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of these he reaches a *Grundschrift*, with additions of which he strives to give a reasonable account. What the *Grundschrift*, and what the additions in each case are, we do not stay to describe. In all these cases we have found the work of Professor Spitta to be suggestive and stimulative, if also at some points we have found them provocative. He is worth deep study, for what you find in his writings you find nowhere else, and what you find is always worthy of attention.

With regard to the work before us we find that the Professor is at work on his own lines. Here also he finds a *Grundschrift*, and additions, and he with elaborate care tells how Luke deals with both. In the forefront of his preface he states his utter dissent from what has been regarded as the one sure result of modern criticism of the Synoptic Gospels. That is the belief that Mark is the oldest of the Gospels, and that it is a source of the other two. He takes his statement from Wendling, and he might have taken it from many of our own writers. The two-source theory is the one most in vogue among our own critics. Mark and a collection of the sayings of Jesus are the two sources of the Synoptic Gospels. This we meet almost everywhere in the discussion of Synoptic problems. This view is rapidly, Spitta thinks, becoming a dogma of critical judgment, and he writes a book of more than 500 pages to confute it, and to put into its place what he regards as a more probable view and one better supported by evidence. He is good enough to begin with the *Grundschrift*. He gives chapter and verse, and a new translation of it. Its extent and limits are rigidly determined, and it is interesting work to follow him with the canonical Luke in our hands and to note where the *Grundschrift* begins and ends.

There are lines of cleavage, but whether it justifies his procedure is another question. Perhaps the most novel and startling of his innovations is the view that there was a ministry of our Lord in the synagogues of Judea. There is no doubt that the text, which has overwhelming evidence in its favour, says, 'And he preached in the synagogues of Judea' (Lk 4⁴⁴). Westcott and Hort have this reading, and the textual evidence is in its favour.

Spitta's contention is that the *Grundschrift* of Luke is independent of the canonical Mark. In a diagrammatic table he sums up his conclusions. There was a period during which the gospel was preached in Aramaic, and this was the source from which was derived the *Grundschrift* underlying the Gospel according to Luke. It also was a source of a *Grundschrift* underlying the Gospel according to Mark. From the Markan *Grundschrift* came the first form of the canonical Mark, and afterwards this edition of Mark became the source of the canonical Matthew and Mark. But the *Grundschrift* of Luke is altogether independent of the Markan one. The diagram allows some influence on Luke of the first edition of Mark, but not of the canonical Mark.

At present we simply chronicle the appearance of this elaborate work. It is rich in interest because it is out of the general run of critical work as it goes on at present. It is well that the complacency of the advocates of the two-source theory should be disturbed, as it was getting to be somewhat oppressive. But after reading Spitta's work, we have just to say that in our view he has not solved the problem, but has simply added another complexity to this the most complex problem set to the N.T. critic at the present time.

JAMES IVERACH.

Aberdeen.

In the Study.

Virginitus Puerisque.

January.

BY THE REV. ROBERT HARVIE, M.A., EARLSTON.

'I am the door.'—Jn 10⁹.

In olden times there used to be men who thought the world a very bad place to live in. They were good men, though they often had strange ideas—

and some of them left their homes and their friends and either went into woods and forests, and lived in huts, or else they went about the world as pilgrims and wanderers—living often just on what people gave them out of charity.

There is a story told of one of these men that, in his travels, he came to a city which had walls all round it. He wanted to go inside, so he ap-

proached the gateway, but he was terrified to see that over the gate were the words 'The Gate of Death.' He was afraid to go in, but he was hungry and far from any one who could help him, so he ventured inside. Great was his surprise to find that it was a gorgeous city within, with splendid buildings and beautiful streets. He stood looking at all the wonderful sights; then he happened to look back at the gate he had passed through, and, to his surprise, he saw above it, on the inside, the words 'The Gate of Life.'

I think, boys and girls, that at some time or other most of us have feelings just like that man as he passed through the gate. We are afraid for what is coming, and then we find that we need not have been afraid at all, for everything turns out far better than we expected.

