastity (*μὴ ἐπὶ πορνείᾳ*). And naturally the first question to be considered is, Which of the two accounts has the greater historical probability?

If Mark's account stood alone, there could scarcely be a doubt either as to the motive of the Pharisees' question, or as to the purport of our Lord's reply. They asked the question 'tempting him,' desiring and hoping to obtain an answer which would bring Him into direct collision with the Law of Moses, and thus furnish ground of accusation against Him. In this they were entirely successful. Our Lord did not tacitly ignore the traditional law, but first elicited a statement of it (Mk 10³), then deliberately set it aside as a merely provisional concession to the unlightened conscience and rude insensibility of a