
A table of contents for *The Expository Times* can be found here:

https://biblicalstudies.org.uk/articles_expository-times_01.php

pdfs are named: [Volume]_[Issue]_[1st page of article].pdf

Literature.

DEUTERONOMY.

Professor Adam C. Welch, D.D., of New College, Edinburgh, has written a courageous and challenging book on *The Code of Deuteronomy* (James Clarke; 6s. net) which, if its conclusions are accepted, will seriously modify current opinions not only on the nature and origin of Deuteronomy, but, by implication, on many other Old Testament problems as well. On no question has there been a greater unanimity among scholars than on the date of Deuteronomy, which has long been confidently assigned to the seventh century B.C., and regarded as the book which inspired the reformation of Josiah, the chief feature of which is usually held to be the centralization of the worship at Jerusalem. All these positions are acutely challenged by Dr. Welch: only in one passage does he find the demand for centralization unequivocally expressed, and the conflict reflected in the book he believes to be not that between the one sanctuary and the many, but between Jahwism and Baalism. The numerous allusions to 'the place which Jahweh shall choose to cause His name to dwell there' are allusions not to *the* alone legitimate sanctuary at Jerusalem, but to *any* Jahweh sanctuary—and there were many scattered throughout the land; but with a *Canaanite* sanctuary Israel must have nothing to do. The critics are wrong, Dr. Welch believes, who read the several laws in the light of the demand for centralization; each law must be looked at by itself, and compelled, so far as possible, to disclose the secret of its historical origin. A close examination of several of the laws leads Dr. Welch to the conclusion that they are much older than is commonly supposed, coming from the early monarchy or even, in some cases, earlier, and from Israel rather than Judah.

There is much food for thought in this important book. Professor Welch does his own thinking; he is not afraid to challenge opinions held by the ablest of recent and contemporary critics, and he is very competent to give his reasons for the faith that is in him. This is as fresh and stimulating a book as we have seen for a long time, and no serious student of the Old Testament can afford to miss it.

PSYCHOLOGY AND RELIGION.

Two large volumes add to the swollen stream of literature dealing with the relations of Psychology and Religion. One is general, the other devoted to a particular problem. The first is *The Psychology of Religion*, by the Rev. W. B. Selbie, M.A., D.D., Principal of Mansfield College (Clarendon Press; 12s. 6d. net). It is the first of a series of Oxford Handbooks of Theology, issued under the editorial care of Dr. Headlam, Bishop of Gloucester. Dr. Selbie delivered the substance of this book under the Wilde Foundation at Oxford, and he has the same kind of audience in view in publishing the lectures. But they are not in any daunting sense academic. They are quite within the compass of any educated layman. Indeed, the chief merit of this work is that it is fitted to be a general introduction to the subject. There is nothing revolutionary in it. There is very little that is original. But it surveys the whole field in an impartial and dispassionate manner.

It is obvious that Dr. Selbie knows the literature, and he brings to the exposition and criticism of it a strong and capable intellect, so that we always feel we are in safe hands. One of the most useful features of his survey is that it covers the whole ground. He does justice to the older psychology of mental states, to the Behaviourists and also to the New Psychology of the Unconscious and the Abnormal, and he brings under review all the facts —conversion, mysticism, sin, prayer, adolescence, society, belief in God, worship, the unconscious, and (in two admirable chapters) the religious consciousness. We are naturally most interested in what Dr. Selbie has to tell us of the proper relations of religion and psychology. There is, he says, 'no sort of antagonism' between them, 'though there may be between certain forms of religion and certain philosophical conclusions based on psychology.' He insists over and over again on the limits of psychology. When it reaches questions of essential truth it must hand over the problem to theology or philosophy. All the same, psychology can do much for religion. It shows that the religious factor is intimately bound up with our nature, and is an essential element in our reaction to the universe. It justifies us in arguing as to

the reasonableness of man's religious outlook. 'It is on the normal working of the human consciousness that we rest our belief on the intelligibility and interpretability of the world around us.' That is a good example of the intellectual common sense of which this book is full.

There are naturally points on which the reader may find himself critical. One is Dr. Selbie's agreement with the newer psychology in denying that man has a religious instinct. Dr. Selbie repeatedly answers himself on this point, when, for example, he expresses the conviction that 'religion is natural to man' (p. 184), 'that man is made for God' (p. 180), that 'experience itself speaks to the fact that man is by nature religious' (p. 297). What is this but a religious instinct, and one deeper than the three so freely recognized by psychology, selfhood, sex, and the herd? Another opinion very open to criticism is the assertion that there is such a thing as a group mind, in any but a very vague and pictorial sense. But such differences deduct nothing from a book which, because of its sheer ability and sanity, ought to become a standard work on the subject.

The second book comes from America, *Psychology of Religious Experience*, by Mr. Francis L. Strickland, Professor in Boston University School of Theology (Abingdon Press; $2.00). It deals with very much the same topics as the former volume, from the experimental side, and almost in the same order. It presents a careful analysis of experience in all its religious aspects, and comes to much the same conclusions as Dr. Selbie. The criticism of the new psychology is, however, more drastic, and the claims made for religious experience are larger. Professor Strickland contends, for example, that the method of the psychologist in the field of religion does not shut him out of an affirmation of the Divine Personality. And at the same time he insists that no analysis of religious phenomena can be satisfactory that is made by a psychologist who is ignorant of the reality and power of religion in his own soul. Professor Strickland's book is a competent, interesting, and intelligent treatment of a great theme and a solid contribution to the most engrossing religious problem of our time.

DR. FISHER'S BAIRD LECTURE.

The Baird Lecture for the current year was entrusted to the Rev. R. H. Fisher, D.D., the highly esteemed minister of St. Cuthbert's Parish, Edinburgh, and is now published under the title *Religious Experience* (Hodder & Stoughton; 10s. 6d. net).

The book is encyclopædic in its scope. Beginning with some reference to the History and to the Psychology of Religion, it proceeds to glance at the varieties of religious experience and to discuss the mystical and the intellectual approaches to religion, which involve some account of magic, reason, imagination, and memory. Then we have to consider the crises of the Soul and look at the doctrines of the Fall, Forgiveness, Conversion, and Regeneration. Then we proceed to review the making of Christian character and the Means of Grace, with Christ the Great Example. We are now in the region of Christian Ethics which occupies two chapters, and we conclude by considering the Christian Hope for Time and for Eternity.

Such a list of contents reminds us somewhat of the preacher who announced the subject of his discourse as a brief review of God, Man, and the Universe. It is fairly obvious that too much ground is attempted. Here in one compact and well-printed volume we have at least a dozen topics which would each require far more space than Dr. Fisher's programme allows. What impresses us, however, is not the too great ambition of the programme, but the marvellous suggestiveness of the treatment of each topic. Dr. Fisher has read widely and pondered deeply. His thought is bracing and eminently wise. His diction is beautiful, and his illustrations, save when he summons the overworked passages from well-known poetry, are excellent.

We cannot but wonder that in a book, which handles so many of the big things in the Christian life, Faith, which is perhaps the biggest of all, is almost ignored. Its most vital function is surely greater than 'to keep the heart young.' According to the carefully prepared and admirable index, that is all that Dr. Fisher makes of it.

THE CHRISTIAN CHURCH AND LIBERTY.

Under the title *The Christian Church and Liberty*, the Rev. A. J. Carlyle, M.A., D.Litt., contributes an important volume to 'The Living Church' series (James Clarke; 4s. 6d. net). The book is a compact historical survey of the fortunes which attended the principle of individual liberty and equality in the developing story of the Christian

Church. Christianity did not create that principle, but found it 'in the air' of the first century, and sent it forth with a new impetus upon a fresh career. The aim of the author is to examine the relation in history between the doctrine and practice of the Church and this initial principle of her faith. With this in view, he discusses specific issues that confronted the Church in her testimony throughout the centuries—slavery in the early centuries, the conception of the divine right of kings, persecution, the intellectual ferment of the Renaissance, the 'intolerance' of the Reformers, and the problem of freedom as set by the Industrial Revolution in the eighteenth century.

Confessedly this is a wide and complicated theme, and it is a pity that the author has had to curtail so severely his analysis of the separate fields of inquiry. But balance in judgment is sought throughout. If we may venture on criticism, we are not sure that Dr. Carlyle is right in his appreciation of the world into which Christianity came. Was 'the doctrine of human equality already paramount' *there*? Surely the Cross is as real a measure of that age as anything which Cicero or Seneca, or the Roman Jurists, might say. Further, in his treatment of definite situations which confronted the Church, we seem to miss now and then a felt appreciation of the difficulties that lay in the path of a clear Church verdict. More should have been made of the fact that, if the Church as an organization was often found unduly conservative, yet the very spirit which made progress sure was not seldom her offspring. Dr. Carlyle is not unmindful of this in his survey, but history might regard it further. The Church has repeatedly risen up to repentance in the passion and independence of her sons.

But this is by the way. The author finds the answer to his inquiry with care and out of considerable historical knowledge and reflection. It is not a flattering answer, yet his answer in the main stands. It is humbling to look back and find how slow, how reluctant, the Church was to face the implications of her own cardinal faith. Again and again she was jealous of inquiry, unsympathetic to freshness, cruel even in her piety, seldom in the van of true progress, and in the case of modern social evolution largely insensible of the vital human interests at stake. The author states this guardedly and with sober language; 'I cannot say that the Church has always defended liberty, but I think it is true to say that it ought to have done so.' Whether this 'ought' is valid in every 'always' of history is a matter on which historians would perhaps disagree, but we are too much in accord with the main position of the book to press that special difficulty. Dr. Carlyle indicates that history is also a record of a 'living' Church, for, all through, the Church was struggling to find the true relation of her own 'soul' to the economic and ethical movements of the times.

Development, then, there has been in spite of failure, and Dr. Carlyle, to give but one of his instances, points to the emancipation of the slave in the nineteenth century as a pure triumph of evangelical religion. In other words, the author believes in the Church, and is ready to acknowledge her services in and to history, but his regret is that so often the Church forgot or misread how great and emancipating her moral significance could have been. Let the Church use her own history as a spur to handle the tasks of a new day with vision and understanding of her own fundamental principles. In that hope, Dr. Carlyle has written this volume—full of matter, free of prejudice, and anxious in the search for truth. And though the book does not flatter, yet we are glad to think (there are indeed signs) that the Church of to-day is rising to an active consciousness of the need 'to establish the control of the moral conscience' over the manifold content of society and life.

THE CHANGING CHURCH AND THE UNCHANGING CHRIST.

