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## Literature.

### JESUS AND PAUL.

It is extraordinary how the pendulum swings in the critical and theological world. Those who are not yet old can remember when the watchword 'Back to Jesus' dominated everything in New Testament interpretation. This cry found expression, e.g., in Dr. Bruce's 'Kingdom of God.' Paul was regarded as a corrupter of Christianity which was to be found in its purity in the Synoptic Gospels. But all this is very much in the past already. Harnack himself, who tries to save as much of the Tübingen business as possible, confesses it is a wreck and only a few spars can be found floating about. To-day there is a new appreciation of Paul and a new attitude to him everywhere, and Matthew Arnold's remark that 'the reign of the real St. Paul is only beginning' is having somewhat notable confirmation on all sides. Two books which have recently been issued give expression to this reaction. One is by Professor Adolf Deissmann, D.D., *The Religion of Jesus and the Faith of Paul* (Hodder & Stoughton; 7s. 6d. net); the other, *The Faith of St. Paul*, a Study of St. Paul as the Interpreter of Jesus, by the Rev. D. M. Ross, D.D. (James Clarke; 6s. net). Both books are conservative in their general tendency, and this is all the more significant because the writers are both evangelical broad-churchmen. Deissmann does not mention the reaction of which he is an exponent. His aim is to expound the religious experience of Jesus and Paul, and to expound it in each case as the centre and soul of the life and ministry. In dealing with Jesus, Deissmann makes an observation which is not only acute in itself but reveals the method by which he reads the 'secret' of Jesus. He protests against the critical treatment of the teaching of Jesus which lays it all out under so many heads. That is not the way to reach the truth in the Gospels. The right way is by 'indirect observation.' Take an incident like the sermon at Nazareth and regard it as a flash of light into the soul of Jesus. Take one after another, saying and event, and look into the heart of Jesus and you will find the truth about Jesus. This truth is the depth of His communion with His Father, a life in God so real, so simple, so profound that it revealed to Him, what

was in reality the final truth, that He was *the* Son of God.

The lectures on Paul in Deissmann's book are extraordinarily impressive. His main point is that the whole Paul is given in one truth, his communion with the living Christ. Theology has sorted out his 'doctrines,' such as justification, sanctification, and the like. But this is all a mistake. There is only one thing in Paul, his 'mystical' experience. This is the oratorio. These 'doctrines' are only *motifs* in it. This is the jewel. These doctrines are only facets of it. This thesis is followed out in a series of chapters which are always fascinating and often revealing. His pages on mysticism, e.g., and its two subdivisions are enlightening. Altogether this book is a real gift to the religious world. It is simple and easy, but it is always penetrating and often original.

Dr. Ross has made other contributions to theology, but he has not done anything better than this book on Paul. He sounds the keynote of it in the preface in a clever phrase. He answers the older cry of 'Back to Jesus from Paul' with this other watchword coined by himself: 'Back to Jesus *with* Paul.' In other words, he contends that Paul is no innovator but the loyal (and successful) interpreter of Jesus. Paul uses different language, because it is the language of his training and culture and time and world, but what he *says* is in substance what Jesus said. His master-thought was goodness. That is the lesson of the autobiography in Ro 7. That also is the meaning of his conversion. How to be a good man was the central problem to Paul. His 'theology' is just a statement of the sufficiency of God for this end. Grace is for the sake of goodness. To prove this may be said to be Dr. Ross's objective in his book. To this end he sets himself to study Paul's life and Paul's teaching, and he establishes Paul's dependence on Jesus. Both studies are scholarly and competent, and the results of both are presented in an easy and popular way. Dr. Ross's book takes a wider range than Dr. Deissmann's. There is more in it; it is more thorough and in some ways far more satisfying. Both writers perhaps 'press' a little, but both will contribute to a truer appreciation of the great

Apostle. The heart warms to men who, like these two authors, have learned to love and admire Paul.

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*THE LITERATURE OF THE OLD  
TESTAMENT.*

All who love the Old Testament owe a debt of gratitude to Professor Julius A. Bewer, Ph.D., of Union Theological Seminary, New York, for the elaborate and invaluable sketch of it which he presents in *The Literature of the Old Testament in its Historical Development* (Milford; 22s. 6d. net). Excellent work of a similar kind has been done before—by Kautzsch, Budde, and H. T. Fowler; but this imposing volume of four hundred and fifty-two pages is the most exhaustive treatment that the subject has yet received. Yet, while the accuracy of the true scholar is stamped upon every line of it, it is so simply written that a reader with no expert knowledge whatever could read it from beginning to end not only with interest and profit but with real enjoyment.

Needless to say, it rests upon a very thorough examination of the literary sources; but it is with the results, as they affect literary history and interpretation, rather than with the critical processes, that Dr. Bewer is concerned. It is all to the good that he has plentifully besprinkled his pages with original translations of passages which illustrate his argument, both prose and poetry; for in an age when so much is written about the Bible, while the Bible itself is so little read, nothing is more important than to keep its noble words perpetually before the minds and eyes of readers. The result is that we can follow here with ease the wonderful march of the Hebrew spirit across the centuries, from the ancient song of revenge in Gn 4 to the great apocalypse of Daniel. Interesting suggestions are dropped, too, in unobtrusive ways. Dr. Bewer believes, *e.g.*, that the whole of Dn 1-7 was originally written in the popular Aramaic; but its author later 'wrote in the sacred language, the Hebrew (chs. 8-12), and when he combined the two parts he translated 1<sup>1</sup>-2<sup>4a</sup> into Hebrew. Most probably he intended to do this for the rest of the first part too, but he was prevented by some reason or other, perhaps by death, from carrying out his aim.' Scholar and plain man alike will be stimulated by this thorough and comprehensive discussion, which leaves no aspect of Old Testament literature untouched.

