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location, and we find that the number attached to it leads us to Gregory's list, and that it is a MS. of the Greek N.T. of the tenth century and located on Mt. Sinai (cod. Sin. 183); Gregory's description is as follows :

'10 Jhdt. 25×19. Perg. Kap. Aufs. *Evv.* Mt. 1. 1-14. Scheint zu fehlen, enthalt einiges arabische.'

But this is merely a transcript from Gardthausen. There is no note at this point saying that Gregory had himself seen it, as in so many other MSS. of which he gives a description, and the student will find that Gregory's notes on the Sinai MSS. are quite superficial and worthless. If, however, we turn to his supplementary volume (p. 1135) we shall find that Gregory did see the MS. on the 6th of March 1906, that he thought the handwriting was Calabrian, and added the remark :

'Ich habe Mk 6. 8, *λεν αὐτοῖς, ἰν μηδὲν αἴρωσιν εἰς τὴν ὁδόν* notirt,'

and wondered if that was the beginning of the MS.

How, then, did v. Soden come to call it a Harmony? His informants with regard to the Sinai MSS. were Professor Glaue of Jena and the late Professor Knopf

of Bonn, who worked this district for the N.T. of v. Soden.

My inquiries addressed to Professor Glaue brought the conclusive proof that they had mistaken the MS. for a Harmony. Dr. Glaue was sure, for instance, that it was not a Lectionary, which might have been confused with a Harmony. How, then, did Dr. Glaue and his friend come to speak so positively on the matter? The answer is not difficult, when one examines the MS. itself. One quire of the MS. has been detached, and the leaves folded over wrongly, so that part of Matthew has been put later than Mark, and has given the loose leaves the appearance of being a Harmony; but there is not the least doubt that it is an ordinary copy of the Gospels, beautifully written in a hand of the tenth century, and with nothing wanting except the first thirteen chapters of Matthew.

There is, then, no prospect of finding a Greek Harmony of the Gospels on Mt. Sinai nor, as far as I know, anywhere else in the world, unless it should be some recent composition.

The foregoing statement may be useful to some other scholars of the N.T., even if it record a personal disappointment. One would have liked to see a tenth-century Harmony of the Gospels in Greek.

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## Literature.

### DR. GORE ON THE CHURCH.

DR. GORE undertook a formidable task when he set himself to formulate a reconstruction of the Christian Faith in the light of present-day knowledge. There are few men living, however, who are more capable of rendering this service. Dr. Gore has a masculine intellect, he knows the field as well as anybody, and every line of his writing reveals a candour that is disarming and persuasive. With the third volume of his trilogy which has just been issued—*The Holy Spirit and the Church* (Murray; 7s. 6d. net)—the work has been brought to a conclusion, and one finishes the third volume with feelings of admiration and gratitude for the whole three. The general verdict will probably be that while the work has not decreased in power or ability

in any way its actual contribution to faith is less. The volume on 'Belief in Christ' would have been more effective with some matter cut out. The present volume suffers from a different defect. The treatment is as interesting as ever. We cannot help being absorbed in the discussion. But the reader will receive an impression that the writer is arguing from a brief, a brief in which the advocate thoroughly believes, but a brief all the same.

The central contention of this book is that the doctrine of sacramental Catholicism must be carried back to Christ Himself, who founded, or refounded, the Church, and equipped it with officers in the persons of the twelve Apostles. Then began an episcopal succession which is essential to the nature of the Church. The Church of the New

Testament is the one visible society in which the Spirit operates, and the only covenanted sphere of Christ's redemption. There are chapters on the Authority of the Church and the Authority of Scripture, and other interesting discussions (one on the Mystery Religions). But the main burden of the book is the attachment of the Spirit's working to the visible society which possesses the catholic creeds, the duly-administered sacraments and the episcopal succession.

If Dr. Gore is right, then this *is* the 'Christian Faith,' and not (as many believe) the position of one party in the Church of Christ. But the question at once suggests itself: Is the sacramental Catholicism the body of truth which an unfettered mind would gather from a reading of the New Testament? Granted that Christ 'refounded' the Church and equipped it with sacraments, did He give it 'officers,' and did He ever suggest that the grace of God should be 'tied' to an institution or a rite? Is it not the burden of the New Testament that Christ has made the way to God open to the soul of man irrespective of institution, rite, or priest? Is not this Christian freedom the very soul of the New Testament? Dr. Gore seems to glimpse this truth once or twice. He speaks of 'something in Christendom, below all its divisions, which responds to the test "*ubique, semper, ab omnibus*,"' and he acknowledges, 'with all my heart,' the wonderful and continuous evidences of the work of the Spirit of God among Free Churchmen and Scottish Presbyterians. Is he not nearer the essential truth of the New Testament in these sentences than in the elaborate argument in favour of an exclusiveness which is so inharmonious with the spirit of the Gospels and the Epistles as a whole? At any rate that is the other side. (There are obvious grammatical errors on pp. 20, 29, 41, 46, 58, and 330.)

#### ASCETICISM.

*The Ideals of Asceticism*, by the Rev. Oscar Hardman, D.D. (S.P.C.K.; 12s. net), is modestly described as 'an essay in the comparative study of religion.' It has won for its author the degree of Doctor of Divinity in the University of London. And deservedly so, for it is a really able contribution to the subject. Two different conceptions of Asceticism have to be distinguished. On the one hand it is taken to include all voluntary self-discipline for moral and religious ends. By others

the term is restricted to such self-discipline as is based on the essential evil of material things, and amounts to 'a deliberate attempt to eliminate and uproot the sensuous.' Dr. Hardman does not find it possible to restrict the term to the latter sense.

In dealing with the place of Asceticism in religion he surveys a very wide field, but never fails to be interesting and informing. While eminently fair and sympathetic in his treatment, he writes not in any professed spirit of scientific detachment, but as one who believes that every religious belief and practice must be brought to the touchstone of the gospel. Coming to the teaching and work of Christ he shows how important is the ascetic element in it. Christian asceticism is cross-bearing, and 'we may regard it as declaring the true ideals of man's asceticism and as carrying it all, wherever it is in any degree true, to its perfect issue.'

The Christian ascetic ideal is threefold. 'There is to be an effecting of vital fellowship, an assurance of increase in the fruits of fellowship, and, as the condition of the first and the necessary accompaniment of the second, the removal of the offence of sin.' These are expounded in detail—the mystical ideal of fellowship, the disciplinary ideal of righteousness, the sacrificial ideal of reparation, and the self-discipline of earnest men of all types of religion is found to reach its perfect expression in Christ. It remains necessary for the earnest Christian to practise disciplinary asceticism. 'The psychologist who supposes that right development may be had without any of that disciplinary control which is called repression, errs as greatly as the fanatical ascetic who has lost sight of development in his furious attention to the work of repression.'

The book closes with an extremely suggestive chapter on Asceticism and the Social Order, in which an attempt is made to indicate how the ascetic spirit may express itself under present economic conditions and prove its social utility.

#### THE OLD TESTAMENT IN INDIA.

The good work of the Rev. Canon Sell, D.D.—noticed in these columns some months ago—of interpreting the various books of the Old Testament for the Indian clergy is continued in four small volumes which display the same modernness of outlook, the same religious insight, the same concentration upon the things that really matter, and the same profound and affectionate interest in the

welfare of the Indian Church and its clergy, as characterize the volumes which have already appeared. The new volumes (Diocesan Press, Vepery, Madras) are *The Making of a Nation*, which deals with the Book of Judges and carries the story down to the death of Samuel; *Isaiah i.-xxxix.*, *The Prophets of the Exile*, which covers Ezekiel and Isaiah 40-66, and *Daniel*.

The old method of verse by verse interpretation is here discarded in favour of the—to most people—more fruitful treatment by paragraphs or sections, which enables the whole scope of an episode or argument to be taken in at a glance. The wood is never lost in the trees. The result is, generally speaking, a running commentary which has the value of an expanded and illuminating paraphrase, though, in addition to this, important problems raised by special passages, e.g. the Servant Songs in Deutero-Isaiah, are more fully discussed. Canon Sell is well acquainted with the literature relevant for his purpose; in his treatment alike of the earlier and later parts of Isaiah he has made good use of Sir George Adam Smith's brilliant volumes in 'The Expositor's Bible.'

Every volume bears evidence of Canon Sell's earnest desire to help the Indian clergy by acquainting them with the real nature of the Bible as understood by modern scholarship, and above all with its spiritual power. From the Book of Judges he draws the lesson of the danger of disunion, and of allowing class prejudices, caste isolation, and 'petty jealousies to hinder the great work of union and co-operation to which the Church in India is now specially called.' He concludes his study of Isaiah by urging all 'who now have, or will have, a leading part in shaping the future destinies of India' to make sure that all policy 'should be shaped according to the will of the Lord.' The Servant Songs teach 'a lesson all Indian pastors should lay to heart,' that 'a faithful ministry often leads to persecution and trouble.' Even the obscure Ezekiel is full of 'precious instruction for Indian preachers and teachers.' But, though India is thus kept steadily in view, these volumes would serve a useful purpose anywhere, presenting as they do in brief and vivid outline the interpretation of the Biblical books that has been reached by the sane and reverent scholarship of the West. It is a piece of singular good fortune that the Bible is here commended to the Indian clergy and Church in a way consonant with the all but universally accepted

results of criticism, and it is much to be hoped that the contentions and controversies which in the West have too often deflected the Church from her true task of winning the world for Christ may not be repeated upon Indian soil.

#### HUMAN PROGRESS.

In *Social Development, its Nature and Conditions* (Allen & Unwin; 12s. 6d. net), Professor L. T. Hobhouse, D.Lit., LL.D., completes his ethico-sociological trilogy. 'The Rational Good' dealt with the ultimate end of human action; 'The Elements of Social Justice' with the application to social relations of the view there achieved; and the present volume treats of 'the actual nature of social life and the conditions of its development, to bring the fact into comparison with the ideal.'

This book, however, will be found to be quite self-contained, and no one need defer its perusal until he has read its two predecessors. It will prove to be one of the most valuable additions that any student of practical affairs can make to his library. It takes a wide survey, is simply packed with matter, and contains a mass of most interesting discussions; with the exception of the clumsy opening sentence of the Introduction, the literary style is charming.