This is the first Sabbath of January. I wonder if you know why the month is called by that name. The Romans called it that. They didn't believe just in one God as we do. They had a great many. One of them was called Janus, and his name means the 'god of the door.' So they called this month January because it is just at the door of the year. [The door is what you must go through before you get inside any place, and January, coming first among the months, is the door of the year.] Janus the Roman god had two faces and he could look both ways. He looked back into the old dead year, and he looked forward into the new year—that which is only opening out into life.

Now we have spoken about the door of a city, and the door of the year. But I wonder what Christ means by saying in the text, 'I am the door'? How can *Christ* be a door?

Well, let us put it this way. You live in happy homes where you are loved and cared for. You are provided with food and clothing and with a great many comforts. Now all boys and girls are not looked after in that way. In the streets of our great cities there are hundreds and thousands of boys and girls who have no bright homes, and no kind parents to look after them. They have just to live the best way they can, and do whatever they can manage for themselves. You are not like that. Compared with these boys and girls, you live in a world of endless happiness. It is not you who make the most of it, but the parents who love you, and they do it from the very day you are born, before you ever know the want of a single thing.

Now your parents might very well say 'We are the door' into the happy world in which you live, because it is through them that you get into it.

After a year has begun; when we see our friends for the first time, we shake hands with them and say 'A happy New Year.' That means that we hope that the coming into a new year will be for them just like coming into a beautiful city, where it will be a constant delight to live.

Jesus wants us all to have the happiest of times in the New Year. You remember that Christmas was the time when He came to earth and gave Himself as the most wonderful gift. Now if we begin this year by giving Christ our heart and our love, because He is so good and has done so much for us, He will make this year full of bright hopes and happy memories. We shall live, as it were, in a world of beauty and sunshine; and if we want to live in a place like that, Jesus says we can get it if we first love Him, accepting His love. That is what He means when He says 'I am the door.'

The Invisible Shield.

The Invisible Shield and Other Parables (Allenson; 2s. 6d. net). This is the title of a volume of children's sermons by the Rev. Samuel Horton. We shall give 'The Invisible Shield' itself as example.

On earth a poor, lone woman prays,
In Heaven the harps are stilled that God may listen.

Lo! I beheld a youth of ingenious mind and open countenance going forth into a crowded city. And as I admired his fine manly bearing and pleasant smile, I saw a number of dark spectral forms stealing after him. Some were armed with a bow and poison-tipped arrows; some with ugly jagged spears, and some with knives. And one who directed them wore a fillet of iron round her brow, on which I read in letters of fire her name, and it was 'Temptation.'

I became greatly concerned, for I saw that they meant to slay the youth, and I cried out for alarm and grief as I saw one of the fiends take out his bow, fit an arrow to the string, and fire it straight for the youth's shoulders. It seemed to me that it must pierce him to death, when lo! just when it should have hit him it glanced upwards and flew harmlessly over his head. And I observed

that on the brow of the archer there was the name 'Flattery.' Then all the fiends laughed when they saw that he had missed the mark, except the Leader who frowned darkly and bit her finger. She ordered another archer to try, and as he fitted an arrow to the string I saw that he was called 'Ambition.' With long, steady aim he fired at the youth's head, but again the arrow glanced upwards and harmlessly sped on its way. Then 'Temptation' stamped her foot in rage and commanded still another archer to shoot, and this time to aim low.

And he, whose name was 'Pride,' took sure aim, but when his arrow seemed about to strike, it suddenly turned point downwards and struck the ground. Then 'Temptation' smote the archer, and bade him begone for a clumsy lout. Just then a very ugly fiend plucked at the dress of the Leader, and she smiled on him and nodded assent.

And he crept close to his victim, holding a spear with jagged edges and sharp as a needle at the point, and I feared greatly he would be slain. But as the assailant struck, his spear turned in his hand, and shouting and gesticulating like one mad, he flew, and as he fled I discovered that his name was 'Lust.' Still another tried, but ere he could couch his spear he fell like one dead.

