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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

In this article I have dealt with what, I am convinced, are the two most important points in connection with religious education in the day school. But I should like to pay a tribute to the help afforded to teachers by the two writers of the articles which have preceded mine. *Old Testament Stories and How to Teach Them*, by Mr. Basil Redlich, should be in every teacher's library. I

hope the second part of it, which is eagerly awaited, will not be long delayed. *The Child's Knowledge of God*, by Mr. Grigg-Smith, though more general, is of immense value, and contains a great deal of help in the matters on which I have touched in the foregoing pages. Both books are full of the kind of enlightening inspiration which makes the Bible a new and wonderful book.

Literature.

JESUS AND THE GREEKS.

ONE of the most keenly debated questions connected with the early Church is the extent to which Christianity almost from the outset was transformed by Greek influences. In *Jesus and the Greeks; or, Early Christianity in the Tideway of Hellenism*, we have a discussion of the whole subject, under the competent guidance of the Rev. William Fairweather, M.A., D.D., of Kirkcaldy (T. & T. Clark; 12s.). As Dr. Fairweather says, times have changed since the days when Dean Prideaux could speak of Zoroaster as 'this famous impostor,' and could say of him and Muhammad, 'Both of them were very crafty knaves,' while similar epithets were applied to the Buddha and to Confucius. The pendulum has swung to the other extreme, and it is necessary now for the apologete to prove that Christianity was not simply an adaptation of ideas of the Mystery religions made by fitting the figure of Jesus into popular schemes of thought. The discussion centres largely round the question of the independence of Paul's thinking, or rather of his indebtedness to Jesus rather than to the Mystery religions.

The first section deals with the world-wide diffusion of Hellenistic culture during and after the time of Alexander the Great; a second section treats of Philo; while the concluding part discusses the whole question of the relation of Hellenism to early Christianity and the New Testament. Dr. Fairweather analyses Hellenism and finds it in certain important respects a preparation for Christianity. He thinks Greek philosophy paved the way for the gospel by demonstrating the inadequacy of the human reason to formulate a satis-

factory doctrine of God and of salvation; in his estimate of Stoicism he differs from Dr. Glover, who claims that at least the later Stoicism was a religion and even a gospel. In the important discussion of Philo, the author points out that Philo's conception of the Logos is really an amalgam of the Stoic thought of the Divine reason actively operating in the world, the Platonic doctrine of Ideas, Alexandrian Wisdom, the Wisdom of the Old Testament, and the Memra of Palestinian Judaism. That it is such a composite explains both our difficulty in giving a systematic account of it and the extraordinary influence it had on later doctrinal systems. It is a mistake to make the Logos idea of the Fourth Gospel depend wholly on the Old Testament or wholly on Philo. Philo had popularized a certain conception of the Logos which was largely influenced by the Jewish Wisdom Literature. 'John' took over the term and transformed it; for example, the doctrine that 'the Word became flesh' would have been repugnant to him. The influence of Philo on the Epistle to the Hebrews is well known; the author finds also many Philonic parallels in Paul's writings and some in James.

Dr. Fairweather recognizes that Paul was acquainted with Stoicism, not only with its phraseology, but probably also with its main doctrines.

The fact, however, that Paul employed the Stoic ethical vocabulary does not mean that it was from the Stoics he derived his ethics or his philosophy. On the whole subject of Hellenic influence Dr. Fairweather adopts a conservative attitude. Early Christianity was essentially independent. Hellenism was polytheistic; to the Christian God is one. In Hellenism man seeks God; in Christianity God

seeks man. Stoicism was materialistic, pantheistic, determinist; for the Christian, 'Your heavenly Father knoweth what things ye have need of before ye ask him.' Seneca approached the Christian position as to a future life, though, speaking generally, the Stoic attitude was ambiguous. Stoicism, with no consistent view of moral evil, thinks it can be purified by physical means. To Christianity sin is not a necessity of the world's constitution, but an element of disorder which must be dealt with by a Redeemer.

This thoughtful and scholarly book by one who writes with such authority as Dr. Fairweather is a timely contribution to the study of Christian origins.

ETHICS OF INDIA.

Professor E. Washburn Hopkins is unhappy, not without cause. He has devoted his life to teaching us Westerners with rare skill about the other faiths, and is still forced to see that 'apart from some erroneous familiarity with India's religions there is little known in this country of what the Hindus have thought and said,' and nothing at all about their ethics. And in truth he is not the only one who has sat 'dejectedly' listening to much confident nonsense from the pulpit. Yet Professor Hopkins must admit that the fault lies not a little with the scholars. Does he not acknowledge that when he started out to write his *Ethics of India* (Milford; 14s. net) he believed that he was the first in an untrodden field, though he discovered that Professor M'Kenzie was ahead of him by a few months? Of that work he speaks always with respect, but with a certain genial criticism of its tone and outlook. His own book carries one away by its sheer interest. And it is over great waters that one voyages, and at rich lands that one touches, and a vessel laden with a royal cargo that puts into port at last. This is a full book, written in the right spirit, never fulsome, always sane and balanced, openly critical at places (is there not a shrewd chapter upon Ethical Aberrations?), yet by one who is frankly happy to discover how far his fellow-men have seen, and how high some of them have climbed, and what a wealth of stars shone down on them even in what we take to have been dark and chilly nights. Indeed, in a last chapter, in which he compares the Hindu Ethics with our own, he is quite clear that in some

ways they have a wider sweep than ours, and there at least in no way lag behind.

Perhaps as illuminating a little study as one can meet upon the Upanishads is to be found here. Again, a fascinating section of the work is that upon Buddhist Ethics, though there one has the feeling he is less friendly than usual, and rather blackening the shadows. Everywhere as one reads it is borne in on the mind, half pathetically and half proudly, how very long it is since men defined human duty loftily; saw that life is meant to be a straight road, that old, old, ever-recurring metaphor, 'a knife edge of a path to heaven,' how difficult to keep; dreamed of a 'going home' at last, where, says the great Epic, 'there is neither hunger, nor thirst, nor weariness, nor age, nor sin'; and strained to that, some of them, with all their strength and soul. And their difficulties were our difficulties, and their problems were our problems; and to them too, thank God, light enough struggled through to let them see the way, a way how steep and far and hard; yes, but a way that climbed and lured men up.

MANCHESTER, 1925.

The World Task of the Christian Church (S.C.M.; 2s. 6d. net) contains, with two notable exceptions mentioned below, the principal addresses delivered at the Conference on International and Missionary Questions held at Manchester in January of this year. The addresses are the work of recognized leaders of Christian thought and authorities on missionary and social problems. The aim of these quadrennial conferences is to present to each student generation the world-situation in the light of the Christian gospel. This high aim 'Manchester' admirably fulfilled. The speakers were no easy optimists. They do not minimize the immensity and complexity of the problems awaiting solution. In some respects they give an appalling view of the present outlook, but they do not fail to point out the path of hope. If the present troubles are due to the intensity of group consciousness, leading to the creation of hostile groups—industrial, national, racial—the only hope of salvation for the world lies in the emergence of another group which shall unite the members of all the hostile groups, shall bridge the gulfs between them and conserve the values for which each is standing. This redeeming group must be united

by religious faith, for all our human problems are at bottom spiritual and moral. It must find its rallying centre in Jesus Christ and draw its power from His living Spirit. He must be the Alpha and Omega, for it is the Divine purpose to sum up all things in Him. Therefore the aim of His people must be the assertion of His Lordship over the whole life of man.

At the Conference two remarkable sets of addresses were given by Christian leaders of distinction, whose work might well have been published in one volume, as setting forth man's spiritual need and the answer to that need which is given in Christ. The Student Christian Movement, however, has seen fit to publish them separately.

The first is entitled *The God Man Craves* (1s. net), and is a comparative study of some non-Christian conceptions of God, by Principal A. E. Garvie, M.A., D.D. In his three lectures Dr. Garvie deals successively with Confucian and Buddhist conceptions, Brahmanic and Hindu conceptions, and Islamic conceptions, showing how the best elements in these point beyond themselves and find their realization in Christ.

The second set of addresses was delivered by the Bishop of Manchester on *Christ's Revelation of God* (1s. 6d. net). The subjects treated are, What our Lord presupposed, What our Lord taught by speech, and What our Lord taught by action. No attempt is made to argue or to deal formally with difficulties. The addresses are rather of the nature of a manifesto—clear, orderly, compact, and illuminating. For any one in search of a brief reliable exposition of what Christ stands for nothing more satisfactory than these addresses could be suggested.

HERMES TRISMEGISTUS.

In these days when authors and publishers alike are tempted to decide their undertaking of a book by the question, will it sell? it is pleasant to find that a large work of pure scholarship which is unlikely to make a popular appeal, is still forthcoming. The number likely to be interested in Hermes Trismegistus is not large. Those who will purchase for private use four volumes on the subject at a price—if we may judge from the first—of 30s. net, is still smaller. All the more cordially do we congratulate Mr. Scott and his publishers on this very fine and courageous undertaking.

Who was Hermes Trismegistus? Well, there was 'no such person.' A number of devout philosophical thinkers in Egypt on the one hand, and some writers on astrology, magic, and alchemy on the other, had their teachings issued pseudonymously under what was taken to be a venerable and authoritative name. For in the last resort Hermes Trismegistus was just the god Thoth, who taught Pythagoras, who taught Plato, who taught the anonymous lecturers whose discourses are preserved as *Hermetica*. It would not be worth while for any one to spend a long time in editing the pseudoscientific *Hermetica*. The religious and philosophical *libelli*, however, possess great interest, and to them Mr. Scott devotes himself.

