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Literature.

ST. PAUL AND THE CHURCH OF JERUSALEM.

A CONSIDERATION of the difficult questions connected with the origin of the Church carries back in many cases, by some road or other, to the Acts of the Apostles, a book on which we are not well supplied with really authoritative literature. Some of the more important of the recent literature has shown a tendency to extreme views, the absence of which renders all the more welcome the scholarly contribution to the whole subject made in *St. Paul and the Church of Jerusalem*, by the Rev. Wilfred L. Knox, M.A. (Cambridge University Press; 18s. net). This book, remarkable in itself for its erudition, thoroughness, suggestiveness, and insight, is all the more remarkable as having been 'composed for the most part in the intervals of parochial work in London.' In form the volume is a narrative of the life of Paul 'during that period of his career in which he was in contact with the original community of Christians in Jerusalem'; that is, till his last recorded visit to Jerusalem. In effect it is a commentary on a number of the more important sections of Acts, and on some of the Pauline Epistles, notably the Galatian and Corinthian Epistles.

The author's method is to give his main argument in the body of the text, with exhaustive discussions of the points raised in smaller print at the end of each chapter. He writes with the authority of long and earnest study, and with the independence of one who has no axe to grind, theological or ecclesiastical.

As the result of a detailed study, with which future students will have to reckon, Mr. Knox dismisses the attempts that some have made to attach great importance to the 'D' text of Acts, as being Luke's earlier draft of his work. He finds in it simply a revision of the common text, made in the same way and on the same principles as the revision of Mark made by the authors of the first and third Gospels. The fact is noted that Paul makes no Messianic use of the prophecy of the 'Righteous Servant' in Is 53, and is explained by the consideration that the title δ δίκαιος would suggest to Jewish readers that the Lord redeemed mankind by His perfect observance of

the Law, a sufficient reason for Paul avoiding it. In the trouble that ensued on the death of Stephen, the Twelve escaped, not because they were regarded as good though peculiar Jews, but because they were personally unknown to the members of the Hellenist synagogues, who conducted the persecution.

It is not quite correct to call Paul a Hellenist, since in his infancy his parents had migrated from Tarsus to Jerusalem, and it was there he received his education. In 2 Co 11²² Paul definitely claims to be a Hebrew, rather than a Hellenist. To avoid confusion Luke always calls the Apostle Saul, until he has told the story of the proconsul Paulus in ch. 13. (Is not this a little far-fetched? He calls the proconsul *Sergius* Paulus.) Mark's desertion of Paul and Barnabas is ascribed to his belief that the mission from Perga into the interior was an unwarranted extension of the authority granted by headquarters to the evangelists, was, in fact, a defiance of the Jerusalem Church, of which Mark was a member.

Much of the book is concerned with the relation of the early Christian communities to the Jewish Law, a subject which does not become simpler the more we study it.

It is Paul's claim that the Christian receives real, not only imputed righteousness; a claim which Paul never succeeded in reconciling with the facts of Christian experience. Mr. Knox believes that Titus was actually circumcised. He dates 'Galatians' just before the Jerusalem Conference, and accepts the South Galatian theory.

A sane and timely discussion of Paul's relation to the Mystery Religions does not ignore the fact that the controversy is not yet closed. Appendices on the Apostolate and on the Primitive Eucharist conclude a volume which is an important contribution to the study of Paul and of the Church of the first generation. We have noticed no reference to Hastings' 'Dictionary of the Apostolic Church.'

EVOLUTION.

We have read the handsome book, *The Dogma of Evolution*, by Professor Louis Trenchard More (Milford; 16s. net), with great interest, first because of its intrinsic merit. It is a powerful

and, we think, an unanswerable refutation of materialistic naturalism; an excellent work to put into the hands of any to whom evolution is a 'blessed' word which, if simply uttered, explains everything. The author does well to remind us of the slender basis of ascertained fact on which, after all, this ambitious hypothesis rests, and of the tremendous difficulties involved in making of evolution a dogma which is applied to such sciences as Sociology or Ethics. Evolution is only a name for, not an explanation of, the process by which life rose from the amœba to man. The Professor has no difficulty in showing how none of the familiar catch-words like 'struggle for existence' or 'survival of the fittest' will serve to set forth the real factors involved. 'Survival of the fittest' means in the long-run nothing more than 'survival of the survivors.' 'Tendency to vary' is countered by an as real tendency of species to persist over long periods of time; in fact we can see new varieties being produced, but never new species. And so on. Against the dogma of evolution the author has many a hard but true thing to urge. Our interest, however, is largely of another order. American thought, to judge from this book, is about a quarter of a century behind that of Europe. With most of what is here set forth we have been familiar on this side for some considerable time. To confute Huxley, Spencer, Fiske, or Buckle at such length as Professor More seems to find necessary, appears to us to be re-opening needlessly a closed chapter. We do not feel the antagonism of religion and science to be so sharp as is here represented, which, were it true, we could only deplore. Further, we are exceedingly suspicious of any statement such as that of Professor More's, who seems to hold that the safety of religion is to maintain its 'irrationality.'