Then, as I wondered how it was that neither spear nor arrow could touch the youth, 'Temptation' lifted a horn that she carried at her girdle, and having blown thereon suddenly there appeared a beautiful maiden carrying in her hand a lovely moss rose, and the light of her eyes was as the flash of diamonds when the sun shines upon them, and the colour on her cheek was as the painting of an apple blossom.

And 'Temptation' pointed out the youth to her, and she smiled and nodded, and I heard her say, 'If he will but smell the perfume of this my rose, then he is mine, body and soul.' If I had feared before I feared more for him now, as this beautiful creature, whose name was 'Pleasure,' went after him with a smile upon her countenance and laughter on her lips. She took him by the arm and looked into his eyes and held the rose for him to smell.

And for a moment I saw him hesitate. Then, behold, she too fell from him, her body writhing as in pain and a ghastly look in her face.

Then as I rejoiced at the youth passing unscathed, the vision of another woman rose before me. She was kneeling with hands uplifted, pray-

ing, 'O God, protect my boy.' And my eyes were opened, and I saw that a strange shield, flashing as with hidden fire, was held before and behind the youth. This invisible shield it was had turned the spear and arrows aside and smitten those who sought to harm the youth. And across it I read, in letters of fire, the words:

'His Mother's Prayers.'

For the Sunday School.

From the reports of Sunday School conventions and other assemblies of teachers it is evident that throughout the country the study of psychology is advancing with extraordinary rapidity. There is much encouragement in the discovery, however surprising. But psychology must be studied thoroughly. Here, if anywhere, a little knowledge is a dangerous thing. The chief risk is that the teacher may read books, of a kind too common now, in which only the abnormalities of our minds are described. Let a scientific book be mastered like that which has been issued by the University Tutorial Press and all will be well. It is truly scientific. It is healthy and authoritative. And it is well written. The author is Mr. Benjamin Dumville, M.A., F.C.P., and the title *The Fundamentals of Psychology* (Clive; 4s. 6d.).

Under the title of *Men and Religion* (Marshall Brothers; 1s. net), Mr. David Williamson has published a short account of certain present-day 'movements'—the Adult Schools, the P.S.A., and the like—and has given his opinion of their use and their future.

The same publishers have issued *Everybody's Life of General Booth*, by Charles T. Bateman (1s.), with that portrait of the General in very old age as frontispiece which should be suppressed now. The other portraits are all right.

The work of the Sunday School is so great in America that it is no wonder if it calls forth much literature. Not only does it call forth much literature, but that literature is of a higher order than anything we can sell in this country. Where is our Sunday School teacher who will buy a book like *Secrets of Sunday School Teaching?* It is practical enough, and it is the evident fruit of long and anxious experience; but it is not of immediate use. You cannot 'get up' to-morrow's lesson from it; nor

can you take it into the class to read a story out of it. Its object is to train the teacher, and where is the teacher among us that needs training? Mr. Edward Leigh Pell can write plainly enough, but what can be the use of a chapter entitled 'Know Thyself'? If there is any desire to see this curious book, it is published by Messrs. Revell at 100 Princes Street, Edinburgh (3s. 6d. net).

Arnold's Practical Sabbath School Commentary on the International Lessons for 1913 is ready (Revell; 2s. 6d. net). It covers the whole ground and meets the needs of every teacher, whatever his class, whatever his equipment.

The Making of a Teacher, by Martin G. Brumbaugh, Ph.D., LL.D., Professor of Pedagogy in the University of Pennsylvania, has reached its seventh edition (Sunday School Union; 3s. 6d. net). And this in just as many years. Originally its chapters appeared in the *Sunday School Times*, and secured all the attention there that things personal have the power to secure if they are true. Dr. Brumbaugh does not confound the making of a teacher with the making of a man. He takes it that the man is ready. He teaches him how to teach, and especially in the Sunday School.

The young man has much consideration from the preacher. It would probably pay to transfer some of it to the young woman. That there are openings for advice, and that the advice will sometimes be taken, is believed and shown by Mrs. Margaret Slattery, who writes a book of practical good sense and sympathy under the title of *The Girl in her Teens* (Sunday School Union; 2s. net).