*GOD IN HISTORY.*

This is an ambitious theme, which has an endless fascination alike for the historian, the philosopher, and the theologian; but it is handled with power and illumination by the Rev. Professor James Strahan, M.A., D.D., in his recent book, *God in History* (James Clarke; 6s. net). Naturally, as an Old Testament scholar, Dr. Strahan limits his great theme to the consideration of God in Old Testament history; but he is a humanist as well as an accurate scholar, and he heightens the intrinsic interest of his unusually interesting discussion by drawing upon his wide knowledge of literature. His pages are lit up with quotations not only from historians like Macaulay, Gooch, and Bury, but from writers like Carlyle, Tennyson and Browning, George Eliot and R. L. Stevenson, Johnson and Madame Guyon, and many another. The interest in Hebrew religious thought attested by Dr. Strahan's earlier books, his 'Hebrew Ideals' and his fine and deservedly popular commentary on Job, is here allowed to play about the concrete facts in which Old Testament biography and history abound; but the discussion is not confined to these aspects of the Old Testament, it ranges over the whole of the literature, and lays the Psalter, the Wisdom Books, and Prophecy, no less than the historical books, under contribution, compelling us to feel that the records of the movement of God's Self-revelation in History 'have an undying interest for both the man of faith and the humanist—who should be one—unequaled in any other memorials of man's life on earth.' In this combination of humanism and faith, Dr. Strahan reminds us of his teacher the late Professor A. B. Davidson, whose wise and trenchant words are frequently quoted.

The discussion grapples with many aspects of the religious life—holiness, purity, the revelation of love, the problem of doubt, the Cross—but always in connexion with the concrete and historical realities of the Old Testament. The book is a literary treat, as well as a theological discipline, and is a notable addition to the 'Humanism of the Bible' Series, which is now all but complete.

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*DEMOCRATIC RELIGION.*

*Imperialistic Religion and the Religion of Democracy,* by the Rev. William Adams Brown. Ph.D.,

D.D. (Hodder & Stoughton ; 7s. 6d. net), is a fresh study of the varieties of religious experience with a suggested new classification of religion. It may be said at once that Dr. Adams Brown has written a book which deserves, and will doubtless receive, the careful attention of all serious students of religion.

During the War Dr. Adams Brown rendered great service in organizing and unifying the Christian forces of America. The experiences then gained and the difficulties encountered led him to explore anew the reasons which separate Christians and churches. He became convinced that the differences in religion proceed from inherent differences in human nature, and therefore the principle of classification must be sought in psychology. After criticism of previous psychological classifications, as Harnack's, Sabatier's, and Troeltsch's, Dr. Adams Brown suggests a threefold classification to which he gives the names of Imperialism, Individualism, and Democracy.

'By imperialism we shall understand a type of religion, the representatives of which believe that they serve God best when they submit to the control of some existing institution whose supremacy in the world they identify with the triumph of God's will. By individualism we shall understand a type of religion whose representatives despair of satisfaction through any existing institution, and find solace in immediate communion between the individual soul and God. By democracy we shall understand a type of religion the representatives of which are convinced that they serve God best when they discover His presence in other persons and unite with them in the progressive realization of the ideal social order which it is God's purpose to establish on earth through the free co-operation of men.'

After a careful study of these varying types Dr. Adams Brown moves towards practical conclusions. The democratic type he believes to be the religion of the future. Its spirit may be illustrated in the open-mindedness and co-operation to be found among scientists. Within the sphere of religion it is exemplified in the enlarging conception of Christian Missions, and the movement towards Christian unity. All the types agree that 'the final test of religious faith for the individual must be its liberating effect upon the spirit,' and this 'creative experience' may serve both as a 'principle of unity within Christianity' and as a 'test in the conflict of religions.'

A doubt may suggest itself to the reader, whether this democratic spirit in religion, sympathetic, broadly tolerant, striving for co-operation and unity, can coexist with that passionate conviction which has created all the great religions and given birth to all the churches. But it will not be easy to set aside the powerful reasoning of this book, or to escape the uplift of its vision. It is hardly too much to say that Dr. Adams Brown has given us a work which is worthy to rank with James' 'Varieties of Religious Experience,' to which, indeed, it may be regarded as forming a supplement.

#### DANIEL.

Here is a new book on Daniel, written frankly 'in defence of the orthodox position,' and 'to stem the rising tide of destructive criticism.' It is by Charles Boutflower, M.A., bears the unconventional title of *In and Around the Book of Daniel* (S.P.C.K.; 16s. net), and comes to us with a hearty commendation from Dr. Pinches. The words quoted might incline the unwary reader to believe that we have here to do with an obscurantist production. This is very far from being the case. The book is a serious and scholarly contribution to a perplexing problem, and the author, though he pleads for a date at the beginning of the Persian period, is willing to admit that there are Maccabean interpolations in chap. 11. He brings forward evidence to show that the Persian and Greek words in the book really form no obstacle to an early date, and he skilfully defends the points on which the critics have directed their attack, maintaining, e.g., that the 'Chaldeans' were priests of Bel, and that Darius the Mede is to be identified with Cambyses the son of Cyrus. As against the critics who see in the fourth kingdom the Greek Empire and in the little horn Antiochus, he argues that the former is the Roman Empire and the latter the temporal power of the Papacy. Naturally 9<sup>24-27</sup> is 'an exact prediction of the times of public appearance of Messiah and of His violent death,' etc. The Prophetic Weeks begin in 458 B.C. and end in A.D. 33. One interesting suggestion is that Cambyses spared the temple of Jehovah in Egypt during his invasion of that country because thirteen years before he had found in a Jew 'the wisest and most trusty counsellor he had ever had.'

Mr. Boutflower has a profound and extensive acquaintance with the original sources, and he has

marshalled his evidence well, bringing forward from inscriptions and other quarters many facts of compelling interest, whether in the end one agrees with his conclusions or not. It is the more to be regretted that both he and Dr. Pinches display an occasional bias against the Higher Criticism, which makes one doubt whether they really understand the reverent and constructive spirit which animates it. Mr. Boutflower, *e.g.*, says: 'That Higher Criticism which, consciously or unconsciously, claims to be higher than Christ, comes to us really from beneath' (p. 293). And to Dr. Pinches we owe the curious words: 'As in the case of the Book of Jonah, the critics attack the Book of Daniel, aiming, through them, their shafts at the Churches.' Surely Dr. Pinches does not mean this seriously. In what sense can reverent investigation be said to be an attack either on the Bible or on the Churches?

The book contains many excellent illustrations, valuable tables of dates, and a good index.

#### ASSYRIAN DOCUMENTS.

After an interval of twenty-two years volume IV. of *Assyrian Deeds and Documents* (Deighton Bell & Co.; £2, 10s. net) has appeared. The author is the late Canon C. H. W. Johns. In a singularly felicitous biographical sketch Mr. Campbell Thompson well says: 'What Cambridge gained Assyriology lost.' Dr. Johns might have fulfilled the promise given in the preface of volume III. that the remainder of the work would proceed more rapidly, if the course of his life had not been changed by his acceptance of the Mastership of St. Catharine's College. The continuation of the work (not the completion) has now come from Mrs. Johns, and while she admits she has no knowledge of cuneiform she has proved a successful editor.

In volume III. Dr. Johns gave an elaborate commentary on over three hundred texts, which were autographed in volume I. In the present volume some four hundred more are discussed (although not so fully). The greater part of volume IV. is occupied with explanatory notes on texts dealing with sales of houses, sales of landed property, leases, votive offerings, proclamations, charters, schedules.

A Glossary, extending to about one hundred and forty pages, indicates at every point the orderly, even meticulous, procedure of the eminent Assyriol-

ogist. The Glossary will indeed be a great boon to scholars. Any criticism of it is out of the question here. It must be tested by use.

To realize the advance made in his time and by his labours one has but to compare the strictures passed by Dr. Johns on the work of Oppert, Peiser, and Bezold (in the 'Catalogue'). He may now in his turn be criticized, although it is very apparent that most specialists readily acknowledge their great indebtedness to *A.D.D.* Dr. Johns made a specialty of 'joins,' and the hope may be expressed that the publication of these hundreds of tablets, with commentary and full indexes, will result in many parts being brought into their proper place. This recalls the editor's disadvantage in not knowing cuneiform. She allows there are mistakes, but the only serious one observed is on p. 157 f., where fully a page of printed matter requires to be transferred so as to conclude paragraph 897 (on p. 156). That means the notes are attached to No. 642 instead of No. 644, as inspection of the originals makes plain.

#### THE QUAKERS IN PEACE AND WAR.

Several notable additions have recently been made to the Quaker bookshelf, and the latest is one of the best. *The Quakers in Peace and War*, by Margaret E. Hirst, M.A. (Swarthmore Press; 16s. net), is an historical study showing how far the Friends have maintained their peace testimony in face of actual war. It tells of their sufferings for this belief in many countries, and of their work to relieve the victims of war. It draws largely from manuscript records, and is the first complete study of the subject.

It would appear that the Quakers have not always been consistent in their protest that all war is unchristian. Isaac Penington wrote: 'I speak not against any magistrates or people defending themselves against foreign invasion, or making use of the sword to suppress the violent and evil-doers within their borders (for this the present state of things doth require, and a great blessing will attend the sword where it is borne uprightly to that end).' Barclay of Urie held a similar view. John Bright, in reply to the question whether he was prepared to condemn all war and abolish all means of military defence, said: 'I would advise you not to trouble with the abstract question.'

But Quakerism has officially pronounced on the abstract question, declaring all war unchristian,

and abjuring the use of force, though it may be doubted if the principle has been carried to its logical conclusions.

Force is essentially a non-moral thing, and is manifest as well in the gentle pressure of loving restraint as in the brutal blow. It takes its moral colour entirely from the motive and intention prompting the use of it. Doubtless it is very difficult to be angry and sin not, and it may be thought well-nigh impossible to engage in war from motives of Christian benevolence, and to conduct it in a Christian spirit. But the possibility cannot be excluded. If it be lawful to restrain by force and punish the individual criminal, it must also be held lawful to restrain and punish a criminal nation.

Yet the Quaker testimony against actual warfare and the passions that lead to war has been most Christian and helpful, while the spirit of love they have manifested and the works of benevolence they have wrought are beyond praise. The story of these, as written by Miss Hirst, will be read with interest and sympathy by many to whom the Quaker logic makes no appeal.

#### SHOEMAKER AND FOUNDER OF MISSIONS.

'It is no exaggeration to call William Carey one of the greatest of God's Englishmen. He broke the way for us all into Asia, and gave his life without an interval for its people.' So Sir George Adam Smith writes of the poor journeyman shoemaker in a Northamptonshire village who was the first instrument in forming a Society for sending missionaries from England to the heathen world. It would have been strange indeed if there had not been earlier biographies of 'the consecrated cobbler,' as Sydney Smith sarcastically described him, but his great-grandson, Mr. S. Pearce Carey, M.A., has now published the result of his researches, both at home and in Calcutta, under the title *William Carey, D.D.*, Fellow of the Linnean Society (Hodder & Stoughton; 12s. 6d. net). If ever a man was led by the Spirit to endure and overcome incredible difficulties it was William Carey, who, counting not his life dear to him, went out to India not knowing in the least the magnitude of the task. But great was his faith, and it never failed him, though confronted by what seemed overwhelming difficulty. What a contrast between the little cottage in Leicester where he carried on his ministry and the fine college

buildings at Serampore, near Calcutta, which is one of the monuments of his forty years' work in India as professor, preacher, teacher, publisher! That the Scriptures of the Old and New Testaments might be read and known in every tongue throughout Central and Northern India, this untiring worker never ceased for more than thirty years from his self-appointed task of translation.

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A translation of Herr Richard Semon's *Mnemische Empfindungen* or *Mnemonic Sensations* has been made by Bella Duffy, with the title *Mnemonic Psychology* (Allen & Unwin; 14s. net). The German work was to have been the first of a series of psychological applications of the author's theory of the Mneme, but his tragic death, by his own hand, in December 1918 occurred before any further contribution had been made.

As is well known, Semon's earlier work, 'Die Mneme,' contained a theory of Mneme as a universal principle of organic life, not only individual but also racial. The theory was analogous to, but much more completely worked out than, that of Hering.

To the present work Vernon Lee has contributed an introduction in which she indicates some of the applications of the mnemonic theory in recent psychological literature, pointing out the benefits, both in the way of suggestion and of orderly thinking, that she believes Semon's conception of the Mneme brings into the study of mind. It comes to this, that every conscious moment of our lives is co-determined, both as to content and as to meaning, by the influence of past happenings, conscious and organic; and that the most partial return of an original experience—any element of it—tends to revive the whole complex of sensation which belonged to the original experience in mnemonic or memory form. This is not, of course, a theory that Semon can claim as his own discovery; what is his own is the delicate analysis, the novelty and freshness of the illustrations, and the remarkable unity of the system. One of the most useful features of the work is its insistence on the unity of the organism—that the whole organism takes part in every excitation—sense-organ, nerves, glands, muscles, etc.—that 'sensations,' accordingly, are not single qualities or elementary forms of mind, but abstractions—but emergent points, as

it were, of a mass consciousness—the emergence being effected in its turn by the mnemonic laws.

The translation is readable and fluent, but not always clear, and it suffers as 'Die Mneme' did from the author's medical passion for queer-looking Greek names such as *engram*, *ecphory*, *synchronous* and *accolutic* sensations, *ecphoric quantivalence* of components, *homophony* of mnemonic sensations.

Ever since the publication of the 'Modern Reader's Bible,' by Professor R. G. Moulton, the view of the Bible as Literature has become increasingly familiar. One of the most recent attempts—and a very successful one—to confirm and illustrate this view of the Bible has been made by Dr. Laura H. Wild, B.D., Professor of Biblical History and Literature at Mount Holyoke College, in her *Literary Guide to the Bible* (Allen & Unwin; 7s. 6d. net). Her method is to select various literary categories, such as Folk-Lore, Story-telling, History, Poetry, Dramatic Literature, Wisdom Literature, Oratory, Essay, and to illustrate their presence in the Bible by quoting and discussing passages chiefly, but not exclusively, from the Old Testament, and often on the basis of modern translations. As the writer, e.g., in the chapter on 'The Art of Story-telling,' deals with the inner impulse that leads to the creation of these various literary forms, and as she enlivens her discussion by parallels drawn from Greek, Arabic, Indian, and other literatures, the result is a highly educative and interesting book, whose value is enhanced by the bibliographies appended to each chapter. To one who has read such a book as this, the Bible can never seem remote and dreary again.

The widow of the Rev. W. Venis Robinson, M.A., has prepared twenty-five of his children's addresses for publication, dedicating them to his grandchildren, and 'all the other children who love grandpa and his books' (*Sunshine and Smiles*: Allenson; 3s. 6d.). This book, like the two earlier ones, *Sunbeams for Sundays* and *Angel Voices*, is the very thing to read aloud to children. The chapters are not so much addresses as stories of children and their doings—not a collection of anecdotes, but longer stories where the children have a real personality. We hope this book will find its way into many homes.