A NEW LIFE OF JESUS.

Papini's great book has been speedily followed by another—*The Master Life: The Story of Jesus for To-Day*, by Mr. W. P. Livingstone (James Clarke; 8s. 6d. net). Mr. Livingstone's work will inevitably be compared with Papini's, not only because they are contemporary but because they are on the same lines. They both aim at reproducing the original conditions and the original spirit of the life. It is no serious reflection on the British work to say that it suffers by the com-

parison. Papini's *Life of Jesus* is a work of genius, overwhelming in the impression it makes by its insight, its vivid colouring, its torrential eloquence. The present book has not this element of greatness, but it has its own decided merits. The author is often successful in giving reality to the Scripture narrative, and here and there by his imaginative 'placing' of discourses in a natural environment he adds immensely to their incisiveness. Though he does not obtrude his knowledge at any point, it is obvious that he has made himself master of the literature that counts. And sometimes by the mere telling of a story he clears up difficulties without discussing them. A notable instance is that of the Gadarene swine. It is true that on occasion his imagination supplies details for which there is in the telling of the story no demand. And indeed these details are sometimes anything but an improvement. For instance, in narrating the interview of Jesus with Nicodemus, Mr. Livingstone inserts this truly amazing sentence: 'John the Galilean was present, ready as usual to take notes of the Teacher's words by the dim light of an oil lamp.'

We are grateful for a 'Life' which will make Jesus real to our generation. But most readers will feel that Mr. Livingstone has gone too far in his effort to get back to the primitive situation. He sweeps away all the creeds and dogmas that have been constructed on the basis of New Testament ideas. He deals drastically with Paul, who was 'fundamentally a Jewish theologian' who retained 'many of the traditional views concerning human nature, propitiation, mediation, and sacrifice, and these naturally affected the character of his thinking and preaching. His arguments were appropriate for the time; his words and phrases conveyed some sort of meaning to the people whom he addressed; but as time went on they became more and more like smoke-clouds which hung over the clear sweetness of his Master's teaching and obscured it from common view.' In this view of Paul's teaching Mr. Livingstone is out of harmony with recent scholars like Deissmann and Dr. D. M. Ross. We must, however, take into account his aim, which is to get back to the singularity of Jesus. In this aim he is in large measure successful. It must also in fairness be said that, in spite of his anti-dogmatic bias, he accepts the miraculous in the Gospels wholly, and the historical character of John's Gospel, discourses as well as

events. This apologetic 'soundness' is in curious contrast to the vigorous repudiation of all systems professing to derive from Jesus, from St. Paul onwards. But it certainly contributes to the unity and completeness of the story.

A DEBT TO HERETICS.

The issue of a book by Professor Rufus M. Jones, D.D., Litt.D., LL.D., the learned historian of Quakerism, is a literary event of note. There has just come from his pen a volume in 'The Living Church' Series, entitled *The Church's Debt to Heretics* (James Clarke; 6s. net). It is a rapid and masterly survey of the relevant parts of Church history from the Apostolic Age to the present day. The expert historian will probably not find in it anything positively new. That was not to be expected where the ground has been so often surveyed and every path so minutely searched out. Yet there is much that Dr. Jones puts in a fresh light, and he has the skill to illuminate many a dull page of Church history. In his own words, the story 'is a long, strange one, full of lights and shadows, tragedies and comedies, cruelty and tenderness, but it is a story of human life, and, on the whole, the telling of it will increase faith and heroism, and those realities by which men live.'

As to the Church's debt to heretics it may be said that in no previous age has it been more clearly perceived and more generously conceded than in our own, and accordingly, while admitting that in some cases the debt was of a negative sort, driving the Church back by repulsion on her own faith, Dr. Jones finds in many of the heretics 'the recipients of new illumination, gifted leaders of unwon causes, prophets of neglected or forgotten truth, profound interpreters of the deeper significance of life.'

JEWISH SECTS.

Jewish Sects and Parties in the Time of Christ, by the Rev. J. W. Lightley, M.A., B.D., D.Lit. (Epworth Press; 8s. 6d. net), contains in a greatly expanded form the Fernley Lecture of 1919. The writer apologizes for the belated appearance of the book on the ground that the manifold duties of his ministry have left him but little time for work of this nature. The book is sure of a warm welcome, for it is a work of sound scholarship and one which displays an immense industry in research.

