

have worked their way into the warp and weft of his report of our Lord's discourses, it is extremely improbable (to say the least) that this report is the product of pure invention, containing no Dominical substratum whatsoever. To suppose that the peculiar tone and impressiveness of the Johannine discourses—which by themselves seem to call forth the judgment, 'Never man spake like this man'—are due solely to the genius of the Fourth Evangelist would involve the ascription of something like a supernatural character to him. We must, therefore, postulate at least some sayings of the Lord, perhaps addressed to the inner circle of the disciples, or prayers and soliloquies overheard by them, of a more intimate and more mystical nature than those preserved by the public tradition eventually crystallized in Q. What more likely than that the *Jubelruf* (though it did in fact find its way, as an exception, into Q) should have belonged to this category?

(4) Even if the truth of the *Messiasgeheimnis* theory (with its corollary, that the historical perspective of the Johannine narrative is in part idealized) be admitted to this extent, that the mystery of our Lord's Person dawned upon the

minds of the disciples only by slow degrees, it is not to be supposed that this process was one of pure, unaided discovery on their side, and that Jesus Himself gave them no help. On the contrary, it would seem that such help was provided by the use of the title 'Son of Man,' which, in virtue of its double meaning (*a*) 'human being' (*b*) the Apocalyptic Judge depicted in 1 Enoch, would stimulate their intellectual curiosity, without too abruptly unveiling the secret. It is, therefore, not unlikely—it may, indeed, be claimed to be antecedently probable—that He would, on occasion, endeavour to accelerate their gradual divination of the mystery by allowing them to overhear some impassioned utterance expressing His deepest consciousness of oneness with the Father; and such an utterance the *Jubelruf* is.

If these considerations are well founded, the 'Johannine' character of our Logion should be regarded as constituting it, not a stumbling-block but a stepping-stone between the Synoptists and St. John, and, as such, one of the most precious of the words of Christ which Divine Providence has willed to be preserved for our edification and joy.

Literature.

AN ENGLISH INSTITUTION.

'No description of England,' says Lord Stamp, 'would convey much sense of reality without an account of its formative and sustaining institutions, and of those institutions the Established Church would come into the "short list" of any exponent. And yet the average man has but the sketchiest notions of the true positions and characteristics of the Church.' It is well and justly spoken. The words are to be found in the General Editor's Preface to the latest issue of the series, 'English Institutions': *The Church of England* (Cambridge University Press; 7s. 6d. net), by the Right Rev. Herbert Hensley Henson, sometime Bishop of Durham.

As one would anticipate, we have here set before

us an able and learned, frank and outspoken exposition of the history and place of the institution which Dr. Henson has served and adorned during a long lifetime. He explains, however, in the Author's Preface that his book does not claim to be a history of the Church of England, nor a treatise on ecclesiastical law, but a 'speculum' or mirror in which the working institution is displayed. 'Only so much history has been introduced, and so much law, as appeared in my judgment indispensable for a just estimate of the existing situation.'

In the Historical Introduction the story of the Church is carried as far as the reign of James II. Then follow the chapters—Church and State, The Via Media, Of Subscription, The English Bishop, The English Clergy, The Parochial System, and National Education. The subject of the Trans-

formation of the Established Church, in the century that followed the Reform Act (1832), is then discussed, and it is pointed out that what had become in practice, and largely in theory, a Department of State, developed into a highly self-conscious religious denomination. The concluding chapter is on Relations with other Churches (a subject in which Dr. Henson has shown deep interest over many years), and the opinion is expressed that Anglican approaches to Rome and to Eastern Churches are not usually made by adