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appeal for many minds. Wendland¹ has shown how great was the emphasis laid by the Stoic preachers of morality on the necessity for an inner transfiguration and for the winning of a new life; and the materials collected by Lietzmann² witness to the prevalence of the conception of regeneration in the chief contemporary religious cults. The initiate was 'born again,' *in æternum renatus*, and the day of this consummation was his *natalis sacer*. Whether such ideas were consciously before the Evangelist's mind may well be doubted; unconsciously, his thought may have clothed itself in terminology which reflects current usage. But the important point to observe is that here again, as throughout his whole view of life, John stands directly related to Paul and to Jesus. Paul's experience of the Divine creative power which had laid hold on him when all his own striving had proved unavailing embodied itself in the triumphant assertion that 'there is a new creation whenever a man comes to be in Christ' (2 Co 5¹⁷: Moffatt)—an assertion which contains essentially everything that John proclaims about the new, heavenly birth. And above all, the conversation with Nicodemus reminds us of those words out of the earlier tradition: 'Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven' (Mt. 18³). It is completely misleading

¹ *Die hellenistisch-römische Kultur*, pp. 85 ff.

² 'Römerbrief,' in *Handbuch zum neuen Testament*, pp. 62 ff.

to argue that because in the Synoptic saying stress is laid on the human activity, while in the Johannine the human factor is regarded as passive, no true parallel exists between the two passages. The Fourth Evangelist is not forgetting the attitude of the soul in which it turns to God: he is expressing the truth that even that attitude itself is ultimately a Divine work. To assert, as Heitmüller³ does in a discussion of the conception of the birth from above, that 'it is mere trifling to adduce' the saying recorded by Matthew, is quite unjustifiable. John draws out the truth implicit in that saying. In this world where flesh and spirit are radically opposed, only they can become as little children who are carried over into the higher, spiritual realm—who are born anew, 'not of blood, nor of the will of the flesh, nor of the will of man, but of God' (Jn 1¹³).

A frank recognition of the fact that in this matter, as in most others, John stands in direct line with the Synoptic Jesus and with Paul removes the necessity of ascribing to the initiatory rites of pagan cults an influence upon Christianity which would gravely challenge our estimate of the essential originality of the Christian faith. And it appears likely that ere long the 'modern religious-history school' itself will be compelled to revise radically its view as to the sources of the Johannine conception of eternal life.

³ *Die Religion in Geschichte und Gegenwart*, Bd. v. col. 2010.

Literature.

THE HISTORICITY OF THE GOSPELS.

THE credibility of the Gospel records has been attacked from so many sides and from so many different points of view that a fresh dispassionate study of the whole question by so competent a scholar, so sane and reverent a critic, as the Bishop of Gloucester is an event of outstanding importance. The title which Dr. Headlam has given to his book is *The Life and Teaching of Jesus the Christ* (Murray; 12s. net). It is frankly a treatise on apologetics, written to reassure those whose faith has been shaken by attacks on the historicity of the Gospels. If it errs on the side of excessive caution, it is a welcome

fault in an age whose theological studies have been characterized by no little extravagance.

This work is only a fragment of a larger design. The author's discussion of the theological questions involved is, we understand, to come later. The earlier part of the book is devoted to a study of the sources, and of the 'background' of the ministry of Jesus. Dr. Headlam, while accepting the documentary theory of the Synoptic Gospels, thinks the discovery of 'tendencies' has been greatly overdone. All through, he has in his mind the question which some of his predecessors seem to have forgotten to ask: 'Do the theories propounded really explain the facts?' Of those who tell us that the

Gospels are only reflexions of the thought of the Church, he asks the very pertinent question: 'If the Church created the Gospels, what created the Church?'

Masterly chapters on the relevant history and geography, and on the religious and psychological atmosphere in which Jesus lived, shed a world of light on the Gospel story. There is a powerful section on the relations of Jesus and the Baptist. The author is inclined to attach more weight than is sometimes done to the record, in this connexion, of the Fourth Gospel, and points out the definite tradition of a close connexion between Jesus and the Baptist. But he is perhaps at his best in discussing such subjects as the bearing of the Sermon on the Mount, or the questions that have vexed the theological world of this generation: What did Jesus mean by the 'Kingdom of God'? Did He, and if so in what sense, apply to Himself such titles as 'The Messiah,' 'Son of God,' 'Son of Man'? How far was He influenced by apocalyptic thought? Everywhere we feel that we are in the hands of a reverent and competent guide who will not lead us away from the beaten track unless he is sure that the new way is better than the old.

POPULAR PSYCHOLOGY.

The dominance of psychology in the world of thought at present may be seen in the number of books that are appearing dealing with its applications in different fields of practice. The situation reminds us of what happened thirty or forty years ago when evolution was still a novel conception. It was applied all round in every direction, and we had the evolution of all kinds of phenomena, all traced through their stages of progress. To-day it is the turn of the 'science of mind,' and medicine, education, industry, and religion are all being brought under contribution to illustrate and enforce its theories. So far as religion is concerned we have recently had Mr. Thouless's admirable little book, which is a severely impartial exposition of what religious psychology is. And now we have a no less admirable work on different lines from the Rev. W. S. Bruce, D.D., of Banff—*The Psychology of Christian Life and Behaviour* (T. & T. Clark; 7s. 6d. net). It is on different lines, because Dr. Bruce's aim is practical. He knows the subject as a science, and has mastered the relevant literature, but he takes theory for granted, and asks what it means

in the light of the facts. The object of the book is, briefly, to vindicate for Christian experience its reality as a normal element in life. It was the want of a better psychology that discredited the arguments of the older theologians. To-day we may find in psychology, properly interpreted, a new apologetic. The author is entirely in the right in this; and if his book is taken as a whole, and in its cumulative effect, it will be found to provide a strong reinforcement to faith.

But Dr. Bruce's purpose is even more practical than this. He visits the different regions of Christian experience and effort in turn, and points out the help psychology gives in interpreting experience and reinforcing effort. In particular he has a great deal that is of value to say about religious education and the whole matter of the development of religious life in the child. He points out also the immense help that psycho-analysis, properly used, might be in handling difficult religious problems and especially in ministering to souls. There are chapters on conversion, on revivals, on prayer, on evangelism, and there is a specially valuable treatment of auto-suggestion and the relation of the 'sub-conscious' to religious theory.

The book is from beginning to end immensely interesting, and we are specially impressed by two qualities of its author. One is his breadth of mental outlook, the other is the sanity of his judgment. He points out, *e.g.*, what very much needs to be said, that the abnormal in mental phenomena is no real guide and no real key to reality, but often quite the opposite.

THE DIATESSARON.

Sometimes even scholars play with diamonds, never dreaming of their value. Towards the end of last century, Dr. J. Bergsma published at Leyden an edition of two manuscripts of a Life of Christ, written in mediæval Dutch. He issued the volume simply for its linguistic interest to students of Dutch. But the theologians have now awakened to the value of the treasure thus accidentally found. The manuscripts are translations of the 'Diatessaron' of Tatian.

Dr. D. Plooiij of Leyden has now published a preliminary account of the more important of the two, the Liège Harmony, a vellum MS. probably of the second half of the thirteenth century, *A Primitive Text of the Diatessaron* (A. W. Sijthoff's

Uitgeversmaatschappij, Leyden; 7s. 6d.). The actual translation, of which this MS. is a transcript, was apparently made about the middle of the thirteenth century. The importance of the find is that the translator worked from a Latin original. Hitherto all known Latin MSS. of the Diatessaron had belonged to the Vulgate tradition; but this translator worked from an Old Latin Text. Not only so; but the Old Latin Text (which has unfortunately not survived) was an independent translation from the Syriac, which, later, largely influenced the Old Latin text of the Gospels. The supreme importance of any discovery that brings us nearer Tatian's text is that that text 'is of the oldest nobility even in its latest descendants.'

The following, culled from a number of selected readings, will give some idea of the interest of the MS.: Jn 1^b (agreeing with the Syriac but with no other authority), 'The light *was shining* in the darkness'; Lk 1⁷⁸, 'This will be on account of the tender mercy of our Lord who (which?) has visited us from on high from the Orient'; Mt 6¹¹, 'Do not abandon us in our temptations'; Lk 11⁷, 'He who stands outside the door will go on calling (seeking?) and knocking at the door' (Jesus makes both 'seeking' and 'knocking' part of the lesson); Mt 25¹, 'They went out to meet the bridegroom and the bride'; Jn 4²⁸, 'She set down her crock, and ran into the city.'

Tatian was something more than a translator, and produced a 'first-class literary work.' Witness these renderings: 'The shepherd leaves the ninety-nine sheep in the desert or on the mountain *where they are grazing*' (*i.e.* he does not neglect them). The woman's drachma was a *gold* drachma. A bitter pill to the prodigal was that the hired servant had plenty of bread 'in my father's house.'

There is a characteristic introduction by Dr. J. Rendel Harris, who is collaborating with Dr. Plooiij.

GOOD MEN WITHOUT FAITH.

Given a live subject and a live mind at work upon it, and a live book is certain. That is the happy combination in the short sketch (for it is little more), *Good Men without Faith*, by the Right Rev. Bertram Pollock, D.D., K.C.V.O. (S.P.C.K.; 2s. 6d. net).

Here is an honest man facing the problem that often thrusts itself upon us—the beauty of character, the large measure of Christlikeness of people who are outside of the Church, and non-believers in the

faith. On active service, for example, where men lived herded together so close to each other that their real self could not be dissembled or concealed, but was known thoroughly in a week, one was frequently brought up against the rare unselfishness and bigness of nature of some who made no profession of religion, perhaps even scoffed at it. Yet they had, in great degree, attained to the character, or at least to some aspects of it, which is the end toward which religion is the means. There is the fact, from some angles surely extraordinarily blessed and happy and encouraging, and yet from others something of a puzzle. For John seems bluntly to deny that such a thing is possible; without faith in Christ, he feels, an unselfish gracious character just can't be. As Gore has it: 'We must ask this question, What would St. John say to genuine love divorced from right belief? He does not write as if he knew of its existence.' Well, we do. Dr. POLLOCK is frankly perplexed; he gives explanations, entirely satisfying so far as they go, yet he admits that they are only partial. But the point of his book is really this, that there are not two but three classes of people in the world—some unhappy souls antipathetic to Christ, who, seeing Him, recoil from Him or remain uninterested, and some who close with Him and become His more or less faithfully, and between these two some who are not Christ's, but who allow themselves to be acted upon by that Word that lighteth every man who does not with deliberation thwart and baffle Him. Or, to put it otherwise, Christ gives the Holy Spirit to His people because they have become able to receive Him; but those who are not Christ's, who have never had Him presented to their minds so as to see His beauty, but who do respond to the good and true, these are not abandoned by God—on them the Word is working, which is the same God as the Holy Spirit, but received in less degree: and in some natures that Word achieves very notable results. This little work calls up more questions than it answers: but it possesses that great merit in a book, it makes one think.

THE BOOK OF PSALMS.

To the innumerable books on the Psalter, Dr. W. M. Furneaux has added another—*The Book of Psalms: A Revised Version* (Hodder & Stoughton; 6s. net)—whose object is not only to correct mis-translations, but 'also to be as far as possible free

from obscure and even unintelligible passages.' The use of quotation marks, the marking of divisions in the thought of the psalms, and the adoption of appropriate titles have added to the interest and the clearness of the translation. Dr. Furneaux has rightly drawn on the ancient versions and on critical emendations for the improvement of his text, with the result that familiar words are frequently replaced by others which more adequately represent the original thought. As examples may be mentioned the 'valley of gloom' in Ps 23⁴; 'The voice of the Lord *shaketh the oaks*' in 29⁸; 'Who knoweth the power of thine anger, or *feareth aright thine indignation?*' in 90¹¹; '*Learn well your lesson, lest he be angry*' in 2¹²; '*I believe that I shall see the goodness of the Lord in the land of the living*' in 27¹⁶.

But occasionally important points are missed. Jehovah, *e.g.*, is rendered throughout as 'The Lord' (not even 'The LORD' as in A.V. and R.V.). In a version whose aim is to correct mistranslations, one might have expected a point like this to be recognized, especially in such a phrase as '*O Lord our Lord*' (Ps 8¹) instead of the much more significant '*O Jehovah our Lord*.' But this might be allowed to pass, considering that, by the time the Psalter was edited, Jehovah was no longer a merely national god, but the God of all the earth, and therefore, if you like, with the LXX and the later Jewish practice, 'the Lord.' But there are other points. In Ps 23⁴ the emphatic *they* should hardly have been omitted in 'Thy club and thy staff comfort me,' nor should the concluding phrase 'throughout the length of days' have been rendered by 'for ever.' In Ps 42² the strong original phrase, which was quite certainly, 'When shall I come and *see the face of God?*' should hardly have been watered down to '. . . and *worship* before God.' In the very similar passages 72¹²⁻¹⁶ and 89⁹⁻¹², with their interesting mythological reminiscences, the very emphatic *Thou* with which the verses begin in Hebrew should not have been ignored, and the 'Rahab' of 89¹⁰ is unquestionably not 'Egypt,' as Dr. Furneaux translates, but the mythological monster. Again, there is no good reason for suspecting the Hebrew text of 84¹², or for replacing its strong words by the weak paraphrase of LXX, 'The Lord loveth kindness and truth.' And as Dr. Furneaux is not averse to emendations, it is a pity that, in the fine description of the sea in 104^{26f.}, he did not accept the emendation 'there go *the sea-monsters*,

for 'there sail *the ships*'—an emendation which, besides making a far better parallel to Leviathan, is alone consistent with the context. The ships could hardly be said to wait upon God and to receive from Him their food in due season (v. 26).

Dr. Furneaux rightly brackets, as unsuitable for worship, some of the verses in the Imprecatory Psalms. But if the last verse of Ps 137 has for this reason to go, as it should, why not also the two verses that precede it, which are conceived in the same temper?

A WANDERING SCHOLAR.

Principal Davies of the University of Aberystwyth has discovered and edited a very human document. It has just been published with the title *The Life and Opinions of Robert Roberts* (Cardiff: William Lewis). In form it is the autobiography of one of the sons of a Welsh peasant farmer, who with his wife and family of nine children lived a hard life of toil in a part of North Wales which is described as 'unlovely to look upon,' 'with a climate and soil cold, hard and cruel.' In reality it is as vivid a picture as has ever been painted, of the struggle for existence among the tenant farmers of that part of Wales during the 'hungry forties' of last century, and of the character of some of the bishops and clergy of the Church in Wales, and of the influence of some and lack of influence of others upon the religious life of the people.

Robert Roberts tells us how at three years old he had learnt to read his grandfather's large family Bible in the Welsh tongue. From childhood he was a book-worm, but education was hard to get. A bachelor uncle did much to help the boy, and at the age of seventeen he had himself become a teacher, and at the age of twenty-five a candidate for Holy Orders. Thus far he had fought a splendid fight against the hardships of a peasant's life in a most difficult time, but we gather that intemperance was the bane of his career. He was driven to emigrate to Australia, where this remarkable story of his early struggles is believed to have been written. He returned to this country to die in obscurity. But his autobiography as we have it is not the story of a tragedy. It is the story of a people and of their Church and religious life at a critical time, and it is told graphically. In some of the details there may be exaggeration, and in some evidence of malice, but for the most part it is

evidently a true tale told by one who had taught himself to read widely and to see past events with something of a spiritual vision.

MATTER AND SPIRIT.

On the old and ever-interesting problem of the relation of consciousness to brain, Professor J. B. Pratt has written a most readable book. The title is *Matter and Spirit: A Study of Mind and Body in their Relation to the Spiritual Life* (Allen & Unwin; 7s. 6d. net). Professor Pratt grapples with one of the deepest problems that thought can entertain, and can set forth his exposition in such wise that all will be interested and all will understand. He makes a list of all the views of the relationship of mind and body that can be held, and proceeds to examine them critically, hoping that by a process of elimination the truth may be reached. His statement is accurate and his criticism acute and convincing. Materialism in its old and newer forms is shown to be untenable. Monistic idealism in its subtle vagaries is unsatisfactory too. Parallelism is at bottom faced with the same difficulties as materialism. What remains? Well, the theory of interaction which at first seems so inconceivable is looked at again, and we are led to conclude that its difficulties are not insuperable or even serious. In all our practical life we see interaction at work, and count upon it. Thus responsibility is safeguarded. If we seem to be left with a frank dualism, Professor Pratt is well content to have it so.

It is always pleasant to come upon a medical man who is alive to the importance of mental science. This at least may be said of Dr. Charles W. Hayward, who is not only a retired doctor but also a barrister-at-law. He has written a book which he entitles (quite wrongly) *What is Psychology?* (Allen & Unwin; 7s. 6d. net). The title is wrong, first of all because the word 'psychology' is used throughout the book in a sense quite unknown in the literature of the subject. His own definition is: 'Psychology consists of each and every one of those powers and subtle influences which go to make up the real "character," the true "ego" of each individual.' But, apart from that, Dr. Hayward's book is not so much an account of the science of mental phenomena as a discursive treatment of the facts of life, the evils of our time, the importance

of environment, and the true way of creating a better world. There is a good deal of shrewd sense in many of its pages. The levity and moral laxness of our age are castigated with a firm hand. And many things are written about education and the training of the young that are sound and helpful. But any one who goes to the book for what the title suggests—a scientific exposition of psychological theory—will be disappointed. The value of the book is of a different kind, in its mingling of criticism and moral passion with suggestions of a way to better things.

Oh a trouble's a ton, or a trouble's an ounce,
Or a trouble is what you make it,
And it isn't the fact that you're hurt that counts,
But only how did you take it.

This may be described as the motto of a volume of three hundred pages on *Nerves and Personal Power* (Allen & Unwin; 10s. 6d. net), written, one may say, on his death-bed by a Canadian doctor, D. Macdougall King, M.B. 'Affliction sore long time he bore,' yet he has two volumes to his credit, each of them written under the severest handicap of ill-health, with the sole object of helping others over similar ailments of body and mind.

Doomed to go in company with pain,
Turn his necessity to glorious gain.

In an introductory chapter to this book, the Right Hon. W. L. Mackenzie King tells us that his brother, a doctor in Ottawa, was stricken with influenza complicated by double pneumonia. Tuberculosis of an acute type manifested itself after this attack. He sought recovery in a sanatorium in Colorado, and after long conflict he was able to resume the practice of his profession in Denver. But in the day of trouble he succeeded in writing a book on 'The Battle with Tuberculosis and How to Win it.' He had healed himself, and thought he had learnt how others might do the same, with like courage and discipline. But in two more years he was fighting a battle of another order. He was attacked with 'progressive muscular atrophy' due to some organic nerve degeneration. 'It left no margin for hope; it presaged the slow approach of death.' He resolved to die fighting, writing another book which he believed he could complete before the end came. Though in the end paralysed in body and unable to hold a pen, he was able to

finish his self-imposed task. If ever a man had won the right to preach courage to fellow-sufferers it is surely this man, who was actually made happy in his suffering by the hope that others would be helped and sustained in their time of need. Here in these ably written chapters he is virtually paying a score of visits to all manner of sufferers from nerve troubles, interpreting their feelings, explaining their symptoms, and above all stimulating their moral courage and aiding them in their daily conflict to win through. And none can say that its teaching turns any reader from dependence upon the Great Healer to a simple reliance upon his or her own efforts.

An interesting and, we are sure, a profitable course of lectures was recently delivered to Oxford undergraduates on the general subject of the foundations of personal Religion. Dean Inge lectured on Faith and Reason, Professor D. S. Cairns on The Father, Rev. W. F. Halliday of Woodbrooke on Man's Need, the Bishop of Pretoria on Christ, W. Brown, M.D., on The Practice of Prayer, and Father Frere of Mirfield on Christianity as Fellowship. The addresses are now published together under the title *Religion and Life: The Foundations of Personal Religion* (Blackwell; 1s. 6d.). They were all worth publishing and will all be found helpful. We commend Dr. Brown's paper to all interested in, or perturbed by, some aspects of the new psychology. He emphasizes what has been frequently argued in THE EXPOSITORY TIMES—that it is absurd to take analysis of abnormal mental cases as a satisfactory or even very illuminating account of normal processes. It is, he says, comparable to identifying pathology with physiology. Further, he holds that so far from successful prayer being explicable as a kind of auto-suggestion, successful auto-suggestion is a kind of prayer.

Dr. and Mrs. Howard Taylor of the China Inland Mission had an alarming experience when they were captured and held as hostages for a short time by Chinese brigands. The story of this episode is told in *With Pu and his Brigands* (China Inland Mission; 2s. 6d. net). Incidentally the book throws light upon the distracted state of China, and closes with an impassioned appeal for an increase of missionary activity.

Teaching through the eye is both natural and

effective. Most of us have a 'visual memory,' and many of us have a visual understanding. Hence the function of sacraments. All who are interested in the history of the Church in Scotland, then, will welcome the excellent graphic chart made by Mr. Robert Adams, Assistant City Librarian in Glasgow—*The Scottish Church, 1500-1920: A Graphic Chart* (T. & T. Clark; 3s. 6d. net). It is extraordinarily well done, and enables any one to see with comparative ease the ramifications of Scottish Religious History. The religious stream is coloured blue, and the various divergences and re-unions are carefully and clearly delineated. At the side of the Chart there is a list of the chief events and also a table of the chief authorities consulted. Nothing could be better for the study or the class-room. We note that an edition can be obtained cloth-mounted, varnished, and on a roller for hanging, at 12s. net. Mr. Adams must have spent an enormous amount of labour on this task, but the result has justified him; and that the work was a labour of love is proved by the dedication to all true lovers of the Scottish Church whose desire is to find a *via media* whereby all the divisions charted here may be blotted out.

Mr. Sheldon Knapp sees that two things are offered us in the New Testament, forgiveness and holiness, and that we often take the one and leave the other. Accordingly, he has written an earnest little pamphlet for children on how to become good. The title is *The Life Victorious* (Epworth Press; 4d.). It is the work of a kindly mind that relies greatly upon hymns. Not a little wisdom is to be found in these few pages.

Light on Mystic Art (Sheffield: published by the Author) and *Mystic Gnosis* (Letchworth: Garden City Press) are two books by Jane (Miller) Fisher. Concerning the former it may be said that, as Chesterton has proved that often in the blunt deliberate denial of the obvious and self-evident there lies another truth, so here there may be something for some minds. But we have failed to find it. It is a study of eight pictures in the National Gallery, such as Michael Angelo's 'Dream of Human Life': and the principle appears to be that everything is what it is not, and nothing what it seems. The four figures in Reynolds' 'Holy Family' are not really four, but only one, for to the enlightened the Mother is the soul, Joseph past

experience, the little Baptist repentance, and our Lord an active desire to do good to the world, etc. In the 'Vision of St. Jerome' the prone sleeping figure is not Jerome, as stupid people might assume, but 'body' in the abstract, while the very obvious Baptist in the foreground is not actually he, but a 'mystic interior state,' and so on indefinitely. Life is difficult enough without this kind of thing. And one fears that some ribald spirits may be inclined to push the principle so far as to declare that the Jane (Miller) Fisher of the title-page is not really a well-meaning lady but mental perversity.