The second volume of 'The Living Church' series received this month is ***The Changing Church and the Unchanging Christ***, by the Rev. R. H. Coats, M.A., B.D. (James Clarke; 6s. net). The volume is pervaded by a fine spirit of generous understanding, and it is written in a style lucid, graceful, allusive, and touched with poetic colour. The title is perhaps a little misleading, for the volume is not so much a study in the doctrine of the Church as a sketch of historical Christology. The book opens with two excellent short chapters on the Christ of Scripture and of History, and goes on to discuss some of the different modes in which faith has sought to express its thoughts about the Saviour: the Romantic, the Catholic, the

Evangelical, and so on. The author's method is thus descriptive rather than systematic; more appreciative than critical; less dogmatic than literary. Mr. Coats has, indeed, a genius for intellectual sympathy, and great hospitality of mind. His own position seems to be that of Evangelical nonconformity; but he counts nothing Christian alien to him, and he rejoices in showing the truth which is contained in every form of our historic religion.

We should, however, do our author a grave injustice were we to suggest that he is merely an expositor of other men's thoughts or a general apostle of theological harmony. He does not disguise his own opinions or hesitate to avow a difference. He sometimes even overestimates distinctions, as in the case of the Apocalyptic and the 'Greek' conceptions of Christ. Also, he surprises us occasionally by interrupting a genial exposition with an abrupt phrase of censure. Thus he describes Catholicism as 'this vast mythological scheme,' and declares Episcopacy to be 'in the end incompatible with the Evangelical principle.' We are left to wonder what he means by the 'Evangelical principle,' for his own theology hardly conforms to evangelical standards: for instance, he says that the Divinity of Christ was 'progressively achieved,' and was not meant to be confined to an individual. Is this the type of faith which he has in view when he affirms that the Church 'must be evangelical or perish'? Surely it must be admitted that our author's prescriptions, as a theological physician, are just a little illegible. We may add that some of his judgments are questionable, as that Shelley was 'a sincere Christian,' and that Tennyson's references to Christ are 'lukewarm and half-hearted.' Is 'Crossing the Bar' half-hearted? Finally, one may hint a doubt whether the author adds to the clearness of his style by the use of words like 'divinizing,' or 'spangled' as an intransitive verb, or that term of German coinage, 'numinous,' or 'theanthropic.'

Such things as these, however, are not very important, and some may even account them virtues. The work as a whole is well conceived, is admirable in execution, and is fitted to serve the ends of devout and catholic Christianity.

THE PSALMS.

Protestant students and scholars no less than Catholic will accord a hearty welcome to the very thorough investigation of *The Psalms* (vol. ii., Pss 73–150) undertaken by the Rev. Patrick Boylan, M.A., D.Litt., D.D. (M. H. Gill & Son, Dublin; 17s. 6d. net). It is a study of the Vulgate Psalter in the light of the Hebrew text, presenting the Latin text of the Psalms in one column, and a fine English translation in the other, with interesting discussions of the subject-matter and sometimes the origin of each psalm, and subjecting the text to a careful critical examination, which shows intimate familiarity with the Greek as well as the Hebrew text, and takes into account the most recent scientific work on the Psalter. Dr. Boylan tells us, for example, that the Hebrew consonantal text of Ps 73^1, when properly divided, gives the sense, 'Yea, good to the just man is 'El, 'Elohim to the pure of heart.' He admits that the apparent references to the post-exilic lot of Israel in Ps 90 make its ascription to Moses 'at least very doubtful,' while Ps 107 is 'considerably later than the Babylonian exile.' Ps 103 is individual rather than national, and Ps 145 is 'older, at least, than the book of Daniel'—a comparison which puts it very late indeed, in spite of its ascription to David. Sometimes Dr. Boylan presents, properly enough, the real meaning of the psalm rather than a translation of the Vulgate, as in Ps 91^6, where he renders *negotium*, which confuses the Hebrew *deber* with *dabar*, by plague. In 121^3 *qui custodit te* is, by a slip, rendered *the Guardian* instead of *thy Guardian*. An interesting comparison is suggested between the dominant idea in Ps 139 and in 'The Hound of Heaven.' One notable feature of the volume is to be found in the highly felicitous titles prefixed to each psalm: for example, Ps 147, *Winter is Past*. Altogether a very capable and suggestive study.

A MONOGRAPH ON ORIGINS.

Although described as a 'brief monograph,' the work on *The Phœnician Origin of Britons, Scots, and Anglo-Saxons* (Williams & Norgate; 15s. net) runs to four hundred and fifty pages. The author is Lt.-Col. L. A. Waddell, LL.D., C.B., C.I.E., Ex-Professor of Tibetan, London University. In addition to knowledge gained by long residence in the East, which laid the foundation for his Aryan researches, the writer claims a working knowledge of many other languages and systems of writing. Being thus equipped he has devoted himself for many years to the working out of the theory