He is engaged on a veritable *magnum opus*, of which only the first instalment is before us—*Hermetica: The Ancient Greek and Latin Writings which contain certain Religious or Philosophic Teachings ascribed to Hermes Trismegistus*, edited, with English Translation and Notes, by Mr. Walter Scott: volume i., Introduction, Texts and Translation (Clarendon Press; 30s. net). The three other volumes promised are to embrace a Commentary (two volumes) and Testimonæ, Appendices, and Indices.

The writings here translated consist of 'Corpus Hermeticum,' the Latin 'Asclepius,' 'Stobæi Hermetica,' and 'Fragmenta' found quoted in ecclesiastical writers such as Lactantius. The translation is fluent and idiomatic, suggestive of Jowett's Plato. Where the text is corrupt or defective, Mr. Scott's emendations are most happy. The textual criticism reveals scholarship of the first water. So does the informative and most interesting Introduction.

It is quite clear that in the main the Hermetists were Platonists with a dash of Stoicism, touched with the heightened religious fervour which they drew from Egypt. In contrast to the adherents of the Mystery-cults they are not sacramentarians. In contrast to the Gnostics they have no authoritative 'Scripture.' Plato, especially in *Timæus*, is undoubtedly their great master. Traces of Jewish influence are slight, of indisputable Christian influence, non-existent. Yet, as Mr. Scott points out, they may have exercised considerable influence on the Christian Church. Their activity was at its height probably early in the third century A.D., and so their sons or grandsons, although they made no direct import of teaching into Christian doctrine,

did so indirectly by betaking *themselves* to the Church. Hence the *Hermetica* may not be without importance for the development of Alexandrine theology. 'In that sense,' says Mr. Scott, 'it may be said that in the *Hermetica* we get a glimpse into one of the many workshops in which Christianity was made.'

We shall look forward with eager interest to the appearing of the subsequent volumes of this great work.

BIBLICAL LEXICOGRAPHY.

It is often charged against the critics of the Old Testament that they show too little regard for the Massoretic Text, and are too ready with needless attempts to amend it. Those who cherish a secret respect for the Text as it stands will be strongly encouraged by the efforts of Dr. Israel Eitan, in his *Contribution to Biblical Lexicography* (Milford; 10s. 6d. net), to explain it without recourse to emendation. He discusses many difficult passages, especially from the Books of Job and Proverbs, and shows that the key to certain baffling words is to be found, occasionally in Ethiopic, but very frequently in Arabic. There can be no doubt that many of his suggestions are eminently worthy of consideration. He renders, for example, the perplexing clause in Ec 3¹⁸, thus: 'truly God has created them (לָרִמָּה = מ + (א) + לָל = Arab. ل, la, "truly") to show that they are stupid like beasts' (הם in חסם being *stupidity*, and connected with the Arabic *hāma*, 'to run about madly'). No real student of the Hebrew text should miss this book. It is a pity that the proof-reading has been rather inadequate: note on p. 6 linguistical, occasoin; on p. 13 parrallel; on p. 15 Steinfdorff; on p. 23 isloated; on p. 39 adjective, wicknedness; on p. 60 atrificial.

CHRISTIAN APOLOGETIC.

An excellent piece of theological work has been done by the Dean of Divinity of St. Mary Magdalen College in Oxford. He was asked to give a course of four lectures at the General Theological Seminary, New York, and the result will be found in *The Place of Reason in Christian Apologetics*, by the Rev. Leonard Hodgson, M.A. (Blackwell; 5s. net). The author is a little long in getting into his stride, but when he does 'get going' there is no dubiety about his direction or the ground he

covers. His general thesis may be said to be that there is no sufficient ground for apologetic, either generally religious or specifically Christian, except in reason. Subjective experience is not sufficient in either case. It is not enough because you cannot distinguish it from the subjective experience of other religions, at least in any final fashion. A religious experience is only validated if regarded in the light of a general religious belief arrived at on grounds of reason. And so with a Christian experience. The writer also considers the claims of Otto's own famous argument from the 'numinous' experience and comes to an unfavourable verdict. The last of the four lectures contains an application of these principles to one actual case, the Person of Christ. Mr. Hodgson shows how in regard to the Christian central affirmation reason and experience weave an argument which is satisfying to heart and mind alike. This is a book of considerable value and great interest. It is pleasant to hear that the writer intends to devote himself to the further development of his argument and to its application in other directions.

CAPITALISM.

A reasoned and detailed attack upon the present capitalistic system is made in *Absentee Ownership and Business Enterprise in Recent Times*, by Mr. Thorstein Veblen (Allen & Unwin; 10s. 6d. net). The title is peculiar, but the writer defines 'Absentee Ownership' as the ownership of means in excess of what the owner can make use of, personally and without help. The line of cleavage in society to-day runs not between those who own something and those who own nothing, but between those who own more than they can personally use and those who have urgent use for more than they own. The conventional contrast between Socialism and Anti-Socialism is obsolete in face of the new alignment of economic forces. The real question is about the use of national resources. The interest of the 'underlying population' (who are deprived by absentee ownership) lies in the maximum output at low cost, whereas the interest of the owners of industry is served by a moderate output at an enhanced price. The argument takes a wide sweep and includes a review of economic history, both here and in America, and an examination of the nature of business and industry. The book is a very able one. It is perhaps not so immediately

impressive as Mr. Sidney Webb's recent indictment of Capitalism. But so good a judge as Mr. J. A. Hobson pronounces it 'the most formidable attack upon Capitalism ever delivered.' This will at any rate help to secure for it a fair consideration.

THE BUSHONGO.

The administration of the vast region of the Belgian Congo has no longer the evil repute under the present King of the Belgians which it had during the later years of the reign of his predecessor. A more enlightened and civilizing system of government is gradually making headway against the century-old native customs of cannibalism, slavery, and heathen superstition. The Congo and its many tributaries have become the hunting ground not only of those in search of big game, but of the explorer and the anthropologist. Among the last named class Mr. E. Torday, a member of the Council of the Royal Anthropological Institute, has travelled over a vast area from the mouth of the Congo to its head waters in the Lualaba, discovered by Livingstone and later traversed by Stanley. Of the most important phases of his journeys Mr. Torday has now published a very full narrative entitled *On the Trail of the Bushongo* (Seeley, Service; 2rs. net). This is a remarkable and hitherto unknown African tribe among whom the author lived for a considerable time, thus gaining an intimate knowledge of their early history, their religious beliefs, form of government, manners and mode of life. They believe in a Supreme Being, 'but consider Him an immaterial essence too high above all that is human to interfere with individuals.' This is Mr. Torday's interpretation of their belief. He describes the Bushongo as 'undoubtedly the greatest artists of black Africa; as weavers, embroiderers, carvers in wood and as workers of metal they have not their equals in the whole continent.' Great respect is paid to those who excel in their craft, and everybody without distinction of class strives for proficiency in one craft or another. Surely a native race of which civilization ought to make much in the immediate future.

Evangelism in the Australian Church, by the Rev. George Harvard Cranswick, D.D. (Angus & Robertson; 6s.), is the Moorhouse Lectures for

1923, delivered in St. Paul's Cathedral, Melbourne. The writer modestly describes his lectures as 'the work of a bishop of a rough country diocese, whose life is mostly spent in train, motor-car or buggy, and who is deeply conscious of their defects and of their indebtedness to the inspiration of others, They were written at odd times and in odd places, in railway stations, in trains and in the homes of many Gippsland hosts, rarely, indeed, amidst the conveniences of the study.' Thus criticism is effectually disarmed. None the less these lectures make exceedingly fresh and interesting reading. They are eminently practical, and rich with the experiences of a man who is in the work with heart and hand. The place of the evangelist in the Church, his ministry and his message, the duty of the Church itself as an evangelizing agency, and the presentation of the Evangel, are fully and adequately dealt with. Altogether this is a book which cannot fail to be useful and inspiring to any one who would 'do the work of an evangelist.'

To all who are interested in *What Jesus Read*, the Rev. Thomas Walker, D.D., has done a useful service by writing the book to which he has given that name (Allen & Unwin; 4s. 6d. net). It is essentially an abbreviated version of the book he published not long ago on 'The Teaching of Jesus and the Jewish Teaching of His Age,' of which it gives the substance without the learned apparatus which accompanies it. One part deals with the dependence of Jesus on the Jewish books and thought of His age, and this enables Dr. Walker, in the succeeding section, to bring into striking contrast with it the independence of Jesus. It is an ingenious way of doing justice both to Jesus and to Judaism. The great religious merits of Judaism, often grudgingly or inadequately admitted by Christian scholars, are fully recognized—there is no cheap or shallow attempt to depreciate them, and the originality of Jesus becomes all the more indubitable. It is an impartial discussion with interesting and fruitful results.

The Case for the Central Powers (Allen & Unwin; 10s. 6d. net) is an impeachment of the Versailles Verdict by Count Max Montgelas. As Count Montgelas was co-editor of the German documents relating to the outbreak of the War, his book may be regarded as authoritative from their point of view. It contains a carefully compiled account

of events leading up to the crisis of 1914, with a minutely detailed narrative of the diplomatic exchange of views immediately preceding the outbreak of war. It is highly important that the English student of history should have these documents and statements laid before him. The general reader, however, will be apt to find them somewhat wearisome, and public opinion is not likely to be greatly influenced by meticulous details of what passed in the fateful hours and minutes at the close of July 1914.