The main problem discussed is—What is meant by and required for social development, and what are the prospects of human progress? We can no longer believe what the nineteenth century was inclined to take for granted, that progress is 'inevitable' and assured. Nor does our author believe that in the main it depends on any factors or laws beyond the control of human mind and will. There are no 'laws of progress' comparable to laws of Nature which we have simply to discover, formulate, and in practice recognize. Whether man is to progress or not depends in the last resort on himself and the choices he makes.

The question, Is mankind to advance? depends on whether an affirmative answer can be given to the three questions—(1) Can we form an intelligent, coherent conception of the Good common to humanity? (2) Can there arise a true effective co-operative will directed to this Good? (3) Can such a will control the conditions of life sufficiently to secure its end?

After we have analysed the mind, social relations, and the correlation between the cognitive, the

ethico-religious and the social development—and this analysis forms the bulk of the matter of the book—an affirmative answer to the three questions is suggested.

The author is far from blind to the possibilities of setback and repeated failure on the part of humanity. The present state of the world he acknowledges to be critical. Europe may revert, he admits, to a less civilized state. Even so, he would have us see that there is no reason to despair of progress. 'Men on the whole mean right, but let their lives be wrecked by petty things, egoisms, vanities, and misunderstandings. Human nature is somehow better than its own performance.'

#### TIMOTHY RICHARD.

'If there is anyone better equipped to offer such a book I have not met her.' So said Professor Soothill in his introduction to *Two Gentlemen of China*, that delightful study of Chinese family life written by his daughter, Lady Hosie. His words were true in their particular reference; they would be equally true if applied to himself and the notable biography which he has just completed: *Timothy Richard of China* (Seeley, Service; 12s. 6d. net). No one is better equipped to write that life than Professor Soothill, who knew Richard personally, sympathized with his aims, and held his confidence so fully as to be invited by him to become President of the Shansi University, founded and moulded by Richard himself.

'Seer, statesman, missionary, and the most disinterested adviser that China ever had.' That is the claim which Professor Soothill makes for Dr. Richard, and the biography is its proof. For Dr. Richard was certainly a seer.

'On 17th June [1914] he addressed a company of five hundred of the leading men of the province, including the Chancellor of Education, principals of schools and colleges, editors and others. After a hymn and prayer by Mr. Nieh, Richard spoke on the subject, "Thy Kingdom come." Speaking of the principal aim of the Reformers of 1898, that of making China strong and great, he pointed to the advance made amongst the best men in the nations towards the ideal of federation for international welfare. This goal was not the increase of armaments for the purpose of fighting one another, but the federation of the leading nations to form one Central Government for the whole world.

'Little more than a month afterwards Europe was plunged into the most terrible war of its history, and China continues its progress from bad to worse. The cynic may consider this as a speaking commentary on the ideals of the seer, or visionary, as he will prefer to call him. But, though men may have to pray "Thy Kingdom come" for decades or centuries, what better hope has the cynic to offer to humanity? When enough people pray this prayer with all their souls the answer will not be far off.'

He was also a statesman, and a statesman who thought not nationally but internationally. Yet he never failed to advance the true interests of the people among whom he worked and to whose service he had dedicated his life.

And he never ceased to be a missionary, carrying into all his work a wholesome common sense and a large charity. On one occasion a missionary friend came to him in triumph bringing the ancestral tablet of a native Christian which the owner had consented to burn. "'When he burns his tablet, I suppose you will at the same time burn your parents' photographs,'" said Richard to his friend. The tablet was not burned! Such was his attitude towards ancestor-worship, as towards the Chinese religions in general. While recognizing clearly enough their errors and defects, he was much more interested in their good qualities. In this excellent trait of character lay his strength. He believed in the good in men; he believed in the good in their religions, and to him it was ever incredible that any one should believe that "works done before the Grace of Christ, and the Inspiration of His Spirit, are not pleasant to God . . . yea, rather, for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin"—an attitude of mind still prevalent in his day.'

#### JACOB BOEHME.

Like many another mystic, Boehme is more frequently alluded to than read. This is due partly to the fact that the religious interest of the average person is not a mystical interest, but partly also to the fact that Boehme's writings make far from easy reading. The two sumptuous volumes entitled *Mysterium Magnum; or, An Exposition of the First Book of Moses called Genesis, by Jacob Boehme* (Watkins; £2, 10s.), deprive us

all henceforth of further excuse for ignorance of Boehme. The translation is that executed by John Sparrow and a kinsman of his, John Ellistone, and published in 1654, just thirty years after Boehme's death.

It was Boehme's original intention to deal with the whole of the Pentateuch, but from the nine hundred and eighty-one pages which treat of Genesis alone we may readily conjecture what lines the larger discussion would have taken. There is nothing here that would remotely help any one who was interested in the historical background or the original and literal meaning of Genesis; we do not look for that in the mystics. What we find instead is the essence of the invisible as disclosed in the visible and sensible things which make up the Book of Genesis. The Grand Mystery is the mystery of 'the eternal spiritual nature, which spiritual world is hidden in the visible.' 'Infinite are the mysteries,' we are told, 'mentioned in the Scriptures'—and, of course, not least in Genesis—'concerning God, angels, men, the world, eternity, time, the creation, fall, sin, corruption,' etc.; and the trouble is that 'we are for the most part willing to let the understanding of them go, or at most desire a literal knowledge only.' So says Boehme's translator in full accord with the spirit of the great mystic himself, who defines his object thus: to signify 'what is to be understood by the deeds of the holy patriarchs; at what the figures of these written histories do look and aim . . . how time and eternity are in one another, and how man may understand all this.'

The exposition is wide as the poles asunder from anything that we understand by exposition in these modern days; but it is a mirror through which we may look into the very heart of mysticism, and every eager student of mysticism will hasten to possess these beautiful and immaculately printed volumes.

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*Baffled to Fight Better* is the title of a series of talks on the Book of Job given in 1917 by Mr. Oswald Chambers in the Y.M.C.A. Huts, Zeitoun, Egypt, to the men of the Egyptian Expeditionary Force (Alden; 2s. 6d.). These talks hardly form a contribution of scientific value to the study of Job, but they have their own value, dealing as they do with life in general, especially on its tragic

side. More than once the speaker asserts that 'the basis of things is tragic,' and he points his hearers in talk after talk to the Christian solution. That the book has met a need is attested by the fact that it has now reached a third edition.

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*The World of Souls*, by Professor Wincenty Lutoslawski, with a Preface by William James (Allen & Unwin; 10s. 6d. net), after a long and weary pilgrimage both in Britain and America, has at last found a publisher. We are glad to have it. It is a revelation of a type of mind which is worth knowing, and with which we are not very familiar in Western Europe. It contains a monadological theory of the world of Souls and a peculiar view of marriage which strikes us as not only quite impracticable but incoherent. Despite the feature of the predominance of assertion over reasoning, nay, perhaps, because of that, it is all stimulating and refreshing, as exotic products often are.

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Of present-day religious fads British-Israelism is surely one of the strangest and most baseless. Sane students of Scripture and history are inclined to dismiss it with silent contempt. There are, however, a considerable and increasing number of those who hold by the plenary inspiration of Scripture and the literal fulfilment of all prophecy who are impressed by British-Israel arguments. It is perhaps well that these earnest people should be met on their own ground, and have the fallacies of British-Israelism patiently exposed. This has been done by Mr. Samuel H. Wilkinson in *British-Israelism Examined* (Bale, Sons & Danielsson; 2s. 6d. net). The book is notably fair and restrained in argument, and its tone courteous and Christian throughout.

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*English Literature*, by Geraldine E. Hodgson, Litt.D. (Blackwell; 6s. net), does not profess to be a text-book. It is something much better. It aims at presenting the subject in the most convincing way of all—letting it speak for itself. It abounds, therefore, in illustrations from poetry and prose which are designed to set forth the varied beauties of English literature. The selections have been made with fine taste and care, while the accompanying dissertations on the forms of literature are admirably done. Many, besides the young students for whom it is primarily written, will find here a book to treasure and re-read.

Every year the British and Foreign Bible Society publishes two reports. One is popular and costs only 6d., the other is the official report of the Society's work during the whole of the year. Although the official report is published at 1s., it contains over two hundred pages of closely printed matter. The present volume is the *Hundred and Nineteenth Report of the British and Foreign Bible Society*. It contains a detailed account of the Bibles circulated throughout the world, of the colporteurs employed, and of the new translations made since the last report. The Bible, or part of it, has been translated into eight new tongues since the last report. It has been translated into Lur, into Asu, into Tonga of Zambezi. The last two are Bantu languages. We need not go into the five others, but in every case we wonder and rejoice over the amazing perseverance and the intellectual gifts of the missionaries who wrestled with these unwritten languages, and so completely mastered them that they were able to translate the Scriptures into them.

The popular report this year is called *The Bridge Builders*. The Bible Society by its work of translating, printing, and distributing the whole Scriptures may very legitimately call itself a builder of bridges, bridges which are to overcome 'the obstacles which hinder the free fellowship of peoples,' and also which shall span 'the gulf between heaven and earth.'

In *Lunan Water ; or, Nature Rambles in a Country Parish*, by the Rev. John Adams, B.D. (Arbroath : T. Buncle & Co. ; 2s. 6d. net), we have a little volume of delightful sketches of what may be termed the recreations of a country parson. They are sketches for the most part of the bird life to be seen along the banks of a little stream in Forfarshire. From the first of the series we thought we were to accompany a Scottish Izaak Walton, but Mr. Adams is rather the White of Selborne in his own northern district—a real lover and keen observer of birds, who has, moreover, the faculty of being able to describe all he sees with the art that conveys to his readers much of his own delight in his rural walks. His brief sketches are really poems in prose.

Travellers since the War have been sorely handicapped by the fact that most guide-books are out of date. So we are glad to welcome a revised edition of Father Barnabas Meistermann's *Guide to the*

*Holy Land* (Burns, Oates & Washbourne ; 10s. 6d. net). New editions of guide-books to the Holy Land are specially required, for the War has probably made greater changes in the means of access to, and in facilities of travel in, the Holy Land than in any other. The design of this guide-book, however, is not to supply reliable information about the country—although it does that—so much as to be a pilgrims' *vade mecum*; for Father Barnabas Meistermann is a Missionary Apostolic of the Roman Catholic Church.

Twice a year we look forward to a volume of *The Christian World Pulpit*. The 104th volume has just been issued (James Clarke ; 7s. 6d. net). It contains no less than 150 sermons. It is only necessary to read through the list of names to see how good the fare is ; but we have our preferences, and a sermon found on page 174 (the page is wrongly given in the index as 169) is not one of them. It is called 'The Claim of the Church upon the Young ; or, How it strikes a Contemporary.' The preacher speaks first of 'the boys of wartime' and deplors that 'it has not yet been brought home to them that, after a war which has destroyed the savings of centuries and mortgaged the industry of future generations, the only escape from ruin is by longer hours, smaller wages, increased efficiency.' But there is much better matter than this in the new volume, and you will find an example in the last sermon of 'The Christian Year' for this month. This is one of Bishop Gore's sermons which we have slightly abridged for our purpose. Canon Carnegie, in a sermon on 'Spiritual Gifts,' deals with the cult of Spiritualism, saying : 'The Church has always regarded it as illegitimate and has always forbidden her members to practise it. Is there anything which justifies churchmen in disregarding this prohibition and trying to establish communication with the other world along these lines ? . . . We have the witness of all previous experience that the spirits which come to us thus do not come from God nor lead to Him.'

Dr. Mayer Sulzberger has done an admirable piece of original investigation in *The Status of Labor in Ancient Israel*, which is published at \$1.50 by the Dropsie College for Hebrew and Cognate Learning, Philadelphia. He has taken nothing for granted, but, like a true investigator, has submitted to a searching examination familiar texts with whose meaning every one is supposed to

be acquainted. The results of his conclusions are striking. He seems to have proved that the word *gēr*, represented by *stranger* in our ordinary versions, stands for the conquered Palestinian natives who, by the conquest, lost their lands and became employees in the service of their Hebrew conquerors—the recurring phrase ‘to be or abide *with*’ a man frequently meaning ‘to be *in his employ*.’ The word *rēa*, rendered by *neighbour*, is the Hebrew workman or employee, as distinct from the non-Hebrew *gēr*. The *widow* and *fatherless*, so often commended to the tender consideration of the worshippers, are—not indeed always, but very frequently—those of the *gēr*, and not of the Hebrews; on the death of the *gēr*, they would be peculiarly apt to be dismissed, or at least exploited. Dr. Sulzberger points out that the prohibition of interest, which tended to discourage commerce, evidently rested on ‘the matured policy of favouring and stimulating agricultural activity.’ The book is a fresh and convincing discussion of ancient Israel’s labour problem, without some appreciation of which her polity cannot be fully understood.

A second edition of *Catholic Faith in the Holy Eucharist* has been issued. The volume contains ‘Papers from the Summer School of Catholic Studies’ held at Cambridge in July 1922. The editor is the Rev. C. Lattey, S.J., who has at various times been a contributor to THE EXPOSITORY TIMES, and the publishers are Messrs. W. Heffer & Sons (5s. net). The second edition has been slightly enlarged by the addition of a summary of the Biblical evidence for the Eucharist and an index.

One of the favourite themes of mediæval theology was the seven deadly sins. It is a theme, however, which has been entirely ignored by Protestantism, and a theme which, we might argue to-day, might better be left alone if we are to follow the counsels of psychologists. But the Rev. Norman Macleod Caie, B.D., has written a study of the seven deadly sins. He has given it the title of *The Mount of Expiation* (Hodder & Stoughton; 2s. 6d. net), and he has so treated his theme that he does not join issue with the psychologists; for it is on the positive virtues that he dwells rather than on the deadly sins, on generosity rather than on envy, on moderation rather than on gluttony. To any one planning a short series of talks this little book might well prove helpful.

J. Gordon Hutton died at the age of twenty-two. He was not only a brilliant medical student, gaining distinction in all his subjects, but he was also a student of philosophy and literature. Above all, as his father Dr. John A. Hutton, says in the preface, ‘the New Testament was his Defence and his Shield.’ During his tedious illness he selected those thoughts which specially appealed to him and arranged them as mottoes for a year. They show not only wide reading but a rare discrimination. For January there are quotations from the Greek and Hebrew classics; for February from Dante. June is taken from ‘Lesser Poets of the Victorian Era.’ For December he confines himself to no one writer or class of writers. Perhaps we have in this month those quotations which he had most made his own. For the last day of the year there are the following four lines taken from a tombstone in Carsphairn, Galloway:

Quod habuimus, habemus,  
Quod fuimus, sumus,  
Quod erimus, manet,  
Gaudeamus!

We are indebted to Dr. Hutton for permitting the publication of the year book. The title is *Daily Leading* (Hodder & Stoughton; 2s. 6d. net).

A book sponsored by Canon G. H. Box has to be taken seriously: that is why we began with a prejudice in favour of Major J. W. Povah’s *Study of the Old Testament* (Longmans; paper covers 2s. 6d., cloth 3s. 6d.), and the prejudice was amply justified by the perusal of the book. It is a short book of twenty-two chapters, containing only one hundred and three pages, and it is therefore compelled to deal only with the really vital things in the great historico-religious movement which it traces down to the beginning of the Christian era. Major Povah wisely focuses attention on the Prophets. The Old Testament movement raises so many intricate problems that Tutorial Classes, such as that for which this book was written, can feel nothing but gratitude for a treatment of it which presents the salient outlines, unblurred by detail.

*Moral Theology*, by the Rev. F. J. Hall, D.D., and the Rev. F. H. Hallock, D.D. (Longmans; 6s. 6d. net), is designed as a comprehensive textbook for the use of Anglican students and priests. It is a very able and scholarly book. The writers



declare that 'one of the most encouraging incidents of the catholic revival in the Anglican communion is the renewal of interest in Moral Theology which is gradually extending among the Anglican clergy.' This is doubtless to be connected with the increasing resumption by the Anglican clergy of those priestly functions connected with auricular confession and penance against which the Reformation was a revolt.

The terminology used is that current among theologians of the Roman Church, and the scholastic method of elaborate divisions and classifications gives to the manual a somewhat dry and formal aspect. Many moral questions are treated with great sanity and wisdom, especially the implications of the Decalogue. But when one reads that it is a mortal sin to allow an infant to die unbaptized, as also that 'apparently still-born, and abnormally formed infants (*monstra*) should be baptized *sub conditione*, "if thou art able to receive baptism,"' with other like practices, one is made to realize how wide is the gulf that separates the Anglo-Catholic from the Evangelical.

Books that popularize the results of Biblical criticism are popular, or at least are being issued from the press. Among these a place of merit must be found for *Roadmending on the Sacred Way: Suggestions to the Modern Reader of Matthew, Mark, and Luke*, by the Rev. J. M. C. Crum, Rector of Farnham, Surrey (Longmans; 6s. net). Mr. Crum has a charming way with him. He chats away about the Gospels, bringing in all kinds of literary and historical illustrations, but all the time drawing the reader on to do a little bit of critical pioneering himself. In this way he seeks to conduct the lay reader through the problem of the Synoptic Gospels and their origin. It is very well done and will do much good to the layman who is fortunate enough to buy and read the book.

Bible-class work among lads of adolescent age is notoriously difficult, but there is no work so urgent or so rewarding. Miss E. Vera Pemberton has done such work and apparently with unusual success. At any rate she has unusual gifts for such work, judging from the series of lessons she publishes under the title *Follow the Christ: Suggestions for Leaders of Bible Classes for Young People over Fourteen Years of Age* (Longmans; 4s. 6d. net). These admirable lessons are far more than suggestions. They are careful and elaborate

and done with great skill and according to the best methods. They are accompanied by useful hints for guidance. There are forty lessons on the Apostles' Creed, in which Miss Pemberton manages to get all the subjects that are important for youth. There are also six talks on the Sacrament of the Lord's Supper. We commend this book cordially to all who have work of the same kind to do.

The Bishop Paddock Lectures for 1923 have just been published. The theme is *Authority and Freedom* (Longmans; 7s. 6d. net), and the author is the Rev. A. E. J. Rawlinson, B.D. He was asked to give the lectures because of a pamphlet he published called 'Catholicism with Freedom.' The choice was a fortunate one, for this important and difficult subject is handled here with a power and clearness and breadth of mind that make the book one of extreme value. The general idea of it is that real authority can only flourish in an atmosphere of complete freedom of thought. Authority lies in the truth of a self-evidencing revelation plus the accumulated experience of ages. But this authority needs to be criticised constantly by the unfettered mind of man. Mr. Rawlinson believes that the future lies with a genuinely evangelical Catholicism. Protestantism has exhausted its contribution. Romanism is impossible because it is autocratic and tyrannical. The Christianity of the New Testament is already Catholic, and the only hope of religion lies in a revival of this Catholic reality in which authority and freedom are reconciled.

A character of singular attractiveness is revealed in the memoir of the late Rev. G. C. Rawlinson, written by Canon Sparrow Simpson. The memoir is by way of introduction to a selection of Mr. Rawlinson's writings which is published under the title *An Anglo-Catholic's Thoughts on Religion* (Longmans; 7s. 6d. net). Mr. Rawlinson remained a curate in the English Church for thirty years, and sought no better position though his abilities fitted him for high office. He was a 'Catholic' with a broad mind and a free and unconventional outlook. Curiously enough he passed through Oxford unaffected by the Tractarian Movement and got his 'Catholicism' from France. It is a pleasure to read of his simple, austere, devoted life, and an even greater pleasure to read his powerful, original, and unusual discourses in this volume.

There are sermons, public addresses, essays (on mysticism and French religious literature and personalities), and some detached 'Thoughts on Religion.' They are all worth reading for themselves, but they will form a fitting memorial also for one whose words exercised a wide and deep influence while he was alive.

*Christian Ways of Salvation*, by Professor George W. Richards, D.D., LL.D. (Macmillan; 12s. net), is a thoroughly good book. It contains a valuable study of Christian (and pre-Christian) soteriologies. The statement of historical positions is full and accurate and dispassionate. The criticisms are pertinent and convincing. The concluding section is very interesting. It embodies an examination and discussion of the Brief Statement of the Faith issued some time ago by a Committee of the General Assembly of the United Free Church. Dr. Richard's verdict is very favourable indeed.

When so much attention is given, in speech and writing, to the problems of the hour, it is well that Christian minds should at times withdraw to quiet meditation on the changeless verities of the faith. In *Christ and His Church*, by the Rev. J. Russell Howden, B.D. (Marshall Brothers; 2s. 6d. net), we have a series of four meditations on the origin, function, form, and value of the Church, based upon 1 P 2<sup>9</sup>. These addresses were given at the Keswick Convention of 1923, and, as might be expected, they are rich in devotional teaching, devout in tone and spiritually uplifting.