The other is a more serious book, with some things true in it, and some questionable, and some mere darkness visible. And to it all one can apply the author's criticism of Maeterlinck, poor Maeterlinck, who is pure noonday sunshine compared with the twilight here: 'For our own part we consider the subjects of Mysticism, legitimate Symbolism, the veiled life of the Soul—which we can never thoroughly understand—sufficiently difficult without intentionally rendering them more obscure, more hopelessly unintelligible to earnest seekers and decidedly less attractive.' But the difficulty here is not, as she alleges of the other, the exuberance and beauty of the language. If anybody believes in Mr. Pryse he will enjoy this book.

The Drew Lecture for 1922 was delivered by Dr. W. Adams Brown, and is now published as *The Creative Experience: An Intimation of Immortality* (Hodder & Stoughton; 2s. 6d. net). The argument is neither very new nor very arresting. In brief it amounts to this: man is a creator, and in this life his creative function is never exhausted. He is often cut off before it has had opportunity to unfold itself at all. That he should survive this span of existence is therefore a reasonable supposition. This is just a specialized way of saying that human life is so valuable that it is worth preserving, which has for long been a familiar and in itself never a very convincing argument in the case for immortality.

Readers of fiction are often struck by the calm fashion in which religion is omitted as, apparently, a non-essential feature in the picture of humanity, as a kind of appendix in small print which can safely be left out without losing anything of the real story. And Mr. E. L. Strong, M.A., has been puzzled by a similar phenomenon. For he tells us

that most recent books on psychology end where Christ's teaching begins: and he is fain to fill the gap and to carry matters further. That is a big purpose, which his book, *The Christian Character* (Longmans; 6s. 6d. net), hardly fulfils. Yet it is a good book. Beginning with an introduction on the Christian character in general, too limited in its scope, yet admirable so far as it goes, the work becomes thereafter a commentary on the Beatitudes; or at least consists of far-reaching discussions that start out from these several texts. It is the book of a devout soul, and an interesting mind, in no way striking, but always competent and earnest and helpful. The writer's school of thought is revealed by such a fact as that, commenting on the poor in spirit, he devotes one paragraph to his declaration that 'they make the mystery of the Eucharist the centre of their life on earth.' But that is not typical, and in any case men of all schools can read this reverent work with pleasure and profit.

In *The Religion of Science*, by Mr. W. H. Wood, Professor of Biblical History and Literature in Dartmouth College, Hanover, N.H. (Macmillan; 6s. net), the author grapples with the claims of what he regards as the religion of scientific men who have discarded orthodoxy. He is disturbed by the progress of Evolution, the Higher Criticism and Socialism, and he seems to think that those who accept these doctrines give up any full-blooded positive religious faith and embrace a 'religion of science,' which is a poor substitute. Certainly the picture of this religion which the author draws, with gusto and in great detail, makes one's flesh creep. We agree with all he says of it in his closing chapter, but there are not the same signs on this side of the 'pond' of the degeneracy Professor Wood finds over on his side. We are more optimistic about the condition of the world, and especially the religious world, than the American Professor. Orthodoxy in America seems in a panic at present, but there does not appear to be any real reason for it.

Founded on the Rock, by Harriette E. Mitchell (Marshall Brothers), is a series of talks with young Christians on the Epistle to the Romans. It contains milk for babes, but little strong meat. No attempt is made to set forth the massive argument of the Epistle. The booklet is written in a devout but wholly uncritical spirit.

Realizing the importance at the present time of the question of Christian education in the churches, the Committee of the Young People's Department of the Congregational Union of England and Wales appointed a Commission to hold an inquiry and report upon it. The Rev. Dr. Garvie was the chairman of a committee of ministers, laymen, and women which has now issued its Report, entitled *The Church as a School of Christian Education* (Congregational Union; 1s. net). Though this committee was denominational, its thorough examination of the whole subject and its recommendations, as set forth in the pamphlet of one hundred pages, are worthy of the attention of ministers and lay members of every religious body. They are not concerned merely or even chiefly with the religious education of the *young*. As to this branch of the inquiry it is admitted that 'the figures are challenging.' 'There are now nearly 108,000 fewer scholars in our schools than there were fifteen years ago, although there are the same number of teachers.' But within the sphere of religion the whole question is, 'What and how are we teaching our children, our young people, our adult members?' On the responsibility of all the churches for 'the continuous education of their own members and adherents in subjects related to the religious life' the recommendations and suggestions of the Report are undoubtedly deserving of the most careful and sympathetic consideration.

'Realising how the combined forces of evil—religious and reprobate—seemed to be centring their calumny upon "THE HOLY ONE OF GOD" (Luke 4. 34), and remembering a Conference held some twenty years ago when similar subjects were found to be confirmatory and stimulating, it was intimated that special issues of *The Witness* would be devoted to the Fundamentals of the Christian Faith.' These words will explain the origin and the nature of the essays in *The Seven 'V' Papers*, by Seven Well-known Writers (Pickering & Inglis; 1s. 9d.). They deal with 'The Virgin Birth,' 'The Virtuous Life,' 'The Vicarious Sacrifice,' 'The Victorious Resurrection,' 'The Veritable Presence,' 'The Valid Advocacy,' and 'The Verity of the Coming.' The treatment of these great subjects is specially adapted to those who belong to the extreme right wing of orthodoxy.