The Hundred and Twentieth Report of the British and Foreign Bible Society is a very bulky volume. It is a wonderful record calculated to have the best influence upon the pessimist. The Bible or some part of it has now been translated into five hundred and sixty-six languages spoken by our fellow-subjects of the British Empire. The Society's issues for the year ended 31st March 1924 were eight and a half million copies. Only in five previous years during the Society's existence has it circulated more Bibles. Over 100,000 more English Bibles and 6000 more Welsh Bibles were issued. The Rev. Dr. Kilgour, Editorial Superintendent, states that the outstanding feature in the editorial department has been the issue of complete New Testaments for the first time in no fewer than nine languages.

Those who desire to see the work of the Society treated in a more attractive and popular form than in a statistical Report will find it in a pamphlet of less than a hundred pages entitled *Like Unto Leaven*.

The authorship of Dr. Burkitt is ample guarantee of the quality and value of a book. *The Religion of the Manichees* (Donnellan Lectures for 1924), by the Rev. F. C. Burkitt, Hon. D.D. (Cambridge University Press; 6s. net), is admirably done. The reader may be assured that here he is put in possession of all that is at present known concerning that syncretism which for a time claimed the adherence of the great St. Augustine, and exercised for long a wide influence.

Immigrants and their Influence in the Lake Region of Central Africa, by the Rev. John Roscoe, M.A. (Cambridge University Press; 2s. net), is the second Fraser Lecture in Social Anthropology, delivered in 1923. The lecturer, who has special

knowledge of the Uganda Protectorate, gives a brief but interesting account of the social and religious customs of the successive races which have occupied the country.

We have received a new cheap edition, revised and enlarged, of *The Purpose of Education*, by Mr. St. George Lane Fox Pitt (Cambridge University Press; 4s. net). The last two editions appeared with an appendix. The substance of this appendix, together with some further additions, is now embodied in the text.

Much in the spirit of Mr. Montefiore, Rabbi H. G. Enelow offers a fine discussion of *The Theoretical Foundation of Reform Judaism* (reprinted from Yearbook, vol. xxxiv., Central Conference of American Rabbis, 1924). He shows that Reform Judaism has a genuine theoretical basis, and that basis is the religious teaching of the prophets. It is the sworn foe of an immobile and stagnant tradition, it correlates itself with the changing conditions of successive ages, but through all changes its permanent and essential element lies in certain great ethical and spiritual affirmations enunciated by the prophets—affirmations concerning the righteousness of God and His demand for righteousness on the part of men.

In *The Significance of the Agada* (reprinted from Yearbook, vol. xxiv., Central Conference of American Rabbis, 1914) the same Rabbi presents a sympathetic and attractive picture of the Agada (or Haggada) which will be as welcome to Christian as to Jewish readers. Its aims, he tells us, are the spiritual enlightenment, the ethical education, and the moral fortification of the people; and its methods and forms are of infinite variety—legend, fable, parable, proverb, saws; nothing human is alien to it. The Rabbi conclusively shows that the Agadists are the true successors of the prophets and the poets of the Old Testament. There is much that is quaint, even perhaps puerile, in their exegesis, but much also that is profound and original, as when, to illustrate the fellow-suffering of the Holy One with Israel, Is 40¹ is made to suggest that, when the Sanctuary was destroyed, the Lord Himself needed to be comforted. 'Comfort Me, comfort Me, O My people.' Several interesting excerpts are quoted at considerable length, which let the uninitiated see what the Agada

really is, and how genial, human, and attractive it can be.

Questions at the Cross, by Mr. E. Middleton Weaver (Epworth Press; 1s. net), is an admirable treatment of a great theme. The questions treated are, Why is the Cross central? Why was the Cross necessary? How does the Cross save? and Is the Cross true to experience? The writer's aim is to 'meet actual difficulties presented by Christian people, and especially young people, who know that they have been redeemed, and are experiencing real fellowship with God through Jesus Christ, but who cannot think helpfully of Calvary through the symbols of Hebrew ritual or in the terms of Roman jurisprudence.' The treatment is simple and free from the technical terms of theology. It should prove most helpful to earnest young people in the churches who desire wise guidance in their thinking about the Cross.

Dr. Frank Ballard has long been recognized as a Christian apologist of the highest standing. Many, therefore, will welcome a booklet from his pen on *Christian Truth concerning the Lord's Supper* (Epworth Press; 1s. net). It is written in the interest of Christian union, and deals mainly with the valid observance of the Supper, especially in regard to the ministrant. Needless to say, Dr. Ballard repudiates High Church theories, and argues for the simple practice of the Apostolic Church as revealed in the New Testament.