A more ambitious but less successful book (as it seems to us) is *Nearer the Ideal* (Pilgrim Press; 3s. 6d. net). It is the translation, and a good translation, of a French book by Madame Adolphe Hoffmann. And perhaps it is the difference in nationality that makes the difference in acceptance; for the book, we are told, has had much success in France, Germany, and Switzerland. It does not seem to get so near the everyday life as does Mrs. Slattery's book. It has more sentiment, however, and for that reason some girls may love it more.

The principles of the Graded School system are set forth better than elsewhere by Miss Ethel J. Archibald in her book entitled *The Decentralised Sunday School: Primary Department* (Pilgrim Press; 2s. net), a book which has been rewritten for the new edition. After the principles comes the practice—and most of the problems. The problems have been attacked by Miss Emily Huntley in *Graded School Problems* (Sunday School Union; 2s. net).

Some 'Homely Talks' on *Lesson Preparation*, by E. A. and E. M. Annett, have been published by the Sunday School Union (1s. net).

The same publishers issue *Practical Blackboard Work in the Sunday School*, by Mr. Thomas F. Delf (1s. 6d. net). Easy and yet effective illustrations for the blackboard are given throughout, together with advice as to the use of that instrument in education.

Mr. George Hamilton Archibald, a highly successful Sunday School teacher, has discovered *The Danger of Pointing the Moral*. The average Sunday School scholar discovered the folly of it long ago. As a matter of philosophy it is the old problem, Can morality be taught? in its most elementary and most urgent form. Mr. Archibald's answer is that only by suggestion, never by instruction can morality be taught—or anything else. His little book is issued at the Pilgrim Press (1s. 6d. net).

The Rev. Charles Herbert has a tender heart. Even the unprepared and incompetent Sunday School teacher who can do nothing but read a story he would not dismiss. He would rather provide the story. Fifty-two tales he has made up, illustrative of the International Lessons for 1913, and has given his little book the title of *Lesson Light in Story Form* (Sunday School Union; 1s. net).

Cura Curarum.

'Such as the workman is, such also is the work; and as the husbandman is himself, so is his husbandry also.'—2 ESDRAS 9¹⁷.

'It is not what we say, nor even what we do, but what we are, that tells.'—A. W. ROBINSON, *The Personal Life of the Clergy*.

'No array of statistics can compensate for the lack of the growth and development of personal spiritual life.'—A. W. ROBINSON.

'How can the preacher convince men of that of which he is not himself convinced?'—S. FRANCIS DE SALES.

'With our practical English temperament we are always disposed to believe that anything, or nearly anything, is to be accomplished by means of hard work. We are extremely slow to learn that work is not necessarily influence. . . . Never did earnest workers need more than now to be brought face to face with the fact that it is possible to labour in vain, to spend their strength for nought; to toil day and night and yet take little or nothing.'—A. W. ROBINSON.

'We need not hope that our work will be majestic if there is no majesty in ourselves.'—RUSKIN.

'Think truly and thy thoughts
Shall the world's famine feed:
Speak truly and each word of thine
Shall be a fruitful seed:
Live truly and thy life shall be
A great and noble creed.'—H. BONAR.

'Influence is the power that is distilled from a life that is lived in communion with God.'—A. W. ROBINSON.

'We cannot anticipate or analyse the power of a pure and holy life, but there can be no doubt about its reality, and there seems no limit to its range. We can only know in part the laws and forces of the spiritual world, and it may be that every soul that is purified and given up to God and to His work releases or awakens energies of which we have no suspicion, energies viewless as the wind; but we can be sure of the result, and we may have glimpses sometimes of the process. Surely there is no power in the world so unerring and so irrepressible as the power of personal holiness. All else at times grows wrong, blunders, loses proportion, falls disastrously short of its aim, grows stiff, or one-sided, or out of date, but nothing mars or misleads the influence that issues from a pure and humble and unselfish character.'—A. W. ROBINSON.

'It is natural to think that intellectual gifts count for a great deal in the matter of influence. Beyond question they do, yet it is even more certain that they are not the chief factor. The most able and learned have not seldom been those who have most conspicuously failed.'—A. W. ROBINSON.