Church union is in everybody's mind and heart,

and any attempt to bring it nearer deserves a welcome. This is the object of *Essays on Christian Unity*, by Principal William Robinson, M.A., B.Sc. (James Clarke; 6s. net). It is a broad-minded book, and a scholarly book as well. The writer acknowledges, as guides to the solution of the thorny questions involved, Scripture, reason, and history. That is to say, while he regards the New Testament as the test and norm, he admits the principle of development on the principles contained in the New Testament. This gives him a good deal of freedom in his outlook and treatment. The book discusses the Foundation of the Church, its Faith, Ministry, and Sacraments, and there are appendices on points of detail. The author rightly sees that the question of the ministry is the crucial question, and gives his strength to this. Opinions will differ as to the measure of his success. But in either case Principal Robinson has done a service to the cause which he has at heart by this scholarly treatise.

It is impossible not to admire the indefatigable industry in the work of research that must have preceded the volume on *The Periodical Essayists of the Eighteenth Century*, written by Dr. George S. Marr, M.A. (James Clarke; 8s. 6d. net). In the preparation of what is really an invaluable and most interesting volume the author has carried on the task of research among one hundred and fifty periodicals of the eighteenth century, of which he gives a list in chronological order. The 'Rambler' and the 'Spectator' are near the head of the list, and are the most familiar. But it will surprise the ordinary reader to find how numerous and varied are the very interesting extracts that Dr. Marr has succeeded by his patient and laborious examination in disinterring from these long-forgotten periodicals.

The Carey Lectures for 1921 were delivered by Professor J. Ernest Davey, M.A., B.D., and have just been published in book form. The subject is the Origins and Development of Christian Forms of Belief, Institution, and Observance, and the title of the volume, *The Changing Vesture of the Faith* (James Clarke; 6s. net). The subject is a vast one, but Professor Davey has brought it into manageable compass by choosing a standpoint. He examines the psychological sources of belief and ritual and custom, and reviews the religious

development of Christendom in the light of these. The book is an examination of the relation of life to form. Life and form (including creed) go hand in hand. Neither can do without the other. There is a danger in their marriage. It is foolish, e.g., to stereotype form in any sense of it. And form must always be brought to the test of experience. 'The Divine order is need, faith, venture, verification, revival,' is a characteristic remark of the writer. Professor Davey's lectures are a noble plea for reality in religion. But the interest of them is many-sided. The author deals with the relation of the Church to creeds, to art, to politics, to music, to ritual, and to much else. The discussion is marked by unusual ability, and the book is in the best sense enlightening and educative.

'Every preacher knows that the abstract cannot be assimilated by ordinary church-folk, who fail to apprehend doctrine except it be clothed in the example of a real personality. In this respect there is no better textbook of Religion than *Acts* . . . for in it we find the flowers growing by the wayside, or freshly gathered; whereas in the formularies of the Faith, they have all the dryness (not to say mustiness) of the herbarium and museum. Might we not go to *Acts* for the verification of Religious Experience?' It is in this spirit the Rev. W. M. Grant, M.A., deals with the Book of Acts in *Ideals of the Early Church* (James Clarke; 5s. net). Mr. Grant has conceived an original idea and has carried it out with unqualified success. His book is an exposition of the religious ideas of *Acts*. There is accurate scholarship behind the exposition, but the author for the most part eschews criticism. He sets out the religious content of the book, and deals with its leading thoughts and its perennial message. In fourteen chapters he handles such subjects as 'The Greatest Question in Religion and its Answer,' 'Jesus in the Primitive Church,' 'The Apologetic of Acts,' 'Cornelius, the Seeker,' 'The Women of the Early Church.' His exposition is lucid, modern, vivid, and practical, and at every point the ancient message is laid alongside modern needs and problems and is illuminated by literary quotations and parallels. This is a book for the preacher and the layman, and the scholar need not disdain it. If you have never preached through Acts, take up this book and you will set about rectifying the omission at once. Principal Cairns writes a strong

commendation of the book in a Foreword. But the book is sure to make its way on its own merits.

A beautiful gift-book has been issued by Messrs. Collins, Glasgow, *The Old, Old Story*, by Professor W. M. Clow, D.D. (12s. 6d. net). Dr. Clow tells the Bible story in simple language which a young child will understand. He seems to us to have accomplished his task with success. The history is well arranged and the titles of the chapters are arresting. A child will read the narrative with ease and with increasing interest. Dr. Clow's name will guarantee the scholarship in the book, but he has not made the mistake of trying to be ultra modern. One feature of the book is the number of lovely illustrations from original paintings by Mr. William Pratt.

To their excellent series of notable personalities entitled 'Makers of the Nineteenth Century,' Messrs. Constable & Co. have now added *Theodore Roosevelt* (7s. 6d. net), by Lord Charnwood, who has already contributed a most attractive study of Abraham Lincoln. President Roosevelt wrote his autobiography, and as almost his whole career from early manhood was in the nature of a great adventure, and as he had the gift of a ready writer, it was a most varied and interesting record. Lord Charnwood, who has written for readers in this country, has done so out of his intimate knowledge of American affairs and with admiration for an American President with a good deal of Lincoln's striking characteristics. Lord Charnwood has succeeded in giving us a full-length portrait of an independent, resolute, and many-sided man who, having been Vice-President of the United States, became President after the assassination of President M'Kinley and was after re-elected President for a full term of office. He was defeated by Mr. Woodrow Wilson. Had Roosevelt been President at the outbreak of the Great War in Europe his indignation against the violation of Belgium by the Germans would probably have brought the United States at once into the conflict. If not, then certainly after the ruthless sinking of the *Lusitania* by a German submarine.