summed up in the title of this book. Here is found what the title-page calls 'A Mass of New History,' and many mysteries are resolved for the first time by the Aryan-Phœnician key, a key which seems to unlock all doors. The Newton Stone (near Insch, Aberdeenshire) figures prominently. It is deciphered 'for the first time' in both its scripts, Phœnician and Ogam, which correspond, and it is found to be a Sun-Cross raised to Bel by King Part-olon (400 B.C.). In Gadie Dale 'at the back o' Bennachie' is placed the cemetery of the royal erector of this monument, and in another local place-name 'Bleezes' or 'Blazes' is found the possible site of an altar blazing with perpetual fire to Bel. These seem to be extravagant speculations, and, taken together with inexact geographical knowledge of the county (Aberdeenshire), they shake our confidence in the conclusion reached about the monument itself. This lack of security communicates itself to other parts and other professed solutions. We cannot subscribe to a sign, or combination of signs, found on one of the stones of a British stone-circle being read as the Sumerian for 'Seeing the Sunrise,' nor yet to the 'Cup-marks' being interpreted on a system having a Hitto-Sumerian original. Cup-marks are of many kinds, and no system can be devised to suit all cases. The equations formed from Aryan, Phœnician, Hittite, Sumerian, and kindred terms are very disconcerting, and the equivalents traced in language are indeed startling. Thus, Sumerian KUD GAL = 'good girl' (slang 'gal'). This procedure runs throughout the work, keeping the mind in constant revolt. When much of the content of Christianity and of Judaism is in the same fashion referred back to Aryan-Phœnician sources we demur.

At the same time it must be allowed that the analogies here presented, and so copiously illustrated, are not lightly to be set aside. They have some meaning and value, although we feel that the author has pushed his theory too far, and has overestimated the worth of his individual achievements. His forthcoming work on the 'Aryan Origins of the Phœnicians' may reveal further grounds for the faith he cherishes. In the meantime his theories are likely to be subjected to much criticism.

ORIGIN AND EVOLUTION OF RELIGION.

Mr. Albert Churchward, M.D., M.R.C.P., has essayed the task of tracing *The Origin and Evolution of Religion* (Allen & Unwin; 42s. net), but the whole discussion is controlled, not to say obsessed, by his idea of the paramount influence of Egypt. 'It seeks to prove how the Metaphrastic rendering of the Ritual of Ancient Egypt's Eschatology has been perverted through the dark and degenerate ages by reason of the inability of early Christian Fathers and others to read the Glyphs and Sign language in which the primary religious doctrines were written.' Egypt was unquestionably far more pervasively influential than was at one time supposed, but surely not to anything like the extent implied by this curious and erudite volume. Here are some of the applications of Dr. Churchward's theory to the Biblical records. The subject-matter of Genesis, Exodus, and Joshua 'was already extant in the Egyptian Mysteries, and an exoteric version of the ancient wisdom has been rendered in the form of historic narrative and ethnically applied to the Jews.' '"Biblical History" has been mainly derived from misappropriated and misinterpreted wisdom of Egypt contained in their mythological and eschatological representation as witnessed by the "Ritual of Ancient Egypt."' 'The secret of the sanctity of the Hebrew writings is that they were originally Egyptian.' 'The "Sacred historical documents" of the Hebrews are not historical at all, only traditions and copies from some other documents much older, which can only be traced to Egypt.' And much more of the same kind, which no one who examines the Old Testament records dispassionately could possibly accept. Our confidence in Dr. Churchward's competence as an interpreter of the Hebrew record is not strengthened by his statement that 'the word "tabernacle" in Hebrew is "Obel,"' nor by the two mutually exclusive statements that 'Josephus wrote 2000 years after Moses lived,' and that 'Moses lived 1000 years after the stele of the Code of Hammurabi' was engraved. The book deals extensively with the Stellar and the Solar Cult, and contains many beautiful plates illustrative of ancient religion.

The World of the Incas: A Socialistic State of the Past (Allen & Unwin; 7s. 6d. net), by Mr. Otfrid von Hanstein, translated by Anna Barwell, is evidently intended to remind us that there is nothing new under the sun. It is not every schoolboy

or every university graduate in these days who is familiar with the History of the Conquest of Peru and the sudden overthrow by a few Spanish bandits of the remarkable dynasty of the Incas that ruled over that great State of South America. Prescott told the story of the Incas as long ago as 1847, and his work remains one of the classics of History. It has been retold by later writers, and here we have it again in brief but graphic form, as if to remind us, and it may be to warn us, what a socialistic state in reality may be. The writer thinks that Bellamy's once popular romance 'Looking Backwards,' and not Karl Marx, was the foundation of all modern socialistic movements. As the headship of the socialistic state in Peru was the Inca who ruled by direct descent and with the aid of an exclusive caste and order of nobility, that form of constitution is not in the least likely to be adopted again either in America or Europe. Nevertheless, the story of how even savage tribes in Peru were transformed by the ruling despot into a nation whose fundamental principle was that every individual man and woman had to perform a definite task for the public good, receiving in exchange an equal apportionment of food, clothing, and protection, has a peculiar interest at the moment.

Prescott has told us that the favourite maxim of the most renowned of the Incas was 'science was not intended for the people, but for those of generous blood. Persons of low degree are only puffed up by it and rendered vain and arrogant. Neither should such meddle with the affairs of government, for this would bring high office into disrepute and cause detriment to the State.' It is only possible to say that the reader of this narrative will find a detailed, accurate, and most vivid description of the system under which the Incas governed Peru for centuries, and of the manner of its overthrow by one of the most appalling and wholesale massacres perpetrated by a small band of Spanish bandits, ever recorded in the history of Christian civilization.

