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names are lost; that, of the few that survive, a number have found their way into wrong places; that Ruskin is credited with *Sartor Resartus*; that *Laus Veneris* and *Dolores* are ascribed to Queen Elizabeth; and that, as for the titles, these were never invented by the authors, but by a Committee? Will you still go on to imagine that all the poetry is printed as prose; while all the long paragraphs of prose are broken up into short verses, so that they resemble the little passages set out for parsing or analysis in an examination paper? . . . Have we done? By no means. Having effected all this, let us pepper the result with italics and numerals, print it in double columns, with a marginal gutter on either side, each gutter pouring down an inky flow of references and cross references. Then, and not till then, is the outward disguise complete—so far as you are concerned.' A few tentative suggestions might be made to help the child to use the Bible aright.

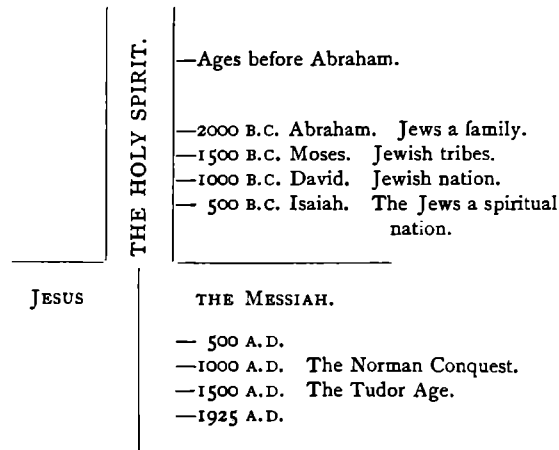
1. We want a graded Bible. That is to say, we want to see the stories and ideas of the Bible chosen with a view to meet the development of the mind of the child. The graded Bible could roughly correspond with the following: (i) The Life of our Lord and other stories illustrating God's love and care; (ii) stories of Bible heroes; (iii) the Age of the great Prophets; (iv) the Age of the Judges and Kings; (v) the Age of the Patriarchs and of Moses, with an Appendix on Jewish Legends.

2. We want an edited Bible. My meaning will perhaps be made clear if I give an illustration. The Editor's notes on the Flood would run somewhat on the following lines: 'Two unscientific

explanations of the origin of races on the earth. In these is also taught an old belief, which our Lord did not teach, that God hates the sinner. Jesus taught us in the Parable of the Prodigal Son that God is grieved with sin, but lovingly welcomes the sinner, whom He has always loved.'

3. We want an attractive Bible. The small type of the Bible usually supplied to children, the vague introductory matter at the heads of chapters often misleading and often unintelligible, and the absence of helpful cross-headings might be added to the quotation just given.

A great difficulty with children is to give them an idea of time. A chart has often proved useful and has helped in bringing out how God the Holy Spirit, though unknown to ages before Christ, was guiding the Jewish nation all through history until He was revealed to us by God the Son.



Literature.

THE CHRISTOLOGY OF THE EARLIEST GOSPEL.

THE Rev. J. Logan Ayre, B.D., Ph.D., begins *The Christology of the Earliest Gospel* (James Clarke; 7s. 6d. net) with an outline discussion of the Synoptic problem. He favours Harnack's chronology, viz., Acts probably 62, Luke's Gospel 60 at the latest, and Mark between 50 and 60. He accepts the tradition that for the composition of his Gospel Mark was mainly, or entirely, dependent

on Peter for such facts as he could not gather for himself. He finds himself unable to follow Dr. Bartlet in rejecting the hypothesis of a written 'Q,' and in suggesting the idea of 'X,' meaning thereby a common body of tradition on which the Synoptic writers could draw. (Dr. Bartlet has explained his position in his introduction to Mark in the revised Century Bible, already noticed in this magazine.) This early date of Mark and the authoritative nature of his source of information give great weight to the story of Jesus as told in

the Second Gospel. All this, however, is more or less familiar ground, and Dr. Ayre's contribution is a study of the Christology of Mark.

In Mk 1³⁸ Jesus says: 'Let us go on to the neighbouring country towns, that I may preach there too; for that was why I *came out*.' Lk 4⁴³ seems to understand by these last words 'came forth from God.' It is sometimes supposed that this is a piece of later Christologizing on Luke's part; that what Mark understood Jesus to mean was 'came out of Capernaum' or 'out of the house.' Dr. Ayre, however, prefers Luke's interpretation. He acknowledges that the disciples could not put that construction on the words, and suggests that Jesus Himself at different times had varying degrees of insight into the nature of His person, His origin, and His work.

In the story of Jairus' daughter the figurative understanding of 'The child is not dead but asleep' is preferred to the literal; partly because the unusual secrecy on which Jesus insisted indicated that the healing was to be of an unusual kind. Dr. Ayre is well aware that 'nature, science, and experience' make it difficult to accept as a literal statement of fact the Marcan account of the stilling of the storm; he accepts it nevertheless, and believes that this incident, along with the feeding of the five thousand, played a necessary part in the education of the disciples.

The 'cursing' of the fig-tree is sometimes explained as a parable turned into a miracle. Many have felt that the story is unlike Jesus, and that the lesson of faith which He draws from it is, to say the least, unexpected. The author believes that Jesus, not having succeeded in finding fruit on the tree, determined to turn the incident to account by assuring the disciples of His absolute power over Nature, a lesson they specially needed at the time.

The transfiguration was 'the most complete unfolding, the absolutely superlative manifestation of our Lord's personality.' 'We can only accept His word that He will return; but when, we may not guess.' The resurrection of Jesus was a 'physical resurrection,' though it is also true that the resurrection body was a spiritual body, differing in some way beyond our power to know from the natural body.

Dr. Ayre seems to take up the position that having found Mark's attitude to these questions we have reached finality. To some, however,

further inquiries will open up: how far, for example, does Mark's Christology represent the testimony of Jesus to Himself, and how is it related to the Christology of the later books of the New Testament and of the creeds? But here, within the limits the author has prescribed for himself, is a careful, reverent, and conservative study of the facts on a subject of great importance.

SPANISH MYSTICISM.

It is not creditable that the vast stores of Spanish mysticism should have lain so long unworked. For vast indeed they are, amounting in the Golden Age alone to thousands of volumes! The Spanish mind has been almost incredibly prolific, witness the tremendous mass of Calderón and Lope de Vega; and that mind has found its most natural outlet in mysticism. Yet most of this rich treasure still lies untranslated: and the few who have potted at the outskirts of it have not always been too happy or successful. Vaughan, when he touches upon it, declares Professor Peers, 'is all but a caricature.' And hence *Spanish Mysticism*, by Professor E. Allison Peers, M.A. (Methuen; 12s. net), is a window suddenly opened in a dead blank wall which gives a view over a wide landscape, of which hitherto, crane how we might, we could catch only the merest glimpses. Here at last is something solid on the subject put into our hands, a too brief essay and some hundred pages of translations, with the originals. Santa Teresa still towers up alone. But the figures that surround her are stately and impressive, men like Osuna who made her consciously a mystic, or Juan de Ávila her adviser; friends like San Pedro de Alcántara, or recruits like St. John of the Cross, that true poet and burning heart. Or here is Diego de Estella who so influenced St. Francis of Sales. None among them is more interesting than Luis de Granada with his passion for Nature, and that fiery soul, that eager humanist and poet, Luis de León. Professor Peers assures us, and the extracts and translations prove it, that the characteristics of this particular type of mysticism are its extraordinary sanity, its lack of metaphysics (for the Spanish mind has no taste for the abstract, loves the concrete and practical), its aloofness from pantheism, and from desire for self-annihilation; and, perhaps as obviously as anything, its freedom, in its great days at least, from passivity and undue

quietism. It is 'active, ardent, militant, as befitted an ardent and militant race.' As Orozco has it, 'He who would see the face of that most powerful Wrestler, our boundless God, must first have wrestled with himself, and be a man that is perfect in the active life.' We are told this is a Preliminary Survey. It is to be hoped that Professor Peers, granting us more than this tantalizing Pisgah view, will lead us deep into this goodly country.

INTERNATIONAL AFFAIRS.

An admirable book with the above title has just been published by the National Adult School Union (1s. net). It is a small book, of only one hundred and twenty-two pages, but it is packed full of useful and easily assimilated facts, it is informed by a generous peace-loving international spirit, the authors of its various sections are acknowledged experts, and the Committee which arranged for the publication of the book may justly claim, as they do in the Foreword, that it is a 'little book of great value.' Norman Angell deals with 'The Ideas which are the Foundations,' J. Fairgrieve with 'History and Geography,' C. Delisle Burns with 'International Affairs Today,' and G. Currie Martin with 'The New Spirit.'

Small as the book is, it gives the reader a real insight into the essential unity, despite all the complexity, of the modern world, and it emphasizes the point that armaments are not due to the wickedness of governments, but 'mainly to the absence of organised political life between the peoples of the world.' It is a reasoned plea for a better understanding based upon a wider and more sympathetic appreciation of the dependence of one nation upon another, and of the present upon the past. The interest and variety of the contents may best be indicated by a few quotations. 'The resources of the world should be made available for all the peoples of the world' (p. 87). 'Out of every shilling paid in taxes by an inhabitant of Great Britain about ninepence goes to pay for past wars and preparation for future wars' (p. 55). 'When the Chinese punish a man because his brother has committed a crime and cannot be found, applying thus the idea of collective responsibility of the whole family for the crime of one of its members, we look upon such punishment as evidence of barbarism. Is it not rationally

more defensible than attaching guilt to all the persons in a complex modern state?' (p. 10). 'When every man who does not speak our language, who does not eat quite the same things in the same way, who differs in his clothing, is thought of as peculiar, with a suggestion of inferiority, we have the seeds of much misunderstanding' (p. 39). 'No territory, even though theoretically regarded as a "responsibility" and not an "acquisition," was offered to Norway, Sweden, Spain, or Holland. It is difficult, therefore, for any one who has not a very simple faith in governments to believe that mandated territories are regarded by the mandatory as liabilities and not as assets' (p. 71). Very timely is the reminder that 'history is still very often more like mythology than science' (p. 95), and that the teaching of history ought to be everywhere conducted in an objective, scientific, and international spirit. We could wish to see this little book read, especially by every young person, and taught in the upper classes of every school in the land. It is a solid contribution to the building of a saner and happier world.

PAST AND PRESENT.

There is very much in *Pagan and Christian Rule*, by Dom Hugh G. Bevenot, O.S.B., B.A., of Weingarten Abbey, with an introduction by Hilaire Belloc (Longmans; 5s. net), for which we are grateful, and with which we are ready to agree. He diagnoses the state and the dangers of these our distracted times with accuracy, glossing over nothing, yet never giving way to the temptation to lurid and panic-stricken over-statement. His aim is to show grounds for his opinion—and ours—that our civilization is in grave peril. We are threatened with a swift relapse into precisely a similar condition to that which made the downfall of the Roman Empire inevitable. He has a remedy to proclaim, and he argues its sufficiency from its success in the distant past. It was the Church that saved Europe more than once long ago. The same Church can save it now. She alone can save it.

Had he said 'Christianity,' we should wholeheartedly agree. We agree to a large extent with his claim for the 'Church.' Only we cannot just simply accept what is so clear to him—that the Church means nothing but the Roman Church. We feel that we have more than prejudice or in-

vincible ignorance on our side when we say that the sixteenth century presents an insuperable obstacle to the acceptance of Dom Bevenot's laudation of his own Church, and of the part she has played in the progress of Europe.

Doubtful, too, is his claim that, during and since the War, his Church has gained enormously in prestige. There are no doubt far more ambassadors at the Vatican. On the other hand, it is surely more significant that so many hundreds of thousands of the peoples in Central Europe have left the fold. The See of St. Peter, it may fairly be argued, might have greatly gained in prestige and in respect had it not played so feebly with its great opportunities immediately before and after the outbreak of hostilities. Rome might have uttered a voice to stir, if not shake, the nations, and bid them pause when War threatened, and again when international law went by the board. The voice might have been unheeded, but the Roman See would have deserved well of humanity for its utterance. Was it the political entanglement with Austria that made the voice so muffled? In any case this recent failure to save Europe goes far to discount Dom Bevenot's argument from the successes of the past.