The Reunion of Christendom (Griffiths; 2s. net) is the second of a series of booklets edited by the Rev. J. H. Burn and entitled 'Addresses on Great Subjects.' Nine short sermons are included in the present booklet—good average sermons, but giving no sustained and adequate treatment of the important subject with which they deal. No doubt the cost of printing has greatly increased, but the price charged here for forty-eight pages loosely bound in paper is apt to strike the reader as alarmingly high.

Messrs. Hodder & Stoughton have published a popular edition of *The Fact of Christ* (3s. 6d. net), by the Rev. P. Carnegie Simpson, D.D., Professor of Church History in Westminster College, Cambridge.

The Inner Circle, by the Rev. Trevor H. Davies, D.D. (Hodder & Stoughton; 8s. 6d. net), is a series of studies of some of the first disciples and associates of Jesus. These were delivered in substance as sermons to the writer's congregation in Toronto, and they are in effect a volume of popular sermons. As such they are excellent. If somewhat discursive they are interesting, scriptural, and full of sound Christian teaching. The writer has a fine gift of imagination and a considerable skill in character painting, and he draws his illustrations from a wide knowledge of modern literature. The general reader will find the book charming, and the hard-pressed preacher will be sure to discover something in it to replenish his store.

Science and Creation, by the Right Rev. C. F. D'Arcy, D.D. (Longmans; 3s. 6d. net), is a little book of quite exceptional freshness and value. It is the writer's conviction that 'the modern scientific way of viewing the history of the world, instead of creating difficulties for Christian thought, not only gets rid of problems which were found insoluble by the theologians of the past, but affords fresh reason for the essential doctrines of the Christian Faith.' This thesis he maintains with great power and attractiveness of statement. His chapters on the Epic of Creation and the Mystery of Life present the most recent findings of science in a nobly imaginative way, and the writer builds on them an impressive argument for the truth of the Christian faith. This is a book that will bear re-reading, for the reasoning is closely knit and every page is packed with good things.

The Psychological Approach to Religion, by the Rev. W. R. Matthews, D.D. (Longmans; 3s. net), contains three lectures dealing with the relation of Psychology to the great subjects of Belief in God, Conversion, and Immortality. The lectures, though brief, are clear and informing; the statements made are careful and well weighed; and the relation of Christian belief to recent psychological investigation is lucidly set forth.

Reviews and Studies, by the Rev. F. J. Badcock, D.D. (Longmans; 7s. 6d. net), consists of a number of papers, most of which have appeared in various theological magazines. They have rightly been deemed worthy of being preserved in more permanent form. The subjects treated are biblical

and doctrinal, such as, to name a few, the Trinity, Modernism, the Transfiguration, the Gospel Miracles, the Cult of the Reserved Sacrament. There is a remarkably full and valuable study of Christ as Seer. In spite of the diversity of matter there is a unity of view-point and harmony of treatment which make the collection an organized whole. And the matter is of the very highest quality.

Outlines of Meditations and Sermons for every day of the month, two from the Morning and two from the Evening Psalms, will be found in *Outlines on the Book of Psalms*, by the Rev. Alfred G. Mortimer, D.D. (Longmans; 9s. net). The aim of the book is to facilitate the use of the Psalms in private devotions, and to aid the clergy in their preparation of sermons on the Psalms. There are in it not a few allusions to patristic literature, but there is practically no recognition of the important critical work which has for long been lavished on the Psalter. The latter part of Ps 19, e.g., is believed to be by David, Pss 42 f. were written by him when he was fleeing from Absalom, and Ps 23 when he was a shepherd boy. From such an unhistorical approach to the Psalter we shall not look for much exegetical light. Dr. Mortimer's standpoint is sufficiently indicated by his remark that the king's daughter in Ps 45 is the Church. As meditations the book may serve a useful enough purpose for those who have no interest in scientific exegesis.

The Rev. J. Russell Howden, B.D., is an admirable exponent of the Keswick school of doctrine. *A Man's Foes* (Marshall Brothers; 2s. 6d.) gives a careful and Scriptural analysis of that trinity of evil, the World, the Flesh, and the Devil, and points the way to spiritual victory. Perhaps the writer tends at times to bring more doctrine out of a text than it really contains, but his expositions are sound and helpful in the highest degree.

The Scottish Church and University Almanac (Macniven & Wallace; 2s. 6d. net) for the present year contains all the usual information taken from the official records of the Church of Scotland, the United Free and the Free Churches of Scotland, the Presbyterian Church of England, the Episcopal, Congregational, Baptist and Wesleyan Churches in Scotland, the provincial Training Colleges for Teachers and the four Scottish Universities.