It needs some courage in these days when Socialism is advocated as the only remedy for all the ills of the State to attempt to recall attention to the theories of the most eminent political economists of more than a century ago. This is the time chosen for the issue of a new edition of *Malthus and his Work*, by Mr. James Bonar, LL.D. (Allen & Unwin; 12s. 6d. net), first published in 1885. The author realizes that there have been many changes in the distribution of population, and in the means of sustaining it during the intervening thirty-nine years, and that if the book were a new treatise on population it would need to be entirely rewritten, especially in the light of the great changes consequent on the Great War. But his purpose has been to set forth fully and clearly the ideas of Malthus in his 'Essay on Population,' first published in 1798, and of which six editions were issued between that year and 1826. He was one of the best abused men of his time, chiefly, as Mr. Bonar maintains, by critics who had never read his Essay and who could not possibly understand the writer's purpose. We are only concerned here with the manner in which Mr. Bonar has performed his self-imposed task. He has made himself master of the whole contemporary controversy, and deals with it fully, clearly, and soberly.

The history of the later Non-Jurors is possessed of considerable interest. Their relations to the Episcopal Church in Scotland and to the Eastern Church, and their influence in preparing the way for the Tractarian Movement are all worth study. They were a very small body with their own schisms and attempts at reunion, and this makes suggestive reading. Mr. Henry Broxap, M.A., has told their story, probably in final form, in *The Later Non-Jurors* (Cambridge University Press; 21s. net), to which Canon S. L. Ollard contributes an account of the Brett MSS and Scottish Papers, which until recently were unknown sources of information.

What is the Atonement? by the Rev. H. Maldwyn Hughes, D.D. (James Clarke; 4s. 6d. net), is described in the sub-title as 'A Study in the Passion of God in Christ.' The treatment of this high theme is careful and reverent, clear and logical. The technical language of theology is as far as possible avoided, and the book may be warmly commended to the general reader. One or two points may be noted. The writer urges that the law of retribution is 'self-acting,' and one may admit a measure of truth in this. But no law can really be self-acting, and if the suggestion is intended to relieve the Divine government of the dark problem of the ultimate fate of the wicked, it can hardly be regarded as satisfying. Again, it seems a strangely inadequate interpretation of

the bitter cry from the Cross, 'My God, my God, why hast thou forsaken me?' to say, 'Our Lord is quoting the opening lines of a hymn, which begins with the note of wistful inquiry, and closes on the note of triumph.'

Criticism, however, may seem ungracious where there is so much to commend. The three concluding chapters, on Permanent Elements in the Traditional Theories, Constructive Summary, and the Preaching of the Cross, are especially fresh and valuable. The book should do something to reinstate Atonement as the central word of the gospel message.

The Sceptre of Faith, by Mr. A. T. S. James, B.A., M.Sc. (James Clarke; 4s. 6d. net), is a series of short constructive papers on religion and life which appeared originally in 'The Christian World.' They are admirable from first to last, fresh, vivid, and uplifting. The writer deals with the big things in a great-hearted way. He has caught a breath of 'the wind on the heath,' and the reader will be stirred by his healthy and bracing optimism.

In the enormous output of literature dealing with the Servant of the Lord in Is 40–55, Professor W. G. Jordan's volume on *Songs of Service and Sacrifice* (James Clarke; 5s. net) holds a place of real value and importance, especially to the preacher. Dr. Jordan, who has enriched the literature of Old Testament science by his 'Prophetic Ideas and Ideals,' 'Ancient Hebrew Stories and their Modern Interpretation,' and other volumes, has chosen in this new volume to concentrate his strength on the inner meaning and permanent message of this section of Isaiah, because he fully recognizes that the inevitable 'uncertainty as to date and authorship does not affect the validity of the great truths revealed'; this is what invests his discussion with so high a value for the preacher. Here and there we get glimpses of the scholarly toil that lies behind the book; for while it rests on the view that the Servant of Jehovah is the nation, Dr. Jordan admits that the arguments for the individual and personal interpretation 'have a certain amount of force.' But it is the permanent spiritual quality of the book that interests him most, and this he expounds with real spiritual insight and literary power. Like Philip the evangelist whose application of Is 53 he suggestively discusses in the concluding chapter on 'The Abiding Question,' he 'lifts the old book into the latest light' in a series of thoughtful and stimulating chapters on the Servant as teacher, missionary, disciple, martyr, etc., and enhances the interest by incidental discussions of the problem of suffering as raised by Jeremiah, Job, and Ps 73. His picture of the quiet unobtrusive teacher, who is conscious of being the recipient of a daily revelation and who maintains his lofty trust unflinchingly in the face of scorn and persecution, remains unforgettable in the mind. This book carries its readers into the secret of one of the greatest chapters in the history of religion.

A few months ago we reviewed a volume of 'United Free Church Sermons,' which Mr. D. P. Thompson had edited. Now he has given us *The Scottish Pulpit* (James Clarke; 6s. net). It contains selected sermons from twenty-one of the foremost preachers of Scotland. These preachers belong to eight Churches. The level of preaching is probably higher in Scotland than anywhere else, a fact which this volume demonstrates clearly. As an example we have chosen 'The Patience of Christ,' by the Rev. G. H. Morrison, D.D., and it will be found—slightly abridged—in 'The Christian Year.'

A series of devotional meditations on the hymns of the Church has been written by Mr. W. S. Kelynack, M.A., *Making Melody* (Epworth Press; 2s. 6d. net). They are really excellent sermons on well-known hymns or phrases in hymns, and they seem well calculated to achieve their author's aim, which is to help religious people to make a really religious use of their hymn-books.