KEY TO HEBREW GRAMMAR.

Professor J. E. McFadyen, D.D., has done a real service by issuing a *Key to the Exercises in the late Professor A. B. Davidson's revised Introductory Hebrew Grammar*. It is now ten years since he published his revised edition of the Grammar, which had been for long recognized as *the* text-book for the study of Hebrew. While retaining all that was essential in the work of his predecessor, Dr. McFadyen introduced several new features, besides simplifying and expanding its statements. Both teachers and students have felt themselves under a heavy debt of gratitude, which will be materially increased by the *Key*, with its accompanying Notes, which has now been published by Messrs. T. & T. Clark (10s. net). Naturally enough some will ask, Will a key to their exercises not be abused by the students in our colleges? That question is discussed by Professor McFadyen in his Preface. He has no fear on that score, and he ought to know. In fact, there will probably be general agreement that any loss incurred by the possible misuse of the *Key* will be far more than counterbalanced by

the gain due to its intelligent use and by the immense saving of time in the class. Besides, there are many outside our teaching institutions who are anxious to acquire a working acquaintance with Hebrew. In future all such will be able to prosecute their studies with much more confidence. Any one who makes a careful study of the Grammar itself and faithfully does the Exercises, comparing his results with the Key and the Notes, will readily acquire a knowledge of a language which is well worthy of study and by no means so difficult as is popularly supposed. We cannot speak too highly of the Notes which follow the translation of each Exercise and explain so fully and illustrate so clearly the grammatical principles involved. The possession of the *Key* will, we are sure, give a new impulse to the study of Professor McFadyen's Grammar, the position of which is already so firmly established.

Mr. Thorstein Veblen is not so well known here as in America, where he has the reputation of an original and powerful critic of the established economic order. Messrs. Allen & Unwin have undertaken the publication of three of his works, of which *The Theory of the Leisure Class* (10s. 6d. net) is now issued. The argument of the book amounts briefly to this, that practically all human customs and institutions, from religious observances to the wearing of stays and the keeping of cats, illustrate 'the principle of conspicuous waste.' Anything useful is plebeian and vulgar, while the more conspicuously wasteful a thing is the more kudos it brings.

We are always curious about the birth and early years of any one who makes good. And Dr. Albert Schweitzer, musician and medical missionary, has made good. So we welcome the small volume of *Memoirs of Childhood and Youth* which he has prepared (Allen & Unwin; 3s. 6d. net).

Very racy are the Rev. David Wilson's talks with the children. But this does not prevent every talk containing at least one sound moral. He calls this new collection of talks *A Bunch for the Bairns* (Allenson; 2s. 6d. net).

Some time ago Dr. Lauchlan Maclean Watt published in the 'Minister's Manual' prayers

suitable for Holy Communion, Baptism, Marriage, Burial, etc. Now he has published a volume of *Prayers for Public Worship* (Allenson; 5s. net). It contains prayers suitable for general service and for such Church festivals as Christmas, Epiphany, and Easter, and for municipal occasions—the whole forming the Service Book which he himself uses in Glasgow Cathedral. The volume should prove helpful both to ministers and laymen.

At a meeting of ministers of various Churches, convened and presided over by the Anglican Bishop of Dunedin, a lecture was read by the Rev. Professor John Dickie of Knox College, Dunedin, on *The Fundamental Principles of the Reformed Conception of the Church*. This lecture is now published in our country by an Aberdeen firm, J. G. Bisset, and ought to be widely known because of its own worth. The writer believes that negotiations for union are futile so long as one Church does not realize what another Church regards as central. He therefore sets himself to expound the conception of the Church held in common by all Reformed Churches. It is an extraordinarily able essay, and whether readers agree or differ (and readers of THE EXPOSITORY TIMES will do both!) they ought not to miss such a competent exposition of a point of view. At least on one point Professor Dickie is right. We shall never come together till we understand what is vital in our brother's creed.

Music and its Story, by Mr. Robert T. White, Mus.D. (Cambridge University Press; 7s. 6d. net), is one of the best books of its kind so far published. The author—already well known as a first-rate authority on the teaching of music in schools—has handled his subject most skilfully, and the interest of the reader is steadily maintained throughout the twenty-one chapters of the book.

As an introduction to the study of musical history it will be welcomed. It is from beginning to end a model of conciseness, yet nothing of value to the student is omitted.

This is particularly noticeable in the chapters dealing with Form and Expression, The Later Classical Period, Romanticism, Programme Music, and Later Developments; and the four appendices are not the least interesting and valuable parts of the book.

There should be an eager demand for Dr. White's latest contribution to Musical Literature by all who

desire to take an intelligent interest in the music that they hear, play, or sing. Teachers will welcome a list of gramophone records suitable for 'appreciation classes.' A useful bibliography is added.

The *Literary Genius of the Old Testament* has been suggestively handled by Mr. P. C. Sands in the volume to which he has given that name (Clarendon Press; 4s. 6d. net). It is well calculated to initiate readers of the Bible into an intelligent appreciation of its literary beauty, and some apt comparisons with the corresponding *genre* of Greek literature greatly enhance the value of the discussion. Mr. Sands scores many striking points, in emphasizing, e.g., the reticence of Hebrew narrative in emotional scenes, and the comparative inattention of the Hebrew poet to the beauty of Nature: it is other aspects that appeal to him, as is well shown in the chapter on the Hebrew view of Nature. The reader is encouraged to test his appreciation of Biblical style by exercises set for the imitation of it; and Mr. Sands furnishes, by way of illustration, a very able ode on the Defeat of the Spanish Armada, modelled on Jg 5 and Hab 3. On p. 12 'Jasher' should be 'Jashar.' The statement that Ezekiel 'taught theology systematically to the exiles' (p. 15) should be modified: of no Old Testament writer could this properly be said. And surely, in a book dealing with literary genius, the last clause of the famous epitaph on the heroes of Thermopylæ should not have such an intolerably prosy ending—'we lie here obedient to their regulations.' The book, taken as a whole, is an excellent and much needed introduction to the literary aspect of the Old Testament.

An excellent addition is made to Messrs. T. & T. Clark's 'Primers for Teachers and Bible Class Students' in *The Acts of the Apostles*, by Professor Baird of Aberdeen University (1s. net). In eight brief chapters the writer handles all the matters acquaintance with which is essential to the understanding of this great historical document. The topics are admirably disposed. One deals with the author of the book, another with his character as a historian, a third with the plan and purpose of the book (and here the writer rejects Dr. Ironside Still's ingenious theory that it was prepared as an advocate's brief in Paul's trial), a fourth with

Peter's part in apostolic history, a fifth with Paul's part, a sixth with the theology of Acts, a seventh with the Church organization of the period, and a final chapter with missionary work and methods in the Apostolic Church. A well-conceived syllabus of Bible Class lessons is added. Those who know Professor Baird's competence as a scholar will come to this little book with great expectations, and these will not be disappointed. Scholarship, grasp, a faculty of popular exposition, and a sense of proportion are all manifest on every page.

Personality and Psychology is a discussion of the new psychology in its attitude towards the self. It covers most of the usual ground. The last chapters are on Behaviorism, Psychoanalysis, Suggestion, and Auto-suggestion, The Psychological Man; Conclusion: The Shaping of Selves. But the author, Mr. John Wright Buckham, Professor of Christian Theology in Pacific School of Religion, disclaims any right to be called a psychologist; he is a personalist. This volume supplements his former volume 'Personality and the Christian Ideal' (Doran; \$1.75).

Africa and her Peoples, by Mr. F. Deaville Walker (Edinburgh House Press; 2s.), contains a series of vivid pen pictures of Africa and of the everyday life of her peoples—their homes, daily work, customs, and religious beliefs. It is intended to aid teachers and others in giving background for lessons on Africa. In this the writer has been highly successful. He has carefully selected facts and incidents from many parts of the continent, and placed them together so as to give a clear and true impression of the whole. It is a book fitted to interest the general reader and to encourage all who are working for the uplift of the African people.

We cannot have too many essays in popular apologetics, especially of the kind that are directed to the address of the friendly outsider. This may be said to describe the aim and the general character of a new volume of essays on religious subjects, *Yesterday and To-day*, by Mr. Conrad A. Skinner, M.A. (Epworth Press; 3s. 6d. net). The essays are 'modern' in their point of view, which is to say they are undogmatic, but they are positive and frequently enlightening. The subjects discussed are Authority, The Kingdom, Guidance,

Salvation, Death, and The Way. Salvation, to take an instance, is expounded under four heads: its nature ('character'), its price, its process, and its supreme meaning, the Cross. A sentence on this last subject will reveal the breadth of the writer's standpoint: 'No one, even by the most diligent and astute manipulation, will produce a coherent theory which would satisfactorily include all the great statements of the New Testament and yet bear the light of the divine simplicity of the story of the Prodigal Son.'

The General Secretary of the Methodist Young People's Department of New South Wales, Mr. Harold Wheen, has published a volume of Outline Addresses for Boys and Girls (Epworth Press; 3s. net). He gets his title from Oliver Wendell Holmes' advice to allow our 'thought sprinklers' to play upon the dusty roads of life. He has successfully used these *Thought Sprinklers* himself, and they should prove useful to any one who has to teach in a Sunday School or Guild.

The Theology of Tertullian, by the Rev. Robert E. Roberts, D.D. (Epworth Press; 10s. 6d. net), is a thesis approved for the degree of Doctor of Divinity in the University of London. It may be said at once that it is an exceedingly able and thorough piece of work. The writer has mastered all the relevant literature, and worked over his subject in the most patient and painstaking way. He justly remarks that while much has been written about Tertullian, there has been no recent attempt to deal in a systematic way with his work as a whole. This book will go a long way towards filling the gap. In the first part of the volume the relation of Tertullian to earlier writers is dealt with, and his career, in its influence on the development of his theology, is carefully traced. There is an exhaustive chapter on his attitude to Greek philosophy. The latter part of the volume deals systematically with his doctrine of God, his teaching on man and sin, on Christ, on the Church and the Sacraments, Eschatology, and Ethics. It is a contribution of real value to historical theology, and ought to take its place as a standard work on the subject of which it treats.

For a Three Years' Course of Sermons, by Mr. Alfred T. Fryer, A.K.C. (Faith Press; 4s. 6d.), consists of brief notes to aid preparation. The

subjects chosen follow the course of the Christian Year, and such teaching as is given bears distinctively the impress of the Church of England. The notes, brief as they are, are perhaps overloaded with references, though it must be admitted that these references are to the best modern theological literature. This makes the book somewhat unattractive reading, but much thought has been spent on the compilation, and probably there are many preachers who will find it extremely useful.

A new book by the author of 'The Reality of Jesus' will be welcomed. *The Imprisoned Splendour: A Study in Human Values*, by Mr. J. H. Chambers Macaulay, M.A. (Hodder & Stoughton; 7s. 6d. net), is a series of discursive essays on the essentials of religion. The aim of the writer might be described as an effort to help men to trust God, to believe in man, and to recognize a Divine purpose in events. This 'splendour' is hidden, but faith can unveil it or set it free. It is in human values we can read the glory of God, for it is in human contacts and in a *history* of life that God reaches us. But it is through Christ supremely, and the life hidden with Him in God, that man can reach the good designed for him. These things are eloquently expounded in this handsome book. It is perhaps a little too eloquent, but it moves on a high level, and deals worthily with great themes.

The story of a great pioneer can never cease to be fascinating or anything but momentous. And of all pioneers *William Carey*, whose life and achievements form the subject of a new volume in the 'Master Missionary Series,' is one of the greatest. The writer of this new missionary biography, the Rev. J. H. Morrison, M.A., has proved his adequacy for the task by his previous fine books, one of which, 'On the Trail of the Pioneers,' ought to be a classic, and he has added to his successes by this new contribution. The story is familiar, but Mr. Morrison has refreshed the commonplace by the mastery he shows of his materials, and by the vividly striking and 'popular' way in which he presents it. The titles of his divisions are attractive; the titles of his chapters are fascinating. Here is a fine book for the adolescent youth who is attracted by the heroic (Hodder & Stoughton; 3s. 6d. net).

Of the writing of lectures on preaching there is

no end. Meantime we have the Warrack Lectures for 1923-24 under the title of *In Quest of Reality*, by the Rev. James Reid, M.A. (Hodder & Stoughton; 5s. net), and it must be confessed that the volume makes fascinating reading. The lecturer has succeeded in giving freshness to a much worn theme by stamping every part of it with his own personality. His plea is for reality in the preacher's thought, in his use of language, in his delivery, above all in his own inner life. This is really a heart-searching book for ministers.

The Rev. W. Justin Evans, who was for thirty-eight years a minister of the Congregational Church, was much loved by his friends. Two of them, the Rev. Henry Harries, M.A., and the Rev. G. Beesley Austin, have written appreciations of him. These appreciations, along with a number of his sermons and lectures, have been published by Messrs. Hodder & Stoughton with the title *Possessing our Possessions* (6s. net). The sermons and lectures are marked by soundness of doctrine and simplicity of utterance.

Life on the Uplands, by Mr. John Freeman, was first issued in 1907. It has been out of print for fifteen years, but it has been re-issued in a revised and enlarged edition (Hodder & Stoughton; 3s. 6d. net). It is a devotional commentary on the twenty-third Psalm, and it has in no way lost value in the passing of the years. It shows very considerable spiritual sympathy, and the thought is expressed with directness.

Every week 'Philemon' gives a five-minutes' item in the programme of '2 LO.' *From My Window* the items are called, and it is with this title that they have been published (Hodder & Stoughton; 3s. 6d. net). 'Philemon' sits at his window and looks out at life, clearly, but with some humour, and in a kindly way. So there are chapters on Utopias; The Art of Kindliness; Can We Change Ourselves? The Meaning of the Cross; Freedom; and others.

The Intention of His Soul, by the Rev. Hubert L. Simpson, M.A., was first published in 1920. Since that date seven editions have been required. The present and eighth edition is published at the very reasonable price of 3s. 6d. net by Messrs. Hodder & Stoughton.

In *Quo Tendimus?* (Hodder & Stoughton; 2s. 6d. net), which is a primary charge delivered to his clergy in November last, Bishop Henson pronounces with his customary liveliness and incisiveness on some of the important questions of the hour, notably on the effect of the Enabling Act, and on 'Copec' which he criticizes severely, as he also does in the singularly suggestive sermon which closes the book, on the text, 'It seemed good to the Holy Ghost and to us.' The Bishop has little faith in the power of Conferences, even of the most earnest Christian men, to settle the infinitely complex economic, social, and international problems that baffle the world to-day. The gospel does not furnish us with ready-made solutions: its business is to create Christian personalities. Incidentally the Bishop deals severe castigation to the Prohibitionists, but not in a way which is in the least likely to convict the convinced. The addresses are the expression of an earnest, powerful, and courageous mind.

Messrs. Hodder & Stoughton have issued a new edition of Professor Hugh Black's *Culture and Restraint*. The binding is handsome and the whole get-up of the book attractive (10s. 6d. net).

The preface to the fourth edition of the Rev. John S. Carroll's *Exiles of Eternity* (Hodder & Stoughton; 15s. net) has been written by his daughter. It will be remembered that Dr. Carroll died at the end of last year. This exposition, canto by canto, of Dante's *Inferno*, first appeared in 1903, and it is difficult to think that it will ever be superseded.

A third edition of Dean Inge's *Personal Idealism and Mysticism* has been issued (Longmans; 5s. net). It represents the Paddock Lectures for 1906, of which the first edition appeared in 1907. Dean Inge, in the preface, says: 'I chose, not very happily, the name "Personal Idealism" for the school of thought against which these Lectures were directed. . . . The deliberate acceptance of irrationalism, against which I protested eighteen years ago, has proceeded further since I wrote. Its fruits are, on one side, the vogue of mental and physical therapeutics by make-believe, the "bluffing" of nature so popular in America, and on another a rather hollow Catholic revival, without the robust belief in objective miracle by

which genuine Catholicism tries to bridge the gulf between the natural and the spiritual.'

A really useful book has been written by Mr. W. H. Boulton on *Babylon, Assyria, and Israel* (Sampson Low; 2s. 6d. net). It is a brief résumé of the history of these countries as recorded in the Bible and the cuneiform inscriptions, and it contains eight helpful illustrations and three maps. An occasional remark which shows that the writer is not much in sympathy with modern Biblical criticism in no way mars the essential value of the book, which is all the more useful for the ordinary reader inasmuch as it touches upon Babylon and Assyria chiefly at the points where these countries were in contact with Israel. One grave defect of the book is that there is hardly a date in it from beginning to end. As the great personages pass before us, we get no idea whether they belong to one century or another. This defect should be remedied, at least by an appended table of dates, in the second edition.

In Greek Philosophy it is a question to what extent Plato is expressing his own final views, and how far he is concerned with preserving the memory of Socrates. Still more uncertain is the relationship of Aristotle to Platonism. The works that Aristotle published all disappeared, and only portions of them have been reconstructed. What we have been familiar with as his writings are only notes for his lectures, and they lay concealed for centuries. So far as our most recent additions to knowledge take us, clear guidance on the difficult problems involved is afforded in *Aristotle*, a lecture by that competent classicist and philosopher, Mr. John Burnet. It was published in the 'Proceedings of the British Academy,' and is now issued separately on its behalf by Mr. Humphrey Milford at 1s. net.

If anything could increase our admiration for the genius of Wellhausen, it would be the book entitled *Away from Wellhausen*, by Martin Kegel, Ph.D., which has been translated by Marian Nolloth (Murray; 2s. 6d. net). It is an attack on Wellhausen's brilliant reconstruction of Old Testament history as controlled by the 'illusory dogma of an ascending development'; and particularly on his strictures against the ecclesiastically-minded writers of the post-exilic age. It is amusing to learn that this great and epoch-making scholar has

'not by any means bestowed the requisite attention upon textual criticism,' though common honesty obliges Dr. Kegel to acknowledge Wellhausen's 'critical acumen,' his 'real services to Old Testament scholarship,' and the justice of much of his criticism of Chronicles. The writer makes much play with the contentions of Dahse: has he never heard of Dr. Skinner's convincing reply?

The Adult School Lesson Handbook for 1925 has just reached us. It bears the title *The Search* (National Adult School Union; 1s. 3d. net). The lessons are on certain great topics, Jesus the Revealer, Friendships of Common Life, Truth-Seeking, Who is my Neighbour? Making Choice, The Power of Love, Fundamentals. These cover a sufficiently large ground. They are well subdivided, and the lesson notes are (as usual) skilfully compiled and adequate. We have examined several of these handbooks, and the impression steadily grows, not only of the importance of the movement represented, but of the competence of those who are directing it. This syllabus, both in its construction and exposition, reveals this competence in a satisfying manner.

A remarkably able, suggestive, and at the same time edifying book on the Lord's Supper is *Communion and Fellowship*, by the Very Rev. R. O. P. Taylor, Provost of Cumbrae Cathedral (Nisbet; 4s. 6d. net). A mere description of the method of the book would not do justice to its contents. Mr. Taylor goes through the Communion Office stage by stage and endeavours to elicit what *experience* comes to the reverent communicant. This is the scaffolding, but the building itself is a quite beautiful and noble one. Every line bears the stamp of sincerity and reserve, but it also reveals a mind extraordinarily sensitive and devout, and a quite unusual ability and intellectual resource. It has been an unalloyed pleasure and profit to read these chapters, and the Bishop of Edinburgh's prefatory note of commendation errs only in the modesty of its praise.

Here is a full, a beautiful, a moving book. *The Making of Modern India*, by the Rev. Nicol Macnicol, M.A., D.Litt. (Oxford University Press; 7s. 6d. net), is a fascinating subject. For few eyes surely these days but must turn at times to look musingly at the strange chaos of happenings in that mysteri-

ous land. And hardly anybody has a better claim to write it than Dr. Macnicol, with his knowledge, his sympathy, his literary art. There are pages that transport one bodily to some lonely village, drowsing in its immemorial ways, with the grunting cattle moving past as they have done for untold ages; yet there too it seems the strange new powers are stirring, are at work. And there are studies of keen insight of the leading figures on the stage, statesmen like Tilak and Gandhi, saints like Rām Mohun Roy and Devendranath Tagore: and musings over the long line of European influences, mighty Western empires, that have blown across the land, and passed like shadows. Is ours, too, to vanish? Our author is not very hopeful. India, he tells us, does not see she is protected; but knows with a horrid certainty she is not being fed. Here, too, are a first-hand intimacy with the literatures (an interesting chapter deals with the big place that, from the dimmest times, women have held in them) and surefooted guidance through the wild whirl of Indian religions, so confusing to us Westerners; from the oldest, all moonlight and dreaming, as he says, to the modern Samajēs, and the lack as yet of much real Indian Christian theology, for which he waits somewhat impatiently, and not least a wonderful picture of those twin passions of the peoples down the ages, their homesickness for God, their yearning to be lost in Him, the Alone with the Alone; and their longing for fellowship and love, which they have never really coalesced into a perfect whole. Much of the book consists of papers gathered together from 'The Hibbert Journal,' 'The Times' (Empire Number), 'The Contemporary,' and the like. But some of it, the best of it, that most impressive chapter 'Hinduism and the Way to God,' is new.

Countless legends have gathered round the name of Solomon in many lands and literatures. They are even in circulation to this day in the form of oral tradition; and to those who are curious in such matters, Mr. St. John D. Seymour, B.D., Litt.D., M.R.I.A., has rendered a valuable service by putting together a 'representative collection' of them gathered from many widely scattered sources. The *Tales of King Solomon* (Oxford University Press; 7s. 6d. net), which deal with his wisdom, his power, his magnificence, his magic carpet, the Queen of Sheba, etc., are many of them grotesque enough, but they have all the fascinating

glamour and the unbridled imagination of the Orient. They have many points of contact with Muhammadan as well as with Jewish tradition. In their irresponsible attitude to history and experience they recall the Arabian Nights. The book, which is adorned with several very curious coloured illustrations, will appeal to all students of legend.

A third edition has been issued of *The Radiant Morn*, by Mr. A. T. Schofield, M.D. (Pickering & Inglis; 2s. net). It is a persuasive plea for a healthy and radiant Christian life, written by one who, as a Harley Street doctor, has devoted his life to the healing of the bodies and minds as well as the souls of men. His theology may be indicated by saying that he has long been a familiar figure at the Keswick Convention.

The Leading Themes of the Gospel of John, by Mr. W. E. Vine, M.A. (Pickering & Inglis; 2s. net), consists of a series of papers originally written for 'The Witness,' 'with a view to presenting for Bible students the chief subjects which run through the Gospel of John.' The ten chapters are of the nature of Bible readings, which aim at showing how these chief subjects are woven into the whole texture of the Gospel. The work is done with care and competence, and, above all, with reverent devotion to the living Christ.

A Portraiture of Christ, by the Rev. Bernard Herklots, M.A. (R.T.S.; 7s. 6d. net), is a devout study of some of the leading features of our Saviour's earthly life. The writer makes 'no pretence to scholarship or wide reading.' He feels that recent writers have been so eager to stress the humanity of Christ as to detract somewhat from His Deity, and his design is to readjust the balance. In thirty-five short chapters he deals not only with the great themes, but also with such topics as The Orientalism of Christ, The Wit of Christ, The Patriotism of Christ. There is no subtle psychological analysis or profound speculation. All is simple and readable, and, it must be added, most refreshing and helpful.

A whole-hearted and thoroughgoing defence of the orthodox position on doctrine and on Scripture may be found in *Ego Sum: A Study of Some Aspects of the Logic of Personality*, by Mr. Arthur C.

Bruce (R.T.S.; 6s. net). The book is not (as the title would seem to indicate) an essay in philosophy, but a piece of earnest religious apologetic cast in a semi-philosophical mode. The author is a strenuous and earnest thinker, and, if he maintains all the traditional positions (even that of the strictly verbal inspiration of Scripture), he is none the less to be welcomed on that account. The Fundamentalist position lacks intelligent apologists, and here at least is one. There is much in the book with which all could agree, and we are grateful for what edifies and stimulates us, as (we understand) its substance has satisfied young and inquiring minds before it was reduced to writing.

A devotional commentary has to steer its way carefully between the Scylla and Charybdis of erudite exposition and homiletic twaddle. This is not easy, but it has been done by the Rev. H. Elvet Lewis, M.A., in his Devotional Commentary on *The Book of the Prophet Jeremiah* (R.T.S.; 3s. 6d. net). It rests upon a sound acquaintance with the work of scholars such as Dr. Peake and Sir George Adam Smith, and all the time it keeps in view the historical background: it is also enlivened by helpful allusions to Dante, Pascal, and other literature relevant to the things of the spirit. Every chapter closes with an Application and a Supplication, which is a devotional expression of the thought of the chapter. A thoroughly useful book for preachers who propose to deal with Jeremiah.

Under the somewhat unattractive title of *A Layman's Confession of Faith* (Revell; \$1.50), Mr. P. Whitwell Wilson has written a series of papers dealing with problems connected with the Christian faith. The book will hardly appeal to the serious student, and indeed many earnest souls would find it repellent, but it will undoubtedly make a strong appeal to the popular mind. Mr. Wilson is a journalist, and he writes in slashing journalistic style. He is sure of himself and of his faith; he makes his points with great clearness and drives them home with force. He never suffers the reader's interest to flag, and he can trounce the enemy to some purpose. For illustration take this on the Bible. 'What has alienated us from the Bible is not an intellectual difficulty over its contents, but the paramount claim of the automobile, the country club, and the making of money

to pay for these things. We are content, therefore, with an easier literature, and are much relieved in our minds when learned or pretentious persons tell us that the Bible has ceased to be trustworthy ; is full of errors ; and may now be discarded. That comforting theory sets us free for golf on Sunday ; and, as we tramp around the links, we thoroughly approve of the latest scholarship. It is a most happy release from reverence to God and service to man. And the sequel for society—for the nation—for mankind ? One wonders !'

The position of Mr. W. Jennings Bryan in regard to matters touching the Christian faith is well known on both sides of the Atlantic. A man of the highest Christian character, a teacher of the people gifted with golden eloquence, he is an out-and-out antagonist of evolution and of Biblical criticism. In *Seven Questions in Dispute* (Revell ; \$1.25) he has issued a re-statement of his views. To him the Bible is 'either true or false ; it is either the Word of God or the work of man.' He would really refuse the Christian name to all who do not accept the theory of plenary inspiration. While professing not to interfere with liberty of conscience or liberty of speech, he maintains that 'teachers in the public schools must teach what the taxpayers desire taught—the hand that writes the pay check rules the school.' One reads this book with a certain admiration mingled with despair. Not by such means as these will the cause of God and truth be advanced. Surely when Christians differ there should be sympathy and conciliation and an earnest endeavour to reach a mutual understanding. But Mr. Bryan is all for clearing the ring for the big fight and the knock-out blow.

The Last of my Race, by Mr. J. Lionel Tayler, M.R.C.S. (Ruddock & Sons, Lincoln ; 2s. 6d. net), is a dream of the future which should satisfy the boldest lover of Utopias. The future dreamed of is dated 501,930 A.D., when the last survivor of the present *genus homo* awakens up to find that the true *homo sapiens* who superseded him has been domesticated by a still higher race, as we now domesticate the dog. Naturally the breath of the unhappy survivor is somewhat taken away, and that may account for the fact that his sketch of the conditions in the new age is very slight and unconvincing. It is a book which may pleasantly

while away an idle hour if not taken seriously, otherwise it would be a nightmare.

How is the ordinary layman to understand and appreciate the letters of St. Paul ? There is no doubt that the more you know of St. Paul the more you not only appreciate him but love him. This feeling of profound admiration grows with the years. But it comes only with knowledge, and there are many hurdles to surmount in this course. We need an apparatus of information of all kinds. And this has been supplied in a marvelously effective fashion in *The Letters of Paul the Apostle*, by Mr. Henry Coates, F.S.A.Scot. (Scott ; 3s. 6d. net). Just because the author is a layman he has set down many things that the professional scholar would omit as elementary. They are elementary to him but not to the beginner. It may be said without exaggeration that most of the things we ought to know as we approach the letters, if we are really to understand them, are to be found in this admirable volume. It is about as good a popular introduction to the whole Pauline literature as one is likely to find anywhere. It is to be strongly recommended to Bible Class teachers.

Mr. Harold M. Wiener, M.A., LL.B., has long been before us as a critic of the current 'critical' views of the Pentateuch ; it is a pleasure to welcome him now in the capacity of historian. In *Early Hebrew History* (Scott ; 5s. net) he presents three interesting essays on 'Some Factors in Early Hebrew History,' 'The Law of Change in the Bible,' and 'The Biblical Doctrines of Joint, Hereditary, and Individual Responsibility,' essays which set some old facts in a new or, at any rate, a vivid light. The first essay is a suggestive discussion on the centrifugal quality of early Hebrew history, encouraged by the configuration of the country, by tribalism, and by the oppressive policy of Solomon, and checked to some extent by the obligation to unity imposed by foreign aggression. The second shows that Hebrew law was not the fixed thing it is often supposed to be, but was inherently capable of modification. The third traces the history, within the Old Testament, of the idea of responsibility. Much of what Mr. Wiener says, however, in the second essay, is more intelligible on the basis of the 'critical' reconstruction of the Old Testament. And Mr. Wiener can deal as freely as the 'critics' with the sources when he

pleases. More than once he tells us that the materials must be 'very thoroughly and critically' sifted. Useful as this book is, Mr. Wiener's work will be more useful and convincing still when he is more sympathetically disposed to the 'very thorough and critical' sifting of the sources effected by the critics from whom he differs.

The Psalms will probably continue to tempt translators to the end of time, and they have tempted Mr. W. J. Cooke to a new metrical paraphrase which he has entitled *Israel's Songs and Meditations* (R. Seed & Sons, Preston; 3s. net). They come endorsed with the approval of some distinguished Old Testament scholars, and they are worthy of it. The stanzas are usually in the form 8.7.8.7, but they vary with the sentiment of each psalm. Both the rhythm and the rhyme are well handled, and the rhyme in particular has nothing of the helplessness and caprice which too often characterize translations of the Psalms. The following quotations will illustrate Mr. Cooke's method and the measure of success he has attained:

Lord! let me know how frail I am!
 How brief my mortal span!
 To Thee, for endless years the same,
 How vain at best is man! (39^{4f.}).
 Has the Lord forgot His own
 That His grace no more is shown?
 Will His anger ever burn?
 His compassions ne'er return? (77⁹).
 Thou shalt not fear alarm by night,
 Nor treacherous arrow's flight by day.
 No stalking plague at eve shall fright,
 No noontide pest make thee his prey (91^{5f.}).