Dr. Lightley has thoroughly mastered the relevant literature, which in itself is no light task, and he has given us a survey of the whole field which is admirably clear and orderly. The work is in four parts, which deal in succession with the Pharisees and Sadducees, the Samaritans, the Essenes, and the Zealots. The history of each sect is carefully traced so far as the records afford material, its principles and doctrines are expounded, and finally its relations with Jesus and the Early Church are examined in full detail. The divergent views of modern scholars are noted and criticized, so that the reader is put in possession of the main theories, and directed, if he so desire, in the line of further study.

Naturally the Pharisees and Sadducees receive the fullest treatment, and their relations with Jesus are reviewed with great care and judgment. Dr. Lightley differs from those who have expressed regret that Jesus should have assumed the rôle of critic at all, even of the Pharisees. He doubts whether the dislike of criticism found in some circles to-day is altogether wholesome. 'Admittedly criticism has often been harsh and barren, indiscriminating and tyrannical, in religion as in other matters, but none the less it has been one of the great instruments of progress in art, science, literature, and politics; and to forbid it in matters of religion would only tend to prolong needlessly the prevalence of error and hypocrisy. We see no necessity, therefore, to apologise for the fact that Jesus criticised the Pharisees, any more than that they criticised Him. On either side it was an obligation imposed by conviction. The spirit, substance, and value of the criticism are of course quite another matter.' In regard to the substance of the criticism, Dr. Lightley maintains that 'when all allowances are made and all exceptions taken into account, there seems no reason to doubt the substantial truth of the criticism by Jesus of those Pharisees whom He encountered. Even Jewish writers find it difficult to escape from this conclusion.'

This is a book which every serious student of the Gospels will have to take account of. It may be added that its usefulness is enhanced by a well-selected bibliography and particularly full indexes.

LIFE AFTER DEATH.

The Life after Death in Oceania, by Miss Rosalind Moss, B.Sc.(Oxon.) (Clarendon Press; 14s. net),

is a thorough bit of work. If it lacks the touch of Frazer in his recent book upon much the same subject, in some respects it covers a wider field; and it attains a very real effect upon the mind by its hammer-like iteration of great masses of often interesting facts. The work is skilfully constructed; each chapter throws down the evidence (there are over two hundred books in the bibliography), and then sums up in a clear and balanced verdict. The after-world, practically universally admitted, is set, often in the primitive home of a migrated people, often in some island (hence sea-burial and canoe-coffins and the like), sometimes (due, perhaps, to cave-burial) in an underworld, the ideas of which differ. Once at least it is in all respects better there than here; but usually it is a dull and dreary land. When the after-world is regarded as being upon earth there results belief in various interesting things, not least in a soul-substance, distinct from the true soul, though it may ultimately merge into that, but which is just as likely to reappear as one's own grandchild, or as an animal or plant; often as a butterfly. Hence metempsychosis, but with no thought of moral retribution. An after-world in the sky is very rare. It is important that the soul should be helped on its journey to the beyond, and in some places two men sleep beside the corpse and accompany the soul, relating their experiences on their return. Admission yonder is not always easy: there are various ordeals to be faced; but goodness, in our sense of that word, does not seem to be a qualification. Those who fail are usually annihilated; but, in any case, as a rule, all souls gradually fade out, becoming at last, in some places, the phosphorescence of dead wood. The length of a soul's life sometimes depends upon the memory of it cherished here. When that goes out, it ceases.

FOX'S 'SHORT JOURNAL.'

The Cambridge University Press has already published a handsome edition of the famous Journal in two volumes. To mark the tercentenary of Fox's birth an additional volume is now issued with the title *The Short Journal and Itinerary Journals of George Fox: In Commemoration of the Tercentenary of his Birth (1624-1924)*. Now First Published for Friends' Historical Association, Philadelphia, Pennsylvania, edited by Mr. Norman Penney, LL.D., F.S.A., with an introduction by Mr. T. Edmund Harvey, M.A. (15s. net). It is a very beautiful

book, admirably printed and bound, and equipped with the most careful scholarship. The notes alone (of about a hundred pages) witness to the research that has gone to make this edition a joy to the historical scholar. There are three documents included, the Short Journal, the Itinerary Journal, and the Haistwell Diary, and these may be regarded as the material that underlies the Great Journal. They exhibit Fox in three characters—the evangelist, the unofficial bishop, and the traveller. We have in the Short Journal vivid pictures of Fox during the time of his sufferings as he went about spreading the gospel of the Inner Light. The Itinerary Journal takes us forward almost a generation, when feeling against the new sect was diminishing and the Act of Toleration was not far off. Fox is now engaged in work of organization and administration, and we have many glimpses of his many friendships and of the growth of the Cause. The Haistwell Diary is so-called from its writer, who was a friend and helper of Fox, and it tells of journeys Fox made to Holland and over England. The volume in which these interesting documents are collected has been admirably edited by Dr. Penney, who performed the same office for the Great Journal. It has been produced by the Cambridge University Press with their customary taste and generosity, and forms a worthy memorial of a great man's life and witness.

Mr. Roth Williams, who has already published one of the best informed books on the League of Nations, has now produced a companion volume of equal value entitled *The League, the Protocol, and the Empire* (Allen & Unwin; 5s. net). Mr. Williams attended the Fifth Assembly of the League from start to finish and has made its deliberations a matter of special study. He is a whole-hearted believer in the League as the one great means of security for the peace of Europe. In this volume the reader will find not only the full text of the Protocol which, though rejected meantime, is by no means done with, but an able discussion of the difficulties that have been raised during its consideration. He is confident that the only alternative to the policy of the League is a policy leading straight to another war.

The Rev. Roderic Dunkerley, B.A., B.D., in *The Unwritten Gospel, Ana and Agrapha of Jesus*

(Allen & Unwin ; 8s. 6d. net), has made a valuable contribution to the study of the life of Jesus by collating and commenting upon those extra-canonical reputed sayings of the Master which are worth serious consideration as being more or less probably authentic. The number of such sayings will strike the reader as surprising. Mr. Dunkerley's sources are apocryphal books, the Fathers, variants of MSS, papyrus fragments, Moslem works, and some less important. To estimate the value of much of this matter is not easy. The author, however, gives ample evidence of possessing the scholarship, the shrewdness of judgment, and the 'instinct' necessary. Whatever views may be taken of this or that particular saying, those interested in the subject—and what Christian can be uninterested?—may be confidently commended to this excellent work. ———

In *The World's Industrial Parliament*, by Mr. E. M. Oliver, Oxford University Extension Lecturer (Allen & Unwin ; 2s. net), we have another informative volume on the 'International Labour Organization' which was set up as a necessary part of the aims of the League of Nations and carries on its work from Geneva. Lord Burnham has written a foreword to the pamphlet, commending it warmly, not only to employers of labour and to the organized bodies of work-people in this country, but to the general public. ———

Miss Caroline E. Playne in *The Neuroses of the Nations* (Allen & Unwin ; 16s. net) argues that the war was the outburst of group-insanity which had gradually been infecting all the nations. Life was at such a pace that mental, moral, and spiritual degeneracy had set in. It is an interesting thesis so ably stated, with a wealth of what seems to be good evidence, that it demands, and we hope it will receive, close attention. The present volume deals only with the neuroses of Germany and France. We are promised an examination of Britain and other nations to follow. We await it with interest. ———

The language Jesus spoke is a matter of very considerable interest. After much discussion between the Greek and Aramaic schools the general judgment has leaned to the latter. But now comes Major R. A. Marriott, D.S.O., with the assertion that Jesus spoke Arabic—*Arabic the Language of*

Christ (Allenson ; 2s. net). The little book in which he maintains this thesis contains also essays on the site of Calvary and the Holy Sepulchre, and also (quaintly enough) an essay by Mr. P. B. Biddon on 'The Church of the Spiritual Evangel of Jesus Christ.' ———

The Shewings of Lady Julian, translated and edited by the Rev. Dundas Harford, M.A. (Allenson ; 3s. 6d. net), is a new version of a mystical work previously known as 'Comfortable Words for Christ's Lovers.' Lady Julian of Norwich was one of England's earliest mystics, and her revelations have long been highly thought of. The manuscript from which the present work is transcribed came to public notice in 1909, when it was bought by the British Museum at Lord Amherst's sale. In Mr. Harford's opinion it is what might be called the first edition of the Revelations, the longer form being the outcome of twenty years' subsequent meditation. In these mystical teachings there are 'hard sayings,' mingled with 'words of eternal life.' As the editor remarks, 'the wise will know how rightly to divide them. Lady Julian will be best understood by those described by the copyist of Sloane MS. 3705, "whose hearts, like hers, do flame in ye Love of our Dearest Jesu."' ———

In *The Welsh Mind in Evolution* (Allenson ; 10s. 6d. net), the Rev. J. Vyrnwy Morgan, D.D., discourses, in a discursive manner, on several subjects more or less germane to the title of the book—Welsh education, language, religion, industrialism, and nationalism. In every chapter, however, there are a good many reflections on things in general, and several whole chapters have but a slight connexion either with each other or with the theme. ———

War and Peace, by the Rev. Innes Logan, M.A. (Bowes & Bowes ; 1s. net), is a clear and logical treatment of a subject of momentous interest at the present day. The writer argues against the militarist on the one hand, and the pacifist on the other. He believes it is 'the Christian's supreme task in this generation to foster the peace mind, and to mobilize every honourable method of giving it expression.' But if the peace movement is to succeed 'it must have the support of a body of wider influence and more popular appeal

than pacifism proper has or is ever likely to have.'