'There is a great difference between the wisdom of an illuminated and devout man, and the knowledge of a learned and studious clerk.'—*Imit. Christi.*

'If thou find that the outward work hinders the inward working of the soul, then boldly let it go, and turn thou with all thy might to that which is inward.'—DR. JOHN TAULER.

'Be substantially great in thyself and more than thou appearest unto others, and let the world be deceived in thee, as they are in the lights of heaven.'—SIR THOMAS BROWNE.

'The man who aims to speak as books enable, as synods use, as the fashion guides, and as interest commands, babbles. Let him hush.'—EMERSON.

'I once heard a preacher who sorely tempted me to say I would go to church no more. Men go, thought I, where they are wont to go, else had no soul entered the temple in the afternoon. A snowstorm was falling around. The snowstorm was real; the preacher was merely spectral, and the eye felt the sad contrast in looking at him and then out from the window behind him into the beautiful meteor of the snow. He had lived in vain. He had no word intimating that he had laughed or wept, was married or in love, had been commended or cheated or chagrined. If he had ever lived and acted we were none the wiser for it. The capital secret of his profession, to convert life into truth, he had not learned. This man had ploughed and planted, and talked and bought and sold; he had read books; he had eaten and drunken; his head aches, his heart throbs; he smiles and suffers, yet was there not a surmise, a hint, in all the discourse, that he had ever lived at all. The true preacher can be known by this—that he deals out to the people his life—life passed through the fire of thought.'—EMERSON.

'I am not ignorant that when we preach unworthily, it is not always quite in vain. There is a good ear in some men that draws supplies to virtue out of very indifferent nutriment. There is poetic truth concealed in all the commonplaces of prayer and of sermons, and though foolishly spoken they may be wisely heard.'—EMERSON.

'We wish to succeed. We have our own ideals of what a Lecture, a Sermon, a Congregation, or a Parish should be; and we cannot easily rest until we have attained to something like the realisation of our dream. We wish to succeed, and accordingly when we see what looks like success in the work of another we are greatly attracted by it and are fired by the ambition to go and do what he has done. But learning must go much deeper than surface imitation. Even were we to succeed in our endeavour to fashion ourselves after the pattern of somebody else, it could only be by the forfeiture of what was distinctive in ourselves, and as such a needed contribution to the life around us.'—A. W. ROBINSON.

'The preacher must be original in the sense that his truth is his own, but not in the sense that it has been no one else's. You must distinguish between novelty and freshness.'—PRINCIPAL FORSYTH.

'In my exceeding veneration for the Bishop of Geneva all he did charmed me, and I took it into my head to imitate his style of preaching. . . . Francis heard of this, and one day leading gradually to the subject he said, "*A propos* to sermons, the last news is that you have taken a fancy to imitate the Bishop of Geneva." I tried to turn the attack by saying, "Well, after all, is he a bad example? Don't you think that he preaches a good deal better than I do?" "Oh, if you come to that," said Francis, "we will grant that he is not amiss, but the worst of the matter is that I am told that you imitate him so badly, that no one can tell what you are at, and that while you spoil the Bishop of Belley, you do not succeed in copying the Bishop of Geneva. In short, you ought to do like the sorry painter who wrote the name of his subject beneath the daub produced to tell what he meant it to represent."

"Leave the poor Bishop of Belley alone," I said, "and you will see that by degrees he will cease to

be an apprentice and become a master so that his copies will pass for originals."

"Joking apart," Francis said, "you are spoiling yourself and destroying one edifice to build up another contrary to all the rules of nature and art. . . . If one could change one's original conformation I would gladly accept yours. I am always trying to drive myself on, but the more I try the slower I go; I cannot find words, or alter them when found; I am heavier than lead. I cannot rouse myself or others; I toil and I sweat, and make no way, while you go on with full sails. You fly, and I crawl or drag along like a tortoise. You have more fire in the tip of your finger than I in my whole body. Naturally you are as rapid in your flight as a bird, and now they tell me that you weigh your words and drag out your sentences, and weary your listeners to death."