A guide to the detailed study of the Gospels is published under the title of *The Four-Fold Evangel: A Short Outline of Gospel Study*, by the Rev. Thomas Stephenson, B.A., D.D. (Epworth Press; 2s. 6d.



net). Dr. Stephenson takes the Gospels as they stand and accepts the Fourth as Johannine. In fifteen short chapters he furnishes reliable direction for independent study. The writer is well acquainted with the work of New Testament criticism, and readers will find themselves in good hands if they take this little book as a basis for such study. It is the result of careful work and is full of suggestion.

Mr. G. K. Chesterton is an amazing person. Not only is he among the wittiest of our writers and the most suggestive of our thinkers—never more so than when on the surface he seems merely frivolous—but, as he has often proved, he has it in him to be a real and telling spiritual force. Certainly in his fine little book, *St. Francis of Assisi* (Hodder & Stoughton ; 2s. 6d. net—the beginning of the new People's Library, which promises well), what strikes one first is that the author is a spiritual man who believes whole-heartedly in the big things of God, to whom such faith is an essential of his being, who has passed through cleverness at its cleverest to a childlikeness of mind profoundly simple. He is humble about essaying his task at all ; but that sense of the greatness of his subject is in itself a credential and inspires confidence. Moreover, there is here the usual vividness of writing. It is a man who saw it who describes the meeting with the leper, the coming of the saint out of the night of purgation of the Dark Ages with the dawn behind him and the singing of birds bursting out around him, or the great vision of the Divine agony, or the humiliation of Francis before he found himself. In this little volume too we have Chesterton's customary aptness of phrase : to him the Crucifixion is not an afterthought and anti-climax or accident in the life of Christ, 'it is obviously the point of the story like the point of a sword' ; the ready humour, as in that page of caricature of scholarly pedantry which resolves the story of St. Francis into a sun myth, or better still finds it quite clearly totemistic ; the characteristic paradox sparingly used, as, 'a lover of men is very nearly the opposite of a philanthropist. . . . A philanthropist may be said to love anthropoids.' No one can follow Mr. Chesterton without understanding better why the peasant's cast-off clothing with which St. Francis clothed his nakedness, had in ten years become the cherished uniform of five thousand men, of an order that has won a foremost place in our human gallantries and heroisms.

An outstanding volume in the 'Master Missionary Series' which is being published by Messrs. Hodder & Stoughton is the life of *Mackay of Uganda* (3s. 6d. net). The authoress is Miss Mary Yule. Miss Yule has a delightful literary style, unhurried and picturesque. It may be of interest to readers of THE EXPOSITORY TIMES to know that she was a member of Dr. Hastings' staff for a number of years.

As she says in the Preface, this life of Alexander Mackay is practically a fresh one, as it is based largely on new material. When Mackay arrived in Uganda he found that he had a firm friend in the late Lieut.-Col. John Robb, I.M.S., and between the years of 1876 and 1887 he wrote to him a series of very intimate letters. These letters Miss Yule has had access to, and has been able to publish for the first time. They show Mackay in a thoroughly human light.

This life, unpretentious though it is, should on no account be missed.

Here is that fine combination, a book worth making, admirably written, and by the man who ought to do it. There are many works on Buddhism, but there is still a place for Dr. J. Estlin Carpenter's *Buddhism and Christianity* (Hodder & Stoughton ; 3s. 6d. net). Every one knows that, far apart though they rose, these streams flow side by side in places in the most surprising fashion. And as the two faiths developed the parallels grew ever more impressive and astonishing, though Dr. Carpenter does not overpress them but notes the contrasts too. In his excellent study the one is taken up, carried so far, and then laid down until the other has been similarly handled, when the former is resumed, and so on to the end—a method that might easily become confusing, but is here triumphantly successful, for the whole thing is lucidity itself. Moreover it is, of course, real scholarship, not too deep for any one to follow, yet, with no sense of crowding, packing into the pages masses of knowledge that took years to collect, and sweeping one along by the sheer interest of the telling. For the fineness of its spirit and the clearness of its statement, for the fullness of its facts and the sanity of its judgment, this book is to be recommended. There is a serviceable bibliography of works on Buddhism in English.

The publishers are to be congratulated on the courage with which they are embarking on new

ventures, and offering the public excellent material at popular prices.

In *The Realm of God*, by the Rev. L. E. Bennett, M.A., B.D. (Hodder & Stoughton ; 7s. 6d. net), the writer has done a bold thing. He has added another volume to the already vast literature published in recent years on the Kingdom of God. He has been led to this by the conviction that previous writers, while careful in exposition of the doctrine of the Kingdom, have not 'set it forth wholly and dynamically as the very soul of Christian enterprise, for which our eager, wistful age is waiting.' Accordingly an effort is here made to indicate what the Kingdom of God implies as a practical policy for the Church of Christ to-day. While there is nothing revolutionary in his proposals, the author writes with competent knowledge of his subject, and a fine enthusiasm for the coming of the Kingdom.