A new edition of *In the Heart of Savagdom*,

by Mrs. Stuart Watt, has been issued (Pickering & Inglis; 5s. 6d.). It contains reminiscences of 'life and adventure during a quarter of a century of pioneering missionary labours in the wilds of East Equatorial Africa.'

The man in the street too often does not understand the preacher when he urges him to become a Christian. He does not understand the language of the Church. *What it Means to be a Christian*, by Edward Increase Bosworth (Pilgrim Press; \$1.25), is a very laudable attempt to meet this situation and to state the vital truths of the Christian faith in the untechnical language of everyday life. Professor Bosworth has had considerable experience of student conferences in America, and is familiar with the religious difficulties that occur to men's minds. His handling of these is discursive rather than profound. The field covered is so wide as to preclude anything like adequate treatment of any of the topics touched upon. Still there is much that is suggestive in the book, and many useful hints are thrown out which will help the preacher to present the Gospel effectively to the modern mind.

When You Enlist, by Margaret Slattery (Pilgrim Press; \$0.75), is intended as a gift book to be put in the hands of young people joining the Church. It depicts, in a series of vivid and interesting sketches, the onward march of the Christian army down through the heroic ages, and the question is pressed home, 'Who follows in their train?' The theme is treated with a freshness that is fitted to make a powerful appeal to the chivalrous spirit of youth, but there is, perhaps, too prominent a display of the Stars and Stripes.

In the interests of supernaturalism, Mr. Harold M. Wiener in *The Prophets of Israel in History and Criticism* (Robert Scott; 5s. net) makes a gallant attempt to defend the predictive element in prophecy. Recent scholarship has indeed stressed the place of prediction, but not in a way that would satisfy Mr. Wiener, who believes that the prophetic 'messages frequently stood in little or no relation to the needs and circumstances of their own time,' and that pre-exilic predictions were occasionally fulfilled in the Maccabean Age, *i.e.* six centuries after they were delivered.

Few minds that have drunk of the modern spirit

will be convinced by the argument, though it is defended by a considerable array of historical knowledge. It would be no great compliment to a prophet to say that his message was irrelevant to the contemporaries whom he addressed, and the case is not seldom far from being so simple as Mr. Wiener assumes. One reason, *e.g.*, for denying, with the LXX, Jer 33¹⁷⁻²⁶ to Jeremiah is that its regard for the Levites and the cult is entirely opposed to what we know Jeremiah's attitude to have been. Mr. Wiener hits the nail on the head when, in discussing Ezk 40-48, he speaks of it as an ideal rather than a prediction. This principle might be profitably extended over a far wider idea. The 'predictions' are often most reasonably regarded as ideals or hopes. If, *e.g.*, the warless world of Is 2¹⁻⁴ ever eventuates, the important thing will surely be not that a prediction has been fulfilled, but that an ideal has been realized. We cannot afford to wait, and we do not need to wait, hundreds or thousands of years for the supernatural vindication of Israel's great men: their messages, so far as they matter to religion, vindicate themselves in our hearts and in the general course of history.

Dr. Donald Fraser, who is Moderator this year of the United Free Church of Scotland, has published, through Messrs. Seeley Service, a volume of *African Idylls* (6s. net). Some of the sketches are already known, as they have appeared in the 'Glasgow Herald' and elsewhere, but others are new. It is good to have them in book form, for they give us vivid pictures of life in Central Africa and the work of the missionary there. The sketches have the ease and charm we associate with all Dr. Fraser's writing.

A Glasgow professor, in order to emphasize the value of observation, 'prepared a little cupful of kerosene, mustard, and castor-oil, and calling the attention of his class to it, dipped a finger into the atrocious compound and then sucked his finger. He then passed the mixture around to the students, who all did the same with the most dire results. When the cup returned and he observed the faces of his students, he remarked: "Gentlemen, I am afraid you did not use your powers of observation. The finger that I put into the cup was not the same one that I stuck in my mouth afterwards!"' With anecdotes of this kind and a great deal of practical counsel, Mr. Cecil F. Walpole discourses

on *The Building of Personality* (Skeffington; 1s. 6d. net). He deals with care of the body, memory, the value of suggestion, habit, imagination, and faith, and all of these and other topics he treats in the same light and helpful fashion. Young men and women would be much the better of a course of 'Walpole's Common Sense,' and especially of the stories with which it is driven home.