'I can assure you that this remedy was thoroughly efficacious, and I never ventured to repeat the fault.'—BISHOP OF BELLEVY.

'Insist on thyself. Thine own gift thou canst present at any moment with the cumulative force of a whole life's cultivation.'—EMERSON.

New Sermon Literature.

Perhaps the new volumes of the 'Great Texts' deserve the first place this month—*The Great Texts of the Bible* (T. & T. Clark; 10s.). They are strongly Johannine, one of them covers the second half of St. John's Gospel, the other the Epistles of James, Peter, John, and Jude. The exposition of the text is illustrated at every step, and the illustrations are mostly from recent books, especially biographies and histories. Maeterlinck has been read carefully; and G. K. Chesterton's books are known. Francis Parkman's works are in use from beginning to end, an unexpected quarry for the pulpit. R. L. Stevenson is not less effective though better known.

Has any one tried to read these volumes without thought of their use for the pulpit? They make as pleasant a Sunday afternoon's reading as one could wish.

Two series of five volumes each under the title of 'The Scholar as Preacher' have already been published. The third series opens this month with a volume by Dr. John Clifford, which he has

called *The Gospel of Gladness* (T. & T. Clark; 4s. 6d. net). There is not a volume in all the list that better deserves the general title. Every sermon contains evidence of painstaking study of the Bible and delightful discovery in it; and yet every sermon is popular. The scholar is with us on every page, but the scholar is always a preacher. The divisions are very well made, and yet they never show sign of art in the making. The thought, as the text, is always great, and it seems to need just this length of the sermon to utter it completely. Take for example that sermon, right in the middle of the volume, which Dr. Clifford calls 'Strong Son of God.' Its text is 'There cometh one mightier than I after me' (Mk 1^o). Where John was strong Jesus is shown to be stronger, step by step—stronger as man, for He was no ascetic, stronger in self-mastery, as a Teacher, as a Leader. The sermon ends, 'Strong Son of God, Immortal Love, make us worthy of brotherhood with Thee.'

Messrs. James Clarke & Co. have sent out a reprint of the late Dr. George Matheson's *Messages of Hope* (2s. 6d. net). It contains papers first published in *The Christian World*, and then in 1908 issued as a volume. It is George Matheson at his best, although his latest, for his was a fountain of devotion that ever sprang full and refreshing.

Messrs. Funk & Wagnalls have published an attractive little volume on *The Call of Jesus to Joy*, of which the author is Dr. William Elliot Griffis (3s.). It is a call we think we can obey only if we have 'the sunny temperament.' Dr. Griffis shows that Jesus can take away the heart of sadness and can give us a heart of joy.

Recently the Rev. Edward Hicks, D.D., D.C.L., wrote a book on 'The Life Hereafter' which by its reverence and insight captured our devotion. He has now written its companion, *Our Life Here* (Robert Scott; 2s. net). A man who has written a useful book on the Hereafter may thenceforth write anything. But this author takes no risks. He selects a definite range of interest, which he calls 'Contrasts of Trial and Triumph in Christ,' and keeps himself within it resolutely, so that he has space even in so small a book to say something that will not be forgotten. His contrasts are: Suffering and Love, Sorrow and Joy, Temptation and Peace.

Mr. Edward W. Edsall has chosen six moments in the life of our Lord and told their story, with all outward circumstance, to catch the interest of young men and women. These moments are the call of the Apostles, the conversation with the Woman of Samaria, the conversation with Nicodemus, the word of the Father at the Baptism, the Risen Redeemer, and the Living God. The title is *Revealed by Friendship* (Headley; 1s. 6d. net). The choice and the telling are both done well.

Never was the right of the children to a place in the Church so practically recognized as it is today. And never was that recognition so practically encouraged as by *The Expositor's Treasury of Children's Sermons* (Hodder & Stoughton; 20s. net). The sermons seem to be nearly all given in full; and they are of every age, from Richard Newton and James Vaughan to John A. Hamilton and Norman Bennet. The choice, moreover, is almost limitless, for this is a volume of more than fifteen hundred columns.