Dispatches from North-West Kansu, by A. Mildred Cable and Francesca L. French (China Inland Mission ; 1s. net), contains some very vivid pictures of life and missionary work in China and the borders of Tibet. The style is most lucid and interesting, and the text is illuminated by a number of very excellent photographs.

Any book on the Old Testament which is sponsored by Professor John E. McFadyen, D.D., may be considered reliable in its scholarship. But there is a great deal more than scholarship in *The Literary Study of the Prophets: From Isaiah to Malachi*, by the Rev. J. C. McIvor, D.D. (James Clarke ; 6s. net). Dr. McIvor's aim is to illustrate the intellectual qualities of the prophetic writings, and he deals with such subjects as Idealism, Optimism, Sanity, Imagination, Energy and Sublimity, Humour and Pathos. In addition he has chapters on Metre, Stanza, Literary Forms, and Parallelism. This summary, however, does not give any idea of the charm and instruction of this volume. For one thing, the reader will learn a good deal about the Old Testament as a whole, its genius, its development, and its treatment by criticism. He will also learn how valuable questions of form may be for actual interpretation. And above all he will enjoy generous selections from the Old Testament given in their proper poetical form and kept in the translation as near the Authorized Version as accuracy will allow. It ought to be said that the book is not meant for the technical scholar, but has in view that large body of readers who want to know what scholarship has to say about the Bible. Such readers will be safe in the hands of a scholar whose sanity of judgment and competence inspire confidence and who knows how to make his subject both interesting and educative.

The Holy Communion an Essential Part of the Atonement, by the Rev. A. E. Peacock, M.B.E. (James Clarke ; 3s. 6d. net), sufficiently indicates by its title the nature of the book. It is written for those who have felt a difficulty in combining a sincere belief in the Atonement with a clear view of the manner in which we are reconciled to God by the Cross of Christ, and the author suggests that

'the solution of the problem lies in the realization of the fact that the Holy Eucharist and our Lord's death upon the Cross cannot be fully understood the one apart from the other, but they are two essential parts of His one Act of Redemption.' The treatment is scriptural and the tone earnestly Christian, but the author's way of speaking of 'God's plan of salvation' has an archaic flavour that will not commend it to the modern mind. His general attitude may be gathered from the statement that 'the great prophet Daniel had the object of Christ's death carefully explained to him,' a sentence which, when duly pondered, reveals much.

The Problem of the Existence of God in Maimonides, Alanus, and Averroes, by Mr. Samuel Nirenstein (Dropsie College, Philadelphia ; \$1.00), is an interesting and suggestive comparison of how representatives of Judaism, Christianity, and Islam respectively sought to prove the existence of Deity. The critical remarks are so much to the point that we wish they had been expanded.

The work of the Phelps-Stokes Fund (established in 1909 'for educational purposes in the education of Negroes both in Africa and the United States') is already widely known in missionary and government circles. The publication of the report of its Education Commission to West and Central Africa in 1920 was declared by the Under-Secretary for the Colonies to be 'a momentous event in the history of the Colonial development of Africa,' and it led directly to the establishment, at the Colonial Office, of an Advisory Committee on Native Education in Africa. Last year a second Commission visited East and Central Africa, and its report is now published under the title of *Education in East Africa* (Edinburgh House Press ; 7s. 6d. net). The excellence of the report reflects the greatest credit upon Dr. Thomas J. Jones, the chairman of the Commission, who has drawn it up. It is a big volume, well got up, thoroughly readable, and fully illustrated. Above all, it is a veritable mine of information upon all that concerns the education and uplift of the natives of Africa.

The Apostles' Creed, by the Rev. F. Warburton Lewis, M.A. (Epworth Press ; 2s. 6d. net), contains a series of fourteen popular addresses. It may be somewhat unusual, as the author indicates, for a

Free Churchman to preach on the Apostles' Creed, but none the less profitable.

An extremely able work on the alleged Primacy of St. Peter is *St. Peter's Charter: As Peter Read It*, by the Rev. T. H. Passmore, M.A. (Wells Gardner; 8s. 6d. net). The book contains an examination of every possible side of this question, and the writer has no difficulty in showing that the claim of Rome to be the inheritor of an infallible primacy is based neither on Scripture nor on common sense, neither on fact nor reason. The author writes with extraordinary force and point, with humour and incisiveness. It would be impossible to summarize his argument in a brief space.

The Mystic Flock, by the Rev. Sidney R. Griggs, L.Th. (Wells Gardner; 3s. 6d. net), is, according to the sub-title, 'A Study in the Interior Life.' The Bishop of Bloemfontein in the preface describes it as 'a book which gives food for the soul to browse upon,' and with this verdict every judicious reader will cordially agree. Some of the phraseology may seem to have a too strongly sacramentarian flavour, but the substance of the teaching is thoughtful, wise, and, above all, warmly Christian. The writer's view is that 'the interior life—the true man, the spirit—is what really matters. As Christ comes into possession of this, the outward life—the conduct—will take care of itself. The Christ life within (and only this) assures the Christ-like life without.'

Professor J. Alexander Findlay, M.A., of Didsbury College, Manchester, has already done great service to the cause of popular exposition by his two books, 'Jesus as They Saw Him' and 'The Realism of Jesus.' He increases this debt by his most recent volume *Jesus in the First Gospel* (Hodder & Stoughton; 7s. 6d. net). To those who know 'The Realism of Jesus' it will be sufficient recommendation of this new book, and also sufficient indication of its contents and purpose, to say that what Professor Findlay did in the former study for the Sermon on the Mount he now does for the whole of the First Gospel. He believes Matthew to have been a careful architect, and the Gospel is divided, according to Matthew's plan, into five sections, to each of which is devoted a 'Book.' The author's method is to give a brief summary of the contents of each section, and then to proceed

to a paraphrase of the relevant portion of the Gospel. The charm of these paraphrases is their sense of reality and their real originality. It is the originality of vision, and for the most part it is convincing. But this kind of constructive imagination has its dangers, and occasionally Professor Findlay is too original. He also presses phrases now and again beyond their natural meaning, as on pages 44 and 49. But this is a venial fault when we take account of the many passages that come home to us with new significance. We can say nothing better of this book than that it will make Jesus live for many fascinated readers. But we hope that it will also promote expository preaching. For it is a preacher's book, and hard-pressed ministers will find suggestions here for many sermons. Still better, it may induce them to preach through the First Gospel.

The Rev. W. E. Orchard, D.D., is a preacher who is also a thinker. He has caught the ear of his generation by his boldness and independence, and he has already contributed helpfully to the Christian thought of our day. His latest book is of an apologetic nature—*Christianity and World-Problems* (Hodder & Stoughton; 6s. net). We are all, as he suggests, a little tired of the word 'problem.' But unhappily, or happily, the thing itself is always with us. And the special conditions of our day, economic, scientific, philosophical, and religious, have offered for our consideration problems of a serious urgency. With characteristic courage, and with a no less characteristic individuality, Dr. Orchard essays to find a solution for these questions. He believes that apart from Christianity there is no solution to be found, and that this is one, and a very convincing, part of the proof of the truth of Christianity. The questions dealt with are such as these—the difficulty presented to our faith by the sheer immensity of the Universe which makes the earth and its concerns seem very insignificant, the existence of other religions in the world with a claim to truth, the menace to world peace and security in present conditions, the menace to everything and everybody in the universal unrest of our time. In discussing these and other questions Dr. Orchard displays the qualities of mind, and no less of personality, that make him always impressive and often persuasive, his mental grip, his wide knowledge, his sincerity, his unexpectedness. It is a tonic to read this book, and

few will rise from it without having received both stimulus and enlightenment.

Sir James Yoxall has left us a charming book on the art of living—*Live and Learn* (Hodder & Stoughton ; 5s. net). He modestly says : ‘ What wisdom there may be in this book is nothing very new or unusual, else I could not have written it ; but it is most of it in line with the teachings of life in all the bygone ages.’ So it is, but then it is all put so freshly, with such a luxuriance of delightful reminiscence, and set down under such an array of appetizing and whimsical headings, that the reader enjoys a perpetual feast. As a sample take this on family life : ‘ Crusoe went to work—a capital way to lift up one’s heart ! “ I went to work to make me a little tent, and into this tent I brought everything that would spoil, either with wind or rain, and I piled all the empty chests and casks up in a circle round the tent, to fortify it against any sudden attempt from man or beast.” It is all a symbol. “ Into this tent I brought everything ”—the best of ways to make a home. Children have come into Pater’s tent, which is what none did into Crusoe’s ; but then Pater brought Mater into it, rash wise fellow ! “ I piled the empty chests and casks up in a circle round the tent, to fortify it ” ; as children come in, from the infinite, one after another—perhaps two together, even—Pater must fortify the home more and more.’ Take this also on true success :—‘ Peace : of mind and soul. I think of an old friend still living as being one who has come to a quiet place raised high above the feverish stir of life. He is not wealthy or famous but—how he has succeeded ! Storms are past, for him ; he has reached a desired, a desirable haven, and he could now tell us, as Whitman did, that “ no array of terms can say how much I am at peace about God and death.” ’

Dr. Paterson-Smyth’s *A People’s Life of Christ* has been issued in a new and very convenient form by Messrs. Hodder & Stoughton. It is an edition for the pocket in ruby cloth binding, and with clear type and good paper (6s. net).