A second edition, revised and enlarged, has been issued of *Baptism*, by the Rev. Robert Middleton (Marshall Brothers; 2s. 6d. net). It is an answer to the contentions of the Baptists in regard to Immersion and Pædobaptism. The style is popular, and the argument is none the less effective for being spiced with a certain amount of gentle railery.

In spite of all our modern scholarship, it is amazing how much of the world's classics has never been translated into English. How little of Attâr, the great Sufi poet, whom his mighty successor Jalal-ud-din called 'the Soul itself,' is yet in our hands. His Colloquy of the Birds has been available in French for sixty years, but even yet it is not to be had in English. Here, however, is an abridged version—*The Conference of the Birds*, by Mr. R. P. Masani, M.A. (Milford; 6s. net)—of the famous Sufi allegory. There is an introduction of forty-six pages upon Persian Mysticism, which is no doubt necessary for the general reader, and as appendix a brief sketch of Attâr's life. But this leaves only seventy pages for extracts from the poem itself, a disappointingly meagre allowance. It is, of course, another picture of the long hard road that lies before a soul that dares to set out on the great adventure, a road that winds its slow way through the seven dreary terrifying valleys. And here again is the old warning. For, of the millions that set out, only thirty, and these worn and spent, attain the goal, to find that they have solved 'the enigma of I and Thou' and have themselves become Him whom they sought. This is a fine introduction to a great Mystic classic.

The Methodist Year Book, 1925, of the Methodist Episcopal Church, contains the official record of all the activities of that most influential religious organization. There is information in it for every pastor, Sunday school teacher, and for every man who is just a plain layman. It contains in its earlier pages portraits of 'Methodism's New Bishops.' They are all notably young men. They wear no distinctive garb, not so much as the clerical collar familiar in this country. There is an uncompromising declaration adopted by the General Conference entitled 'Methodism's Crusade for Peace.' 'War is not inevitable,' it says. 'It is the supreme enemy of mankind. Its futility is

beyond question. Its continuance is the suicide of civilization. We are determined to outlaw the whole war system.' _____

As part of a plan to write an encyclopædia of Mediæval Jewish Philosophy, Dr. Israel Efros presents, in the form of a vocabulary, the *Philosophical Terms in the Moreh Nebukim* (Milford; 12s. 6d. net). The terms are translated, and sometimes more or less elaborately explained, with occasional allusions to their Arabic or Greek equivalents. To students who are working on this difficult and unfamiliar field the material here provided will be invaluable. _____

A most delightful and valuable work is *An Episode in the Struggle for Religious Freedom—the Sectaries of Nuremberg, 1524–1528*, by Mr. Austin Patterson Evans, Ph.D., Assistant Professor of History, Columbia University (Milford; 12s. 6d. net). The author unfolds the problem which speedily emerged on the principles of the Reformation, the perplexity occasioned to Luther by the unexpected discovery that every one did not find in Scripture exactly what he himself did. How the question worked itself out in Germany in the sixteenth century is a very instructive study, and Dr. Evans is a most capable exponent. _____

An admirable paper on *The Philosophy of History*, written for the British Academy by Professor A. S. Pringle-Pattison, is published by Mr. Humphrey Milford (1s. net). It is quite what we should expect from its distinguished writer. _____

A second edition of *The Theory of Good and Evil*, by Dr. Hastings Rashdall (Milford; 2 vols., 18s. net), has been published. The first edition was published in 1907. The second edition is practically a reprint of the first, but certain corrections, mostly verbal, are incorporated from a copy marked by the author. _____

Palm Sunday to Pentecost (S.P.C.K.; 5s. net) is a reprint with but few alterations of the concluding part of 'A Gospel Monogram,' by Sir William J. Herschel, Bt., M.A., first published in 1911. It contains the gospel records of the Passion, Death, and Resurrection of our Lord. On the left hand page the texts of the four Gospels are arranged in parallel columns, on the right hand

page is the 'Monogram,' a skilful dovetailing together of the various narratives. _____

Texts illustrating Ancient Ruler-Worship, edited by Professor C. Lattey, S.J., M.A. (S.P.C.K.; 6d. net), is in size a mere pamphlet of two dozen pages. Yet it is an interesting little work of reference, being the Greek and Latin texts on the subject from Homer and Æschylus downwards, thus marking the impetus which such worship received in the days of Alexander the Great; and so on through Republican Rome, the Roman Emperors, the Jews and their Rulers, and ending with the famous passages in the Martyrdom of Polycarp and Pliny's Letter to Trajan. A handy little book. _____

Professor E. Allison Peers, M.A., is rapidly heaping up benefits upon us. It is only a few months since we were given a fine book on Spanish Mysticism; and not much more since he translated into English for the first time Ramón Lull's 'Book of the Lover and the Beloved.' On that occasion he promised us some more of that fascinating figure's writings. And here already we have his *The Art of Contemplation* (S.P.C.K.; 3s. 6d. net). It is a more difficult book than the other, and Professor Peers plainly ranks it lower. Yet all may not agree in that. This is 'a practical manual, a text-book of method'; its aim is 'to teach men to love, to teach men to pray.' In its rapt musings on such central matters as the Divine Essence it wades in so far that great tides sweep us off our feet, and the dark grows very dark for some of us at times. Yet there are passages that dimly recall great pages in the Confessions; and others in which will and understanding and memory prompt each other by question and answer to yet more intense devotion, that have a queer thrill in them. Though it is true that here and there throughout the book there is a sense of strain; and that a thin impalpable mist lies over most of it. _____

The importance of historical fact for the validity of Christian beliefs is the theme of *Christianity and History*, by the Rev. F. W. Butler, Vicar of Brizenorton (S.P.C.K.; 5s. net). It is a closely reasoned essay which is not afraid of very deep waters. We feel that the preliminaries rather dwarf the main point, so that the cogency of the

conclusion is not apparent at the first glance. But it is not a book to glance through.

Mexico in Revolution, by Mrs. Charlotte Cameron, O.B.E., F.R.G.S. (Seeley, Service; 21s. net) is a vivid account of an Englishwoman's experiences and adventures in the land of revolution, with a description of the people, the beauties of the country and the highly interesting remains of Aztec civilization. Mrs. Cameron is an experienced traveller, and she has the true story-teller's gift. Without any pretensions to fine style she contrives to present a living picture of the things she sees and the people she meets. She has also a measure of the historic imagination which makes the past live again, and so her narrative is touched with the ancient glamour of Cortez and Montezuma. In contrast to that we find ourselves amid the grim horrors of present-day revolution of which the writer had her daily share. Altogether this is a most readable book.

The Old Religion in the New Age, by the Rev. G. P. Symonds, B.A. (Skeffington; 3s. 6d. net), contains some score of addresses by one who was a chaplain during the War. They make pleasant reading and are most Christian in intention, if not strong intellectually. They belong to a type of sermon frequently delivered during wartime, but now little heard. Germany is still the dragon, and the cause of the Allies is without qualification identified with the Kingdom of God. This gives the book a somewhat antiquated flavour, and one feels that the world's malady needs a deeper probing and a more radical cure than is here presented. The book would have profited here and there by more careful editing. 'People do not go to Church and Chapel to-day like they went when you and I were boys and girls,' seems a curious sentence to address to ex-service men, and the announcement that 'there is still a debt of £60 on the memorial' cannot possibly be of interest to the reader who does not know what memorial is referred to.

Silent unto the Lord (S.P.C.K.; 2s. 6d. net) contains a series of meditations arranged by Constance M. Wishaw. These meditations consist wholly of brief extracts from religious writers arranged under appropriate headings. The selection is made with taste and care and shows wide reading.

Man and God, by Louisa C. Poore (Stock; 4s. 6d. net), first published in 1920, now appears in a second edition. There are four additional chapters.

Christ the Carpenter and His Trade in His Teaching, by the Rev. Ira Boseley (Stockwell; 3s. net), is sufficiently described in its title. The author has gathered with devout care into this little book all references to carpentry in the teaching of Jesus. The number of these is surprisingly large, though some may seem somewhat far-fetched. The subject is treated in a direct and simple fashion and illuminated with many touches of imagination.

The Path of Discipleship, by Muriel G. E. Harris (S.C.M.; 4s. net), is cast in the form of letters to a young girl friend. The letters have the right ring about them and read as if they were part of a real correspondence. They are affectionate, interesting, vivid, and to the point. They treat of such subjects as Courage, Patience, Temptation, and the like. All are brought to the touchstone of the Cross, and the writer emphasizes the reality of the companionship and help of the living Christ. The counsels given are most wise and good, and are eminently fitted to reveal the joy and brightness of the Christian life. No better book could be placed in the hands of a young girl.

Highways of the Spirit, ii. Prayers (S.C.M.; 2s. net), is an anthology of Bible prayers. It is intended to be a companion to a larger book previously published and bearing the same title, and it follows the same general sequence of subjects. The larger contains readings for meditation, this for prayer. Both are entirely Biblical.

The Theology of the Real, by Mr. R. Gordon Milburn (Williams & Norgate; 10s. 6d. net), is a book of the gad-fly order—provocative in the best sense. Mr. Milburn tries to get down to bed-rock, eschewing all '-isms' and doctrines until a real situation has been studied. We do not expect that he will command general assent. In such a chapter as that dealing with sex problems we should be sorry if he did. At least, however, he always makes us see what are the real problems to which too often we are apt to shut our eyes. The book, we must add, is written throughout in a most charming and interesting style.