In republishing from the *Treasury* six papers on *Great Ideas of Religion*, Canon J. G. Simpson of St. Paul's has added to them fifteen sermons, and has directed our attention to the fact that they all go together, being all occupied with some great truth or principle of the Christian Religion at present in our thoughts. For Canon Simpson knows that it would be folly now to publish an indiscriminate collection of sermons—as great folly as for the builder to empty a cart-load of dressed stones and call it a building. It is of the very heart of modern success in the pulpit that the preacher should be consistent in his teaching and that every sermon should add to the consistency. Dr. Simpson is a great popular preacher, but he never descends to the occasional hearer, he calls all his hearers to come up to him (Hodder & Stoughton; 6s.).

Messrs. Hodder & Stoughton have commenced the publication of a series entitled 'The Expositor's Library' (2s. net each). And let it be understood that, though they are all books which have already been in the market for some time, they are not unsaleable stock. On the contrary, they are among the most popular books which the publishers have ever issued. It is enough to

name those that have come into our hands—Professor Peake's *Heroes and Martyrs of Faith*; Dr. Maclaren's *The Unchanging Christ*, and *The God of the Amen*; Dr. Dale's *The Ten Commandments*, and *The Jewish Temple and the Christian Church*; Principal Garvie's *A Guide to Preachers*; Principal Griffith Jones' *The Ascent through Christ*; Dr. Carnegie Simpson's *The Fact of Christ*; and Mr. J. G. Greenhough's *The Cross in Modern Life*.

The Rev. M. G. Archibald, M.A., Vicar of St. Jude's, Southsea, is a reader of sermons. The sermons he reads with most profit are those of Phillips Brooks, Inge, Morrison, and Watkinson. But when he is about to prepare his own sermons he reads also the works of Gore, Paget, Illingworth, the brothers Caird, Brierley, Bernard Lucas, and Hugh Black. With such a library he can preach sermons that are acceptable to soldiers, a severe if not final test of a sermon. Those in the volume entitled *Sundays at the Royal Military College* (Macmillan; 3s. 6d. net) were preached at Sandhurst between 1906 and 1909. They are never speculative, but they are often imaginative, as they ought to be; and with that they always bear upon the soldier's daily life. Read the sermon on 'The Folly of the Short-cut' (Ex 13¹⁷), and you will understand how they would be listened to and would go to the heart.

The Rev. James Little, S.T.D., wrote recently on 'The Cross in Holy Scripture.' He did not in that volume of sermons exhaust the contents of the Cross of Christ. Now he has published a volume on *The Cross in Human Life* (Marshall Brothers; 2s. 6d.). He believes that the preaching of the Cross, which is no doubt just what is called evangelical preaching, is the way and the only way to bring the world to the feet of Christ. And his belief is based on experience. So he writes on the Cross in Revival Work, the Cross in Missionary Operations, the Cross and the Social Question, and similar topics. And always he writes with less concern for style than for persuasion.

Mr. W. L. Watkinson has many gifts. The greatest is the gift of illustration. The next is the gift of insight into the mind of Christ. Three hundred and sixty-five flashes of that insight have been published in one handsome volume under

the title of *The Gates of Dawn* (Pilgrim Press; 3s. 6d. net). At the end of the volume are printed prayers—one for the morning and evening of a week, and four for special occasions—by Mr. L. Maclean Watt. The association of names is interesting—a Wesleyan minister and a minister of the Church of Scotland. Together they give us one of the notablest books of the season.

Many of *Sam Jones' Revival Sermons* were published in his lifetime. Now Mrs. Sam P. Jones has responded to a call for a better selection and a better text, and has sent out this first volume of them, 'trusting that they may reach many thousand men and women who need the saving power of the Gospel as preached by this man of God' (Revell; 3s. 6d. net).

Professor Hugh Black, who has written an Introduction to *The New Opportunities of the Ministry* (Revell; 2s. 6d. net), says that for some years the best brains in America have not been going into professions like the ministry and teaching. And the reason he gives is that other claims have been too strong 'with a continent to subdue and exploit, and with great engineering feats and great commercial enterprises calling for leaders.' Now the balance must be redressed. And to that end he encourages the reading of this book written by the Rev. Frederick Lynch. For its purpose is to show to young men how great this calling is and how mighty are the issues which depend upon its faithful acceptance.