The Teaching of Mary Aikenhead (Longmans ; 2s. net) contains selections from the larger volume previously published under the title of ‘ The Life and Work of Mary Aikenhead.’ It gives a brief account of the inner life of one who attained dis-

tinction in the Roman Catholic Church as the founder in 1815 of the Congregation of the Irish Sisters of Charity, and who was highly esteemed for her practical understanding of spiritual things, and her firm grasp of the principles of asceticism.

In Defence of Christian Prayer, by the Rev. E. J. Bicknell, D.D. (Longmans ; 2s. 6d. net), is a consideration of some of the intellectual difficulties that surround petition, set down with that admirable clearness and force which characterize all that Dr. Bicknell writes. He deals in succession with the problems of prayer in relation to religion, science, psychology, and philosophy. Believing that many are seriously hindered and weakened in their prayers by intellectual difficulties, often of a vague kind, he sets to work to drag these out into the open and examine them by the light of reason. In this undertaking he is singularly successful. His treatment of the various difficulties, though brief, is thorough, illuminating, and convincing. The book is not written primarily for the expert psychologist or philosopher but for the ordinary educated man or woman, and one may well believe that it will prove exceedingly helpful to many.

The Oxford Movement is one of perennial interest, and the lapse of time now allows it to be estimated with an approach to calm dispassionate evaluation. One of the best of such attempts is that of the Rev. Yngve Brilioth, D.Phil. He discusses the main influences which produced and moulded the movement, traces the rise and progress of divergences within it, and explains the type of piety and the ecclesiastical conceptions of its followers. An excellent bibliography is appended. The title of the book is *The Anglican Revival* (Longmans ; 16s. net).

In *Ignorance, Faith, and Conformity* (Longmans ; 8s. 6d. net), the Rev. Kenneth E. Kirk treats a subject of great interest and importance. He explains the rise of the conflict between Law and conscience, and tries to find a *rationale* of the grounds on which an individual who, on conscientious grounds, finds himself at variance with the generally accepted teaching and practice of the body to which he belongs, may be allowed freedom. If the argument is not always quite convincing, it is at least always suggestive, and can be warmly commended.

Mr. W. Y. Fullerton, in *The One and the Many*

(Marshall Brothers ; 2s. 6d. net), discusses Isaiah 53-55, emphasizing the importance of the somewhat neglected ch. 54. The themes treated are God's method of dealing with human sin, fear, and doubt. The book makes no pretence to scientific value, but it has a fine devotional flavour, and is enriched with anecdotes which could be used with effect in evangelistic preaching.

Personal Progress in Religion, by the Rev. T. F. Davies, Bishop of Western Massachusetts (Morehouse ; \$1.00), is full of the wise reflections and counsels of a shepherd of souls. The writer, after defining religion and dealing with some unsatisfying forms to which men cling, proceeds to indicate the true path of progress in the knowledge, service, and worship of God. The style is simple, the thought is not profound, none the less this little book is fitted to make a deeply Christian impression upon the reader's mind.

The word 'Fundamental' is unhappily becoming a controversial term in theology. Under the name of Fundamentalism certain old-fashioned views of Scripture and doctrine are put forward vehemently and with bitterness as the only true faith. *Scriptural Evangelicalism*, by the Rev. C. H. Titterton, B.D., and the Rev. C. Neill, M.B., B.C., M.A. (Morgan & Scott ; 5s. net), is of this sort. It claims to be 'a calm restatement of Biblical Doctrine in the incomparable language of the Scriptures.' The substance of the work is, however, disappointing. The writers are completely out of touch with the mental world of to-day, and while their statements may satisfy those who think as they do, they will make no appeal to other minds. It is to be regretted that the fundamentals of the Faith, upon which all true Christians are agreed, should be thus wrapped up in obsolete thought-forms and made unpalatable to the modern mind.

Those who are Freemasons and they who are not will both profit by a perusal of *Emblematic Freemasonry*, by Mr. A. E. Waite (Rider ; 12s. 6d. net). It is a work of genuine historical value.

A high standard is being maintained by the Society for Promoting Christian Knowledge in their series of 'Translations of Early Documents.' *Select Passages illustrating Mithraism*, by the Rev.

A. S. Geden, D.D., is all that we expect of so scholarly an author. All who are interested in having accurate knowledge of one of the most serious rivals of early Christianity will find trustworthy guidance in this little book. The price is 3s. 6d. net.