Poetry and Science, by Mr. Oliver C. de C. Ellis, M.Sc., Ph.D. (Sherratt & Hughes; 3s. 6d. net), contains also, according to the sub-title, 'other essays in prose, together with a prelude, an interlude, and an envoy.' Dr. Ellis is already known as a master of strong, tense diction with a gift of poetic imagination. These essays fully sustain his reputation. The more serious part of the book, dealing with Poetry and Science, Poetry and Artifice, Poetry and Religion, is marked with freshness and originality of thought, clothed in language of rare fitness and beauty. An interesting essay is devoted to suggestions for a system of scansion of English by the use of musical notation. The

student of poetry will find here a rich harvest for his ingathering.

An enterprise that has our hearty blessing has been undertaken (and single-handed too!) by Lord Tavistock. He thinks the burning need of the present day is a book that will tell the ordinary uneducated man what Christianity really is, and will present the Gospels in language he can understand. And so the author has written a book which, in a series of brief chapters, answers such questions as these: What is the Bible? Is it all true? Was Christ the Son of God? Why did Christ die on the Cross? Why did not God stop the War? Where did Evil come from? Have we Power of Choice? What is a Soul? What is a Christian? and many others—in short, just the questions an ordinary man asks. The author is no obscurantist. He is not 'orthodox,' but he is sound on the big things. In fact, he is sound on most things. The ordinary man could not put himself in better hands. Following these chapters is a new translation of the four Gospels. The appearance of the book is unattractive, and its title *The Road to Real Success* (Simplkin) is quite wrong, but the book itself is all right.

In two handsome volumes the Dean of Durham has issued the Latin text of Augustine's 'City of God,' with an introduction, explanatory notes, and valuable appendices—*S. Aurelii Augustini—De Civitate Dei*, by the Rev. J. E. C. Welldon, D.D. (S.P.C.K.; 42s. net). The text is very carefully edited, and the notes are scholarly and helpful. The introduction sets forth admirably the circumstances under which Augustine wrote, and gives a concise but adequate summary of the contents. The appendices form a series of learned and informative essays on Augustine's conception of the City of God; his literary style; the Church and the State; Augustine's theory of sacrifice; his statement of the Incarnation; his view of miracles, of prophecy, and of the Church; his use of the text of Scripture. *Libre* in large capitals for *Liber* (title-page of book i.) is a blemish in what is likely to be a standard work.

The Concise Guide to the 1925 Lessons in the Intermediate Course of the British Graded Lessons and the International (Uniform) Course, written by Mr. Ernest H. Hayes, and published by 'Teachers

and 'Taught' at 3s. 6d. net, has just been issued, and should certainly be in the hands of all teachers of these lessons. *The Concise Guide* is so well known and its methods so widely appreciated that we may content ourselves with noting its appearance and saying that the present issue is as good as (or better than) its predecessors. It is full of illustrative material, and it is inspired by wide teaching experience and the best teaching methods.

Another of the excellent series of lesson books for primary departments, published by the University of Chicago Press, is *Stories of Shepherd Life*, by Elizabeth Miller Lobingier (\$1.50). These books are issued under the superintendence of skilled educationists, and are written by experts in each department. The present book is based on the life-activities of the early Hebrew shepherds, and illustrates their primitive virtues—hospitality, kindness to animals, gentleness, and so on. These virtues are allowed to teach themselves. The Biblical material is used indirectly, and the children are given opportunity for all kinds of expression work. An envelope with the necessary materials can be purchased quite cheaply. Each lesson is discussed and analysed and taught in detail. There are illustrations and hints for further reading. In short, here is the apparatus which a good teacher can use freely and mould as he or she desires. It is a most suggestive experiment in the employment of the Bible and simple life-experience to illustrate each other.

The Principles of Preaching, by Professor Ozora S. Davis (University of Chicago Press; \$2.50), is purely a text-book. It illustrates what has become in recent years a marked tendency in certain American publications, the tendency to treat students as schoolboys. In the case before us eight sermons by great preachers are chosen for analysis, the pupils are minutely instructed to provide themselves with work-sheets, and are guided through the analysis of the sermons according to a fixed and mechanical plan. As the result

of this they are supposed to be provided with a mass of material from which, by a process of inductive reasoning, they may attain to a knowledge of the principles of preaching. The most valuable part of the book is the eight sermons, which can be read with pleasure and profit.

An English translation of Franz Pfeiffer's standard collection of the works of Eckhart 'from whom God nothing hid,' has been long wanting. It appeared in 1857 and only now is it translated—*Meister Eckhart by Franz Pfeiffer, Translation with some Omissions and Additions*, by C. de B. Evans (Watkins; 20s.). The translation is well done, although we dislike the use of 'ghostly' for 'spiritual' on p. 417. The omissions and additions are not numerous and are all justifiable. Eckhart is not easy to read, nor always simple to understand. His writings are a mine from which with toil rare gems may be dug. It is worth while to dig.

The fourth volume of *The Annual of the American Schools of Oriental Research*, edited by Professor B. W. Bacon (Yale University Press), and dealing with 1922-23, gives the report on the excavations and results at Tell-el-Fûl (Gibeah of Saul) by the director of the School in Jerusalem, Mr. W. E. Albright. It is a handsome volume and full of interest. One chapter is devoted to a description of the site and its environs, a second to the excavations, a third to the results in detail, a fourth to the identification of the site with Gibeah, and a fifth to a history of Gibeah from all sources. Eight appendices deal with important matters raised in the investigation. Fifty-five pages are occupied with the story proper, thirty-four with photographs and plates, and seventy with the appendices. The discussions are vitally important for the topography of Central Palestine. They are conducted here with so much interest that one is fascinated as one reads. This report must not be missed by those interested in the progress of Palestinian research.