On leaving the office of pastor and taking up that of Secretary to the Federal Council of the Churches of Christ in America, the Rev. Charles S. Macfarland has published a volume of sermons. It is not his first volume of sermons. These are all recently preached, and have the modern social note in very pronounced form. One theme unmistakably binds them together. It is put into words in the title, *Spiritual Culture and Social Service* (Revell; 3s. 6d. net). But that theme does not so dominate as to destroy the variety of interest which the pulpit is bound to regard.

Volumes of sermons are so many that it is no surprise if their titles are sometimes surprising. *The Dry Dock of a Thousand Wrecks* (Revell; 3s. 6d. net) is a surprise. But Dr. J. H. Jowett,

who writes an introduction to the book, explains the title. He says: 'A little while ago I was speaking to a well-known New York doctor, a man who has had long and varied experience with the diseases that afflict both body and mind. I asked him how many cases he had known of the slaves of drink having been brought by medical treatment into recovered physical health and freedom. How many had he been able to "doctor" into liberty and self-control? He immediately replied, "Not one." He further assured me that he believed his experience would be corroborated by the general testimony of the faculty of medicine. Doctors might afford a seeming and temporary escape, but the real bondage was not broken. At the end of the apparent but brief deliverance it was found that the chains remained. Medicine might address itself to effects, but the cause was as proud and dominant as ever. The doctor had no cure for the drunkard. Drunkenness was primarily a moral malady and demanded the treatment of the will.

'Soon after this conversation I read the proofs of this book. And here I found the "sufficiency" that filled up the doctor's want. Here is the record of how men and women sunk in animalism, broken in will and despairing in heart, were lifted out of impotence and debasement into moral strength and beauty. These "thousand wrecks" have not only been taken into "dry dock" and repaired; they are out again on the high seas,

invincible to the tempest, and engaged in scouring those seas for human ships that have been dismantled in moral disaster, and towing them into the harbour of divine love and grace.'

The author of the book is Mr. Philip I. Roberts, of the McAuley Water Street Mission.

Mr. Stuart Holden has secured for his 'Preachers of To-day' a volume by the Rev. Dinsdale T. Young. Its title is *The Unveiled Evangel* (Robert Scott; 3s. 6d. net). The title is taken from the text of the first sermon—'For therein is revealed a righteousness of God' (Ro 1¹⁷ R.V.). Mr. Young is fond of arresting titles and arresting texts. We notice among his titles: 'The Celestial Interpretation,' 'Transcendent Inspirations,' 'The Disadvantaged Christ'; and among his texts: 'Tarry ye and wonder' (Is 29⁹ R.V.), 'They were elder' (Job 32⁴), 'Am I a sea?' (Job 7¹²). But the arrest leads always to a sermon that retains the attention. Mr. Young is never dull and he is never unprofitable.

The Dedicated Life is the title which Mr. F. B. Meyer has given to a volume of short expositions of the twelfth and thirteenth chapters of Romans. Expositions, we say; for Mr. Meyer's simplest addresses are expository. But there is also the application—direct, fervent, unerring (Pilgrim Press; 1s. 6d. net).

The Pilgrim's Progress.

BY THE REV. JOHN KELMAN, D.D., EDINBURGH.

The Second Part—At the River.

The Enchanted Ground.

THE account of the Enchanted Ground maintains the brightness and vivacity which entered the story with the advent of Valiant. The pilgrims are set in their order, Great-heart going of course in front. It is with peculiar significance that Valiant is set as rear-guard. He is not an official guide, this Valiant, but a pilgrim like the rest—a layman of special strength and principle. It is a happy

suggestion that puts such a man for rear-guard. The officials of the Church have to find the way and show it to others, but it is those valiant men who have no official position that keep us all from going back. We fall back upon them and take heart again. The officials are there, no doubt, because they are convinced of the truth and value of the pilgrimage; yet, having become officials, they cannot help themselves, but have to go on. The valiant who are not official are there simply in