The Rev. Vivian R. Lennard, M.A., late Rector of Lower Heyford and author of several admirable volumes of sermons, has published a volume of addresses given at confirmation—*Confirmation Addresses* (Skeffington; 2s. 6d. net). Some of these are addressed to general congregations, others to parents and sponsors; there are six for candidates before confirmation, and two to those who have just been confirmed. We commend them warmly. It would be difficult to find anywhere a better defence of the rite of confirmation than that advanced in the second of these general homilies. And it would not be easy to find addresses to young people beginning the Christian life more full of wisdom or more suited to their needs. The book deserves to be widely known. It would form an excellent manual to be put into the hands of candidates, but it would also offer wise and helpful guidance to young clergymen who are faced with the difficult duty of catechetical instruction.

With the new interest in Sunday School work and in scientific religious education, there is a demand for expert advice, and such a book as *Suggestions on Sunday School Work*, by the Rev. W. J. Brown, B.D. (Skeffington; 2s. 6d. net), is invaluable. Mr. Brown is Director of Religious Education in the Diocese of Wakefield, and thus speaks from a wide experience. His counsels are intended for those who have had no previous training for their work (a large number, alas!), and the treatment therefore is throughout simple and direct. But his points are important, dealing as he does with discipline, attention (and how to secure it), method of teaching, preparation classes, efficiency, and training of teachers. All he says on these topics is well said and needs to be said. But, good as all this is, the best part of the book is the list of suitable literature he gives at the end. Mr. Brown does not hesitate to occupy half the space at his disposal with this bibliography, and it was worth the sacrifice. The books are carefully selected

and annotated, and the list and the notes on it are well worth the price of the whole volume.

Res Invictæ (Skeffington; 5s. net) is the title of a book of outline sermons by the Rev. F. L. H. Millard, M.A., Rector of Cold Norton and formerly Rural Dean of Carlisle. The author follows the Church's year and closes with five sermons for Harvest, Hospitals, Corpus Christi, Dedication, and Empire Day. 'These outlines,' he says, 'are not intended to be preached as they stand. They do not consist of headings and sub-divisions such as preachers generally look for in books of this nature. They are intended merely to supply thoughts upon which preachers can build their sermons.'

The life of *Alexander Duff*, by William Paton (5s. net), is the second of the series of new missionary biographies undertaken by the United Council for Missionary Education, and published by the Student Christian Movement.

The book gives in clear and attractive form all the facts of the life and work of this Pioneer of Missionary Education, and traces some of the results of his work, both good and bad, as they appear in the India of to-day. With the advent of the new and vigorous spirit of Indian nationalism, and the passing into Indian hands of the control of education in India to-day, we are faced with many new and grave problems, in meeting which it is probable that many changes will be needed in the educational missionary policy which Dr. Duff originated.

In this story of Duff's inspired personality and his ability to adapt new methods to the needs of his own day, there will be inspiration for those who must now once more show a similar zeal and ability to produce a form of missionary educational policy adapted to the changed needs of India, and which like his, shall have as its one aim the presentation of Christ and His Message to all who come within its influence.

Christ our Redemption.

BY THE MOST REVEREND JOHN A. F. GREGG, D.D., ARCHBISHOP OF DUBLIN.

'Of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.'—I CO 1³⁰.

ONE of the greatest titles we are taught to apply to our Lord is that of Redeemer. And yet I doubt if, as a title, it conveys any particular notion to our minds; and if it does it is very likely to be a notion which has in it less, or more, than the truth. The proper meaning of the Greek Testament word ¹ λυτροῦσθαι is to 'liberate'—to liberate at a cost, if you will, but, primarily and fundamentally, to liberate without necessary reference to cost or manner of liberation. The Latinized word 'redemption,' which a Sunday-school child will tell you means 'buying back,' is a mistranslation, if it is allowed to impose on our mind notions of bargaining, or purchase, or price, or concrete payment. Redemption is not so much a transaction carried out, as an effect produced. And thus Christ as Redeemer is Christ the Liberator, the Deliverer—loosing us or saving us

¹ See Lk 24²¹, Tit 2¹⁴, 1 P 1¹⁸; cf. Ps 118¹⁰³, and Ac 7²⁶ (λυτρωτής).

from our sins, delivering us from the present evil world, redeeming us from all iniquity. The fundamental idea is of liberation, and must not be complicated with, or spoilt by, transactional notions which belong to the market but have no place in the spiritual world.

How can we venture to say this? The answer is, 'We are dealing with the liberation of human souls.' Whatever Christ does therefore has a spiritual character. Whatever He does, He does in relation to the souls of men. Redemption from sin means liberation from sinning, and that is a strictly spiritual thing. What is a sin? and how in practical reality can you liberate a man from sinning? It does not mean undoing the past, because redemption does not undo the past. A man's sinful deeds can no more be undone than the repentance of the world can undo the Cross. The past stands. It is indelible. Evil deeds done are facts, and facts are stubborn as adamant. How then can we be liberated from our sins?

Acts in themselves are physical things, and they