The allegorical method of interpretation once rendered useful service to the Church, but its day is long since over, and it is hardly worth while to attempt to revive it even in the interests of mystical theology. This is what the late Rev. Jesse Brett, L.Th., has done in his *Via Mystica* (S.P.C.K. ; 8s. 6d. net), which is a mystical exposition of the Song of Songs. The literary student of the Old Testament will not be much edified by a book whose Introduction starts off thus: 'The Song of Songs may be described as the inspired manual of the Higher Life,' or whose first chapter thus begins: 'Throughout this book the references to King Solomon must be understood of our Lord Who is Himself the Bridegroom of the soul.' Dr. W. J. Sparrow-Simpson, who wrote a Preface by request, seems quite conscious of the weakness of the case for the allegorical interpretation. As an exposition of the famous Song, the book is of no value whatever ; as an exposition of the mystic way, the book is of great interest and value, representing as it does the ripe experience of a master of mystical theology.

A useful study of one topic in the history of Christian Doctrine has been made by the Rev. Ernest Jauncey, M.A., B.D., who deals with *The Doctrine of Grace* (S.P.C.K. ; 14s. net). The period embraced extends to the end of the Pelagian controversy. The subject is exceedingly well handled, and we are glad to note that Mr. Jauncey intends to continue his account of the history of this central doctrine.

Seven Words of Love, by the Rev. Norman Macleod Caie, M.A. (Stockwell ; 2s. 6d. net), is a booklet containing an excellent series of short homilies. The style is pictorial and the writer has evidently great store of apt illustrations. It makes most pleasant reading, and the preacher in search of material for a course of sermons will find it helpful and suggestive.

A Study of the Mind of Christ, by the Rev. David

Jenks (S.C.M. ; 4s. 6d. net), is a careful and scholarly treatment of a subject of vital interest to the individual Christian and to the Church. The writer believes that what is central to the mind of Christ may best be expressed in terms of the glory of God. In Christ the glory of God was seen in its fullness in personal manifestation. Treating his subject historically he finds that 'progressively, and under the divine guidance, the religious thought of that people from whom and to whom Jesus Christ came, has stretched out to the effort to realize that the glory of God is to be sought not in specifically religious acts but in the conduct of life, not in the cultivation of an individual piety centred in self but in right relationships of every sort throughout the whole experience of life, that this glory enters into every range of thought and activity, and covers the whole of human society.' The Christian revelation is no less progressive, for it is the unfolding of the mind of Christ in the collective body of His followers, who receive His spirit into themselves, in preparation for the fulfilment of His mission. 'The present work of Christ is what it has always been ; He lives to the glory of God in carrying out in human society the fullness of His revelation, as He is able to form Himself in His own, collectively and individually.'

Ideals and Realities in Europe, by Margaret Wrong, M.A., Travelling Secretary of the World's Student Christian Federation (S.C.M. ; 2s. 6d. net), might have been written to promote the purpose of the League of Nations, since it deals with the actual conditions of the newly created States of Europe and the dangers to peace caused by their natural jealousies, and their race antipathies. The

little book deals with a very big subject and it is extraordinarily well written. It presents what may seem an unduly pessimistic view of the present conditions in the newly created States of Europe. But the writer who has travelled in these States is of opinion that there is still ground for hope both in the principles incorporated in the League and in its achievements up to the present time.

The Greatest Adventure, by Dorothy F. Wilson (Teachers & Taught ; 2s. 6d. net), contains some stories of the life of Jesus told for boys and girls, specially for those of eight to twelve years old. It is in the main a paraphrase of the narrative in Mark's Gospel, and is perhaps somewhat advanced in thought and expression for children of the age indicated. But it is a praiseworthy attempt to interest the young in the greatest of all biographies.

A way to world-peace has been developed by the Rev. J. L. Lobingier, and it is set forth in *Projects in World-Friendship* (University of Chicago Press ; \$1.75). Mr. Lobingier is 'Educational Pastor' of the United Church at Oberlin, and was Director of Religious Education of the Chicago Church Federation. His idea is that world-peace will come through the cultivation in boys and girls of a spirit of friendship with other races and nations based on knowledge and developed in actual service. He shows how this can be done in a book of rare interest and fascination. This seems to us not only an original but a hopeful 'project' and one worthy of close attention and study by teachers and ministers. The book is one of the 'University of Chicago Publications in Religious Education.'

The Holy Year at Rome.

BY PROFESSOR JAMES STALKER, D.D., ABERDEEN.

THE one half of the world does not know how the other half lives ; and the proverb might be expanded by saying, that the one half of the world does not know how the other half worships. Even by the well informed this will be conceded in reference to the worship of a Taoist or a Hottentot ; but it is true even of the different halves of

Christianity. In Rome this is the Holy Year or the Jubilee Year ; and, although most Protestants are aware of the fact, few of them have any conception of how much it means for the officials of the Catholic Church and for the members throughout the Catholic world.

This year or, to be precise, from the Christmas