Mr. Ernest C. Tanton in *Imitators of Christ* (Epworth Press; 3s. 6d. net) gives a series of studies in Christian life and conduct. They are all suggestive and illuminating. Each chapter is followed by some questions for use in study circles. In some cases they are much too difficult.

It is difficult to say anything about a devotional book other than what is sufficient to describe its aim and contents. And perhaps that is sufficient. Such a book is *Inward Experiences of God*, 'a description of forty Acts of Faith, wherein the soul is successively exercised, and our spiritual strength deepened and increased' (Epworth Press; 2s. 6d.

net). This aim is fulfilled in forty chapters in which the writer, Mr. J. A. Clapperton, M.A., meditates with us on many of the great and simple experiences of the Christian heart. It is all good and likely to promote goodness in the reader.

Principal Cairns' *The Reasonableness of the Christian Faith* (Hodder & Stoughton; 3s. 6d. net) has its established place and does not need our commendation. A fifth edition has just been issued with a new preface.

Two years ago a number of Dr. Whyte's sermons on Prayer were collected and published with the title *Lord, Teach Us to Pray*. The volume was prepared for the press by the Rev. J. M. E. Ross and Mrs. Ross. It contains also a Preface in which those qualities which made Dr. Whyte a great preacher are excellently analysed. A second edition, we are glad to see, has been necessary of this book (Hodder & Stoughton; 3s. 6d. net).

Dr. G. F. Barbour, the biographer of Dr. Alexander Whyte, has published a volume through Messrs. Hodder & Stoughton. It contains a number of addresses which he gave between 1913 and 1920 in Fincastle Chapel. He calls the volume appropriately *Addresses in a Highland Chapel* (6s. net). Mrs. Stewart Sandeman built the chapel and placed over the entrance the words, 'The King hath brought me into His Chambers.' Dr. Barbour weaves his first address round these words. The second address is a New Year one, and we have quoted it in 'The Christian Year.'

Devotional Classics, by Mr. J. M. Connell (Longmans; 5s. net), will be a veritable feast to many. The object of these lectures is to stimulate interest in the devotional classics, and help towards a fuller appreciation of their value, by showing the historical position of each writer, describing the incidents and circumstances of his life, in so far as seemed necessary for the understanding of his work, and by indicating the nature of his contribution to religious life and thought. The admirable catholicity of the lecturer may best be indicated by the titles of his eight lectures. They deal with St. Augustine's Confessions, St. Patrick's Confession, St. Bernard's Letters, John Tauler's Sermons, À Kempis' Imitation of Christ, St. Francis de Sales' Introduction to the Devout Life, Bunyan's Pilgrim's Progress, and William Law's Serious Call. The treatment in each case is scholarly and appreciative, and the book is well fitted to send the reader with whetted appetite to the study of the great classics themselves.

Will Men be like Gods? by the Rev. Owen Francis Dudley (Longmans; cloth 3s. 6d., paper 2s.), is a searching criticism of the humanitarian gospel of H. G. Wells. Father Dudley writes from the standpoint of the Roman Catholic Church, but this is not obtruded, and his whole argument is thoroughly sound and Christian. With many fine touches of ridicule he exposes the vanity of the Positivist Utopia, and the futility of seeking a material salvation whether for the individual or for the race. An appreciative introduction by G. K. Chesterton adds greatly to the charm of the book.

'Our faith is not great enough, not hot enough, to unite us, even within the limits of a single denomination. We have not enough faith, not enough love, not enough of the spirit of prayer. It seems to me no more than a hypocritical civility to affirm, as many do, that each denomination has its own precious gift to contribute to the united Church. In reality we are each too poor to enrich one another. Yet faint embers glow when they are brought together. We need a draught, a rushing mighty wind, a revival of religion by the Holy Spirit. We cannot get together until we have it; we cannot have it perhaps, until we get together. Yet for all that our case is not desperate. If a few have sufficient faith and hope and love and prayerfulness to get together, they may kindle a fire which will warm us all.' Thus the Rev. Walter Lowrie, M.A., Rector of the American Church, Rome, in *Problems of Church Unity* (Longmans; 9s. net). It is a very able and weighty contribution to a great subject. We regret all the more that the proof-reading has not been more careful.

A number of medical men have taken to writing on Psychology, usually the 'New' variety. Another has entered the field, but his Psychology is not new. We have read the book *Life and Word: An Essay in Psychology*, by R. E. Lloyd, M.B., D.Sc. (Longmans; 7s. 6d. net), with some bewilderment. It contains some good passages on the relation of thought to language, and on the concept

of innate ideas, but what the author is really trying to unfold we do not understand.

The Creed, by Mr. E. E. Bryant (Longmans; 3s. 6d.), is a short series of addresses to confirmation candidates. It is not often that one comes across so delightful a little book. 'The writer has had long experience as a Charterhouse master of boys of confirmation age.' He has made the most of his opportunities, and has succeeded in presenting the great truths of the faith with extraordinary simplicity and clearness, and in language which any boy could understand. These addresses may be most warmly commended to all religious teachers who have to deal with the adolescent.

The late Archdeacon W. M. G. Ducat seems to have been a man of exceptional character and gifts, and it was eminently suitable that some memorial of his wide and deep influence should be preserved. This is now issued in the form of a collection of his addresses to candidates for ordination, with a memoir by Canon Whitham—*Tests of Vocation, and Other Addresses* (Longmans; 3s. 6d. net). The addresses, on ordination, in retreat, on devotional topics, are searching and deeply spiritual, and are worth possessing quite apart from their source. They reveal a mind and spirit at once catholic and devout and at the same time penetrating and able.

The sub-title of *India's Lepers* is 'How to rid India of Lepers' (Marshall; 2s. 6d. net). The author of the book is Mr. Frank Oldrieve, who is Secretary of 'The British Empire Leprosy Relief Association.' He gives a very clear picture of the misery of the lepers of India who are outside the asylums, of the life in the asylums, and of the new treatment which is being given. 'The treatment has changed the outlook. The people are clamorous for it—the old despair has passed on.' Mr. Oldrieve says in his preface, 'If my readers are convinced that we can rid India of leprosy, may I beg every one of them to translate their conviction into action.'

God, Conscience, and the Bible is from the prolific pen of Archdeacon J. Paterson Smyth (Sampson Low; 3s. 6d. net). It deals just with the themes indicated in the title. The most important and valuable parts of the book are those which treat the last of the three topics, and especially the two last chapters, 'The Making of the Old Testament' and 'The Making of the New Testament.' We do not know anything better than these chapters, which are entirely modern and yet reverent and positive. It would be difficult to find a book better fitted to meet the difficulties of an inquiring mind anxious to know the truth about criticism and science and their effect on a religious use of the Bible. It is altogether admirable as a sane and honest apologetic on sound lines.

Two books on the Primary Department of the Sunday School arrive together, and both are good. One, *The Primary Department*, by Ethel Archibald Johnston (National Sunday School Union; 2s. 6d. net), is one of an excellent series which has already produced at least two very good volumes. The other, *The Primary Department: Its Aim and Equipment*, by Mary Entwistle (J. W. Butcher, London; 1s.), though slighter in appearance, is quite as good as the former in its contents. Both go over the same ground and offer just the guidance and counsel needed by any leader of the Kindergarten branch of the Sunday School. She will be well off with either, or preferably with both.

Fully Furnished, by Dr. F. E. Marsh (Pickering & Inglis; 4s. 6d.), contains 'thirty-four concise studies embracing the whole scope of service for the Master.' It cannot be said that there is much progression in the thought, but the book will delight those who love the old-fashioned theology and regard modern religious teaching with aversion.

Historical Method in Bible Study, by Mr. Albert Edwin Avey, Ph.D. (Scribners; $1.25), is a most admirable treatment of a subject of living interest. The writer explains in a clear and conciliatory way what is the method of historical criticism. He then proceeds to show the application of the method to the study of the Old and New Testaments. Finally, he sets forth the conclusions that are reached in regard to Biblical history and the place of the Bible in religious experience. The work is done in an eminently sane and devout manner, and if it is too much to expect that it will convince the Fundamentalists, it is certainly fitted to reassure many unquiet minds.

Some interesting additions have been made to

the attractive series of 'Missionary Lives for Children' published by Messrs. Seeley, Service & Co. (1s. net). Perhaps an adult reader might feel the illustrations to be somewhat crude and overdrawn, but their boldness will delight childish eyes. A more serious criticism is the lack of division into chapters, each book being written from start to finish without a break. Yet for youthful readers the matter is uniformly excellent. *Livingstone of Africa,* by Mr. C. T. Bedford, is written in a bright and taking style. Slight errors may be noted, in the retention of the obsolete spelling of Nyasaland, and in the name of Livingstone's grave, which should be Old Chitambo, not Old Chitono's. Chitono's village is now the nearest to the grave, but the grave has never been called by his name. *John Williams of the South Sea Islands,* by Mr. Norman J. Davidson, B.A., is an absorbing narrative of voyage and adventure. The story of the great apostle and martyr of the Pacific can never be dull. *Bishop Bompas of the Frozen North,* by Mr. Nigel B. M. Grahame, B.A., is less well known, but is fully worthy to make a trio with Williams and Livingstone. His life was a record of travel, of toil and sacrifice second to none, and the writer has put a thrill into his narrative that will stir the pulse of the most lethargic reader.

The cry 'still they come' is true of books on Christian missions and missionaries. They seem to tell a familiar story, nevertheless they tell it with a fresh setting, and with renewed emphasis. This is brought home to the reader in *The Autobiography of an African* (Seeley, Service; 6s. net), from the pen of a writer of such intimate knowledge as the Rev. Donald Fraser, D.D. Dr. Fraser persuaded Daniel Mtusu, the son of a Central African tribal chief, to write the story of his life. Mtusu had carried it a little beyond the time of his baptism when he died, and Dr. Fraser has now published the story in biographical form. It is a most vivid narrative, with all the thrills of a romance. Here was a young savage reared in all the surroundings of savage inter-tribal wars, full of the lust for war, a young hero among the men of his own tribe, brought under the strange influences of the home of Dr. Elmslie, the contemporary and colleague of Dr. Laws in Livingstonia. We read in this biography of the young savage, who had been taught by the Christian to read the gospel story, taking up his Zulu Testament, and opening it at the first chapter of St. Mark's Gospel, and reading 'The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe in the gospel.' Next day was Sunday, and Daniel Mtusu went to the mission service. That day the missionary spoke from the text, 'I am the door: by me if any man enter in, he shall be saved.' Just as Saul the persecutor breathing out threatenings and slaughter against the Christians of his day became the great apostle of the Gentiles, so this young savage warrior with the fierce lust of battle became the baptized Christian and a new creature. The unbeliever may be moved to scoff at this romance, but not after he has read it to the close.

The Plan of Caiaphas, by the Rev. Edward H. H. Lee, M.A. (Skeffington; 3s. 6d. net), is a careful and reverent study of the trial and death of Christ. The main thesis of the book is that when Caiaphas declared that it was expedient that one man should die for the people, this was no mere passing remark, but the expression of an elaborate policy according to which the high priest applied to Jesus the Old Testament passages about the Suffering Servant, and persuaded the Sanhedrin that he was the human victim foretold, and now driven to death under the curse of God. The Sanhedrin persuaded the people and 'held out to them as the completion of the offering the hope of some great national deliverance, and, it may be, even the expectation of the return of Elijah.' In this way their enthusiasm was changed to detestation.

All this is hardly convincing. It is curious how persistently it is assumed that the crowd who shouted 'Crucify Him!' was identical with the crowd who at the triumphal entry cried 'Hosanna!' A General Election might teach us that in every city there are different crowds ready to applaud and to execrate the same man. Moreover, there is evidence that the triumphal entry was mainly a demonstration of Galilean pilgrims, whose enthusiasm may well have exasperated the Jerusalem mob.

The writer's inferences seem to be somewhat fine-drawn, and his contention that Pilate had the fifty-third of Isaiah clearly in his view will not be likely to meet with much support. But the book is eminently deserving of the attention of serious students of the gospel record.

No question in Christian Ethics is so delicate and difficult as that of sex-morality. What constitutes Christian marriage? What is implied in Christian monogamy? A little book by the Rev. J. T. F. Farquhar, B.D., entitled *The Oneness of the Twain* (Skeffington; 2s. net), deals most ably with such questions. It may be cordially recommended.

The lives of the saints are a perennial well-spring of inspiration to the Church, but few, it is to be feared, will find much to inspire in *The Black Letter Saints*, vol. i., by the Rev. S. M. Statham, LL.D. (Skeffington; 5s. net). It contains thirty-nine sermons on various saints whose place in the calendar falls between January and May. The last 'saint' in the list is Charles II. The sermons are rambling, thin in thought, and with little merit but their brevity. It is amazing to think that such a medley of childish legend and pious trifling could be offered at this time of day, to an English audience.

Students of the late Professor W. P. Du Bose have established a lectureship in the University of the South, Sewanee, Tennessee, to commemorate their teacher and secure continued attention to his able contributions to theology and philosophy. The first of the series was undertaken by the Rev. J. O. F. Murray, D.D., Canon of Ely Cathedral. The title is *Du Bose as a Prophet of Unity* (S.P.C.K.; 4s. 6d. net). It was worth doing, and it is well done.

Business in the Bible, by Mr. W. G. Barnes (Stockwell; 2s. 6d. net), is a booklet compiled to show the references in the Bible to various trades and occupations, property and money matters. It is of the nature of a small concordance, and might supply some interesting material for Bible questions for young people.

In 1914 a short Study, by Mary Higgs, of the Problem of Vagrancy, appeared with the title 'My Brother the Tramp.' A second edition has just appeared—the title this time being *Down and Out* (S.C.M.; 1s. 6d. net). Mrs. Higgs has not only studied the subject theoretically, but also practically, for she spent some time herself as an 'Amateur Tramp.' She has put her information into a form which is specially suitable for Study Circles. Although it is ten years since the book was written, and the new book has been brought thoroughly up to date, there is all too little alteration.

The Inner Light and Modern Thought, by Gerald Kenway Hibbert, M.A., B.D. (Swarthmore Press; 2s. 6d. and 1s. 6d. net), is the Swarthmore Lecture for 1924. It is a worthy monument of the Tercentenary of George Fox. The writer discusses with great ability and insight the implications in thought and life of the doctrine of the inner light. 'We believe that our experience of the Divine life in our souls is a real and genuine one, and we are prepared to trust it, because we hold that God is our Father and we His children.' From this simple experience springs the whole of the Quaker testimony. 'The sensitiveness of conscience that is the inevitable result will be brought to bear on the problems that beset us—philosophical, theological, economic, industrial, and the like—and will be a perpetual challenge both to ourselves and to others to press on to better things. . . . The future belongs to those who in the name of Christ and humanity challenge the existing order as violating the ideal that possesses their souls, and who are prepared to live here and now as though their ideal were actually realised.'

The Social Ideal of the Bible, by the Rev. Gilbert C. Binyon, M.A. (G. W. Wardman, Letchworth Garden City; 1s. 6d. net), is a study of the teaching of the Old and New Testaments on social questions. The general conclusion is reached that the Biblical ideal is equality and universal peace. The writer believes that this ideal may best be realized along the line of modern socialism, but that is another matter. His outline of Bible teaching, though brief, is on the whole fair and well balanced.

We are always glad to have an addition to our easy knowledge of Italian theological science, and by translating into such good English Professor Ernesto Buonaiuti's work on *Gnostic Fragments* (Williams & Norgate; 3s. 6d. net), Edith Cowell has done good service. The introduction dealing with Gnosticism, its rise and nature, and the literary sources is specially valuable.