*The Year Book* for 1924 of the Methodist Episcopal Church in the United States, a volume of three hundred and fifty-one pages (New York: The Methodist Book Concern), is not a mere compilation of statistics. It contains tabular statements in great number, but these are accompanied by explanatory statements that give them life, meaning, and vital interest. We are told that last year's edition was quickly sold out, and doubtless that is the best possible advertisement for the present remarkable compilation, especially in view of the General Triennial Conference to be held in April in Springfield, Mass. The first Conference was in 1773 and represented a membership of 1160. There is now a membership of 4,774,520. 'Still the Church is growing in numbers. Where do they come from? The very place from which they

should come—the Sunday School.' One of the outstanding questions at the coming Conference will be, Shall women be regularly ordained to the ministry?

It is a rare distinction when a book whets the reader's appetite, and leaves him thirsting for more. *The Mind of John Gibb*, by Miss C. M. Townsend (Nisbet; 2s. 6d. net), is entitled to this praise. Scottish Presbyterianism has produced many brilliant sons, of whom John Gibb was one, albeit of somewhat unusual type. He is well described as 'standing in the midst of things, where roads from many ages met.' A man of wide reading, catholic in spirit, lacking perhaps something of that decision of mind which makes for effectiveness in this rough-and-tumble world, he stood aloof, a solitary but strangely winsome figure. One would have gladly welcomed a fuller account of him than this little book supplies.

*The Divine Inspiration of the Bible*, by Mr. W. E. Vine, M.A. (Pickering & Inglis; 2s. 6d. net), is written from the traditional standpoint in defence of the theory of plenary inspiration. There is much here that is true and good, much also that is dubious or irrelevant. The writer says: 'The contents of the Bible have proved their Divine Inspiration by their power to probe the conscience, to penetrate to the inmost depths of the soul, to appeal from every page to the heart of man.' This is admirable and would command the assent of all believing men. It seems regrettable, therefore, to proceed in a partizan spirit and speak of all higher critics as if they were unbelievers, bent on destroying the foundations of Scripture. Such writing sins against the truth, and is but ill-fitted to preserve the unity of the Spirit in the bond of peace.

Messrs. Seeley, Service have added another worthy volume to their fine missionary series in *Missions As I Saw Them* (6s. net), by Mrs. Thomas Butler. The book is justified of its title, for though its main purpose is to describe the work and prospects of the United Methodist Missionary Society in the various centres in China and Africa, the author has given us some insight into the activities of the other bodies as well, notably the China Inland Mission and the Church Missionary Society.

Mrs. Butler tells her story admirably. She gives

a clear impression of the work being done by her Church in Yunnan-Fu, Ningpo, Wenchow, in North China and in East Africa, the difficulties that have to be overcome—difficulties of climate, of understaffing, of lack of funds—the patience and devotion of the missionaries themselves. ‘No Society,’ she says proudly, ‘can boast of a more faithful, competent, or loyal band of workers than the United Methodist Church.’

The deputation consisted of Mr. and Mrs. Butler and the Rev. Charles Stedeford, the Society’s secretary. Mr. Stedeford has contributed one chapter to the book. It is the account of his journey into the interior of S.W. China, a journey which the state of Mrs. Butler’s health forbade her to undertake, and which the unsettled condition of the country made extremely hazardous for Mr. Stedeford.

A thoroughly scientific account of two of the tribes of New Guinea has been written by Mr. J. H. Holmes. They are the Namau of the Delta Division and the Ipi of the Gulf Division. Dr. A. C. Haddon, the Reader in Ethnology at Cambridge University, has written the introduction, and commends the book to students. And his knowledge of New Guinea is very considerable—it will be remembered that he contributed the article ‘New Guinea’ to THE ENCYCLOPÆDIA OF RELIGION AND ETHICS. Mr. Holmes gives his work the title *In Primitive New Guinea* (Seeley; 21s. net). The treatment of the subject is detailed, and the writing is easy so that the book can be read with pleasure, and here and there a story is told with some sly humour. In the chapter on Sorcery, he tells of a young woman who is suffering from ague. He gave her medicine and told her that if she continued taking it she would be all right. But in spite of that her husband insisted on calling in a medicine-man. A few days after the woman got better. ‘I need not dwell on my own thoughts of the matter other than to say that this particular medicine-man was an old friend of mine, and a costly one at that, because whenever he had a bout of ague he used to send, surreptitiously, to me and beg for quinine and castor-oil. My medicines were good enough for him.’

*The Great Mystery*, by the Rev. F. Fielding-Ould, M.A. (Skeffington; 3s. 6d. net), is a little book written in the finest spirit of Christian charity and

devotion. ‘Men have fought fiercely upon the Steps of Sanctuary and around the Christian Altar, and many have been hounded to their death because their particular views of a Mystery which is beyond human understanding were not the popular ones in their day.’ No breath of controversy touches these pages, and devout souls of every denomination may wander here as in a fair field full of flowers, and find both enjoyment and profit in these ‘thoughts on the Holy Communion.’

*The Problem of Human Immortality*, by the Rev. Charles Magraw, M.A., F.R.G.S. (Skeffington; 2s. net), seems to have been somewhat hastily put together. There is no table of contents, and some of the chapters lack headings. The book is ‘written in defence of personal immortality as against the position of the materialist.’ Arguments against materialism from the Hegelian standpoint begin to have an old-world flavour, and it may be doubted whether the indivisibility of the soul and the supremacy of mind really provide foundations for the doctrine of immortality. The writer attaches some weight to the evidence from spiritualism, but strangely enough, though his tone is obviously Christian, he finds no place in his argument for the resurrection of Jesus Christ.

*The Way of Jesus*, by Dr. H. T. Hodgkin (S.C.M.; 4s. net), is a book which bristles with marks of interrogation, and the judicious reader will feel inclined to add a few more on the margin. It is intended for the use of study circles, but it may be doubted if the method of the oral examination and the breathless piling up of problems is the most effective way of teaching. Certainly it suggests a contrast to the calm, genial, open-air manner of the Master. The book is ‘built on the Fosdick plan,’ but it lacks something of the fine Fosdick loyalty to the text of Scripture. To make the Pharisees’ objection to our Lord’s eating with publicans and sinners the text for an attack on the capitalist system is not interpretation, and to declare that the so-called communism of the early Church was ‘followed for several generations,’ and only ‘abandoned when Church and State joined together,’ is going beyond sober history.

The manifest bias of the writer towards certain economic theories is regrettable, for the book is full of strenuous thinking, and presses home with fervour the Christian ideal of a world-family united in love.

The spirit of youth breathes through its pages, and it is eminently fitted to quicken thought and kindle aspiration in young and generous minds.

A new and revised edition has been issued of *Modern Discipleship and What it Means*, by Canon Edward S. Woods, M.A. (S.C.M.; 5s. net). It is the fifth edition of this book. Its main theme, as Canon Woods says, is 'the Christian's "inner life," and the illuminating experience of personal contact with God in Christ.' In 1922 Canon Woods published 'Every-day Religion,' which may be looked upon as a sequel to the present work, showing as it does the practical consequences of spiritual re-birth.

Following Mr. Anson's book on 'Spiritual Healing' we have another on the same theme—*Healing*, by the Rev. M. R. Newbolt (S.P.C.K.; 2s. net). Mr. Newbolt looks forward to an 'ideal world . . . where the functions of doctor and spiritual healer would be combined in the same man.' He is an ardent disciple of M. Coué, and in so far as he pleads for the Christianizing of the practice of medicine he undoubtedly strikes a true note. But many will hesitate to accept his attitude towards the Sacrament of Extreme Unction, while scientists will not always agree with his inferences when he speaks on medical matters.

It is twelve years since the S.P.C.K. published 'A Gospel Monogram,' by Sir W. J. Herschel, Bt., M.A. In that work the parallel Gospels appeared on the left-hand page, and on the right was a continuous monogram combining them exhaustively. The demand for the parallel harmony being constant, the whole of that side of the work is now published by itself, with interleaving for the use of students, under the title of *The Four Gospels in Parallel—Interleaved* (8s. 6d. net). The text used is that of the Revised Version, and the selection and arrangement of the parallel passages has been made with the utmost care. The book should prove very serviceable to students of the Gospels.

*Ultimate Salvation*, by Canon Lacey (S.P.C.K.; 2s. net), is based on eight sermons preached in Worcester Cathedral. They contain a simple exposition of the teaching of the New Testament

in regard to the salvation of the individual and the world. Critical and controversial matters are avoided and the tone throughout is quietly devotional. The book may be regarded as an orderly Bible reading of a very edifying sort.

A melancholy interest attaches to *Economic Justice: A Text-book of Political Economy from the Christian Point of View* (Swarthmore Press; 7s. 6d. net). Mr. Gerard Collier, M.A., the author—a singularly lovable and gracious personality—died ere his book could be given to the public. It was practically ready, however, and Mr. Mansbridge has had an easy task as editor. It is a thoroughly good book. The author not only knew political economy, but, what is far rarer, knew how to make 'the dismal science' most interesting. He argues cogently and convincingly for an economic system in which competition is not indeed abolished, for it has a useful part to play, but is subordinate to co-operation. His historical reviews are illuminating and accurate, and the whole is written in a thoroughly Christian temper.

*Creative Forces in Japan*, by Mr. Galen M. Fisher (United Council for Missionary Education; 3s. 6d. net), is a most timely and welcome publication. The recent earthquake has turned the eyes of the world to Japan, and awakened world-wide interest and sympathy. Mr. Fisher writes with authority after twenty years' residence in Japan, during which time he has been a close student of the social and religious life of the people. He has striking things to tell of recent movements in Japan, especially of the rise of industrialism and of the remarkable awakening of the democratic spirit which followed the defeat of Germany in 1918. A careful survey is given of the work and policy of Christian missions, and of the growing influence of the native Church. The outlook is full of hope and inspiration.

Two new volumes in the 'Home University Library' are *Commercial Geography*, by Marion I. Newbigin, D.Sc., F.R.G.S., and *Our Forerunners*, by M. C. Burkitt, M.A., F.S.A. They are published by Messrs. Williams & Norgate at 2s. 6d. net each. Both sustain the deserved reputation of this excellent series of manuals.