A volume of religious essays marked by exceptional freshness and ability comes from the Rev. T. Wilkinson Riddle, F.R.S.L.—*The Quest of Truth* (Kingsgate Press ; 3s. 6d. net). In a Foreword Dr. J. H. Shakespeare tells us of the remarkable ministry Mr. Riddle has exercised in Plymouth, where he draws crowded congregations which include many who had given up church-going till they came upon the obscure Baptist Church in George Street. He points out the qualities of this new preacher, his modernness, his courage, and his evangelical loyalty. All these qualities are to be found in the essays in this book. They are all interesting, independent, suggestive, and illuminated by happily chosen citations from literature. 'Pentecost and the Modern Mind,' 'Spurgeon's Pulpit Prayers,' 'The Peril of Extremes,' are specimens of the themes discussed.

In the religious education of the child one of the most difficult as well as important things is a training in prayer. Mistakes are easily made and difficult to set right. *How We can Help Children to Pray* (Longmans ; 2s. cloth covers, 1s. paper covers) has been written as a guide in this task, and it is perhaps only necessary to say that it is by Miss Edith E. R. Mumford, M.A., who has already given us such excellent work in 'The Dawn of Religion in the Mind of the Child' and other books. Miss Mumford is a recognized authority on the religious training of the young, and this new book will add

to her reputation and will be a real help to parents and teachers.

*Highways and By-ways in the Spiritual Life*, by Janet Erskine Stuart (Longmans ; 6s. net), shows the writer to have been possessed of a lively imagination and a spirited English style. The papers, however, are mostly in the form of spiritual allegories and morality plays, which only the highest genius can redeem from dullness. Cardinal Bourne in the Preface says that the reverend mother 'meant these papers for the benefit, recreation, or assistance of her religious family.' To give a dramatic representation of how Cock Robin (*The Fair Mind*) was shot by Sparrow (*The Utilitarian*) with his poisoned arrow (*What's the Use*) may have created a ripple of excitement in the placid waters of the nunnery, but is hardly likely to stir interest in wider circles. Yet, withal, there is in this volume a great deal of ripe wisdom and a rich vein of Christian teaching.

*Snowden's Sunday School Lessons* for 1924 (Macmillan ; \$1.25) are a series of expositions of the International Sunday School lessons by the Rev. James H. Snowden. They are very good. Mr. Snowden has the faculty of selection. He does not crowd everything he knows into his exposition, but carefully sorts out the points and gives just enough at one time for one lesson. The syllabus covers the whole of the Old Testament history and the whole of the ministry of Jesus. The book can be cordially commended to teachers and parents.

*The Making and Meaning of the New Testament*, by the Rev. James H. Snowden (Macmillan), covers a very wide field. Its four sections deal in succession with the background of the New Testament, the books of the New Testament, the life of Jesus, and the spread of Christianity. Obviously it is impossible to deal fully with all these topics, but the writer has succeeded in compressing a very great deal of information into this work. It is fitted to serve admirably the purpose for which it is intended, to be a handbook to Church classes and Study Circles. The exposition is clear, the style vigorous and pictorial, and the spirit warmly Christian.

Mr. P. W. Thompson, M.A., writes his book on *The Whole Tith* (Marshall Brothers ; 6s. net) with the very practical and laudable aim of stimulating

liberality towards the many worthy causes within and without the Church which are crippled for the lack of it. The introductory part is a sketch of the history of systematic giving as set forth in the Old and the New Testaments, for the liberality for which Mr. Thompson pleads is an organized liberality with a very definite Biblical basis; the rest of the book is a practical application of the Biblical principles to the conditions of modern life. The Biblical section of the book will be of little value to one who has been trained to a modern view of the Bible; but it is worth buying for its earnest and reasoned argument for a larger liberality, for the interesting light it throws on the generosity of some of our greatest literary men, and not least for its collection of Biblical texts inculcating the duty of liberality.

Few people unacquainted with the Zionist Movement realize the extent of it. Yet according to Mr. Richard Cadbury, who has given an account of a visit paid by him on behalf of the British Society to the Jews, in company with their Secretary, Rev. Frank J. Exley, to Palestine and Mid-Europe, in a book just published, *Nine Thousand Miles in the Track of the Jew* (Marshall Brothers; 5s. net), Jewish immigrants are entering Palestine at the rate of just under one thousand a month. 'Of all the organizations I am acquainted with,' says the writer, 'the Zionist movement seems to me to be the most carefully organized; not only thought out, but also carried out to its last detail.' The author has much that is interesting to say of this Movement, but the volume is mainly a 'travel' book, dealing chiefly with Palestine, but also describing a visit paid to the Society's stations in Vienna and Danzig.

Mr. Cadbury has a ready pen and has many excellent descriptions of places visited, with reflections on the Biblical stories connected with them. The volume is beautifully illustrated with a large number of photographs taken by the author and reproduced in photogravure.

*Three Measures of Meal*, by Professor Frank G. Vial, B.D. (Milford; 10s. 6d. net), is a most unfortunate title for a most excellent book. One is led to expect, perhaps, a volume of mediocre sermons, instead of which the book contains a masterly survey of the three civilizations which found their confluence in the City of God. The

three measures of meal are the Hebrew, the Greek, and the Roman, as prepared for the reception of the leaven of the gospel. The manifold action and reaction of the Divine force and the human environment is patiently traced out and lucidly set forth by one who has carefully gone over the whole ground and passed all the material through his own fresh mind. Altogether it is a most noteworthy, sane, and helpful book.

There is a general impression that clergymen are lacking in business habits if not in business capacity. The Rev. Marshall M. Day, B.D., has done his best to rectify this state of things for any who will read his little book, *Business Methods for the Clergy: A Manual for the Desk* (Morehouse Publishing Co., Milwaukee). The titles of the chapters will indicate the lines of this lesson on efficiency: 'A Place to Work, Organizing the Desk,' 'System in the Desk,' 'First Aid to the Memory,' 'An Auxiliary Brain, the Card Index,' 'Little Schemes for Saving Time,' 'The Clergyman as Executive.' All the suggestions made under these heads have been tested in business and in clerical life and have stood the test. The book is written for the student who has finished his course of study and is embarking on his career as a clergyman. It ought to help him, and perhaps others who are not beyond help.

From America there comes a book of rare excellence on the nature of the authority of Holy Scripture—*Inspiration: A Study of Divine Influence and Authority in the Holy Scriptures* (Oliphants; 5s. net). The writer is Mr. Nolan Rice Best, editor of 'The Continent.' We know where we stand when we read that Dr. Marcus Dods said of him: 'Mr. Best is a man who thinks for himself and thinks profoundly.' But the book is written as an eirenicon. Mr. Best is careful and tender towards the ultra-orthodox. The truth is all here, but it is put with balance and moderation. Indeed we may say all that needs to be said in a sentence: a better book to put into the hands of inquiring and disturbed minds would be difficult to find.

Under the title of *The Apostolic Age* (Oliphants; 8s. net), Professor W. B. Hill, D.D., has added a sequel to his life of Christ. The work contains a plain, straightforward account of the Church to the end of the first century. The author has little

space, and less inclination, for descriptive writing. 'To picture the view from the Areopagus, or to describe the monuments of ancient Athens, sheds little light upon Paul's labours in that city.'

The Apostolic Age is represented as 'the supremely great missionary age of the Church,' and is to be studied for the light it throws upon the problem of world evangelization. 'Without a knowledge of the beginnings, the later movements of Christianity are as mysterious as were the rise and fall of the Nile in the days when its sources were unknown.' The general standpoint of the writer is conservative, though he is conspicuously fair in presenting diverse views. No better book could be put into the hands of an intelligent layman desirous of gaining a serviceable acquaintance with the Christian origins.

Messrs. Skeffington have published a volume of sermons by the Rev. R. C. Faithfull, M.A. The title of the volume is *The Word of Christ* (5s. net).

Mr. Faithfull is already known. The sermons in this volume are short, but they are not too short, and a number of them are suitable for special occasions.

Two books on Christian Science were recently reviewed in this magazine, one for and the other against. Another has come to hand with the title *Christian Science versus Popular Religion*, by Mr. Charles H. Lea (Simpkin; 1s. net). The author says that sixteen years' experience has proved to him the truth and inestimable value of Christian Science. His book has been approved by the authorities of that movement and may be taken as

representing its teaching correctly. It includes essays on Prayer and on Spiritual Regeneration from the Christian Science point of view.

The Student Christian Movement has done well by the Gospel of St. Mark. Mr. Oldham's textbook, published a long time ago, could hardly be improved on. But in *The College St. Mark*, by Mr. C. B. Young, M.A. (3s. net), the Movement has done another good deed. This is the second of the 'College Commentaries' Series of New Testament books for educated Indians. It is written and printed in India (there is one error in the list of contents), and it is a creditable product of the Indian College Christian scholarship. There is a good introduction which deals with just the points on which a virgin mind will need to be informed. The R.V. text is elucidated by brief but sufficient notes; and a feature of the book is the general summary of the contents of each section which is to be read before the explanatory notes. This edition will be found as useful here as in India, and especially by students and upper schoolboys. The writer's experience of eastern life enables him to throw light on the narrative in its eastern aspect.

Here is a new edition of *Mad Shepherds*, by Principal L. P. Jacks, D.D., LL.D. (Williams & Norgate; 10s. 6d. net). These tales and studies have a character of their own and are well worth a re-reading. This issue of them is a handsome book, prettily bound, beautifully printed, and with striking illustrations by Leslie Brooke.

## 'The Same walk' (Matt. xi. 5).

BY THE REVEREND JOHN A. HUTTON, D.D., LONDON.

THESE words occur as part of the answer which our Lord sent back to John the Baptist. John was lying in prison. He was there by the decree of Herod, who had acted on the whim of a woman whom, together with Herod, John had rebuked for the life they were leading. There he was in the prison of Macherus, on the shore of the Dead Sea, his prison-walls washed by the waves of its desolate waters. It is about as poignant an illustration as one could give of the *apparent* triumph of wicked-

ness in this world. We can well believe that the brave man's heart was near to giving way. We conclude that so it was, from the question which he commissioned some of his disciples to put to Jesus. That question had to be a very direct one, one of those questions which admit of only the answer 'yes' or 'no.'

The Baptist had to learn that you cannot get an off-hand, ready answer, an answer in terms of 'yes' or 'no,' to any of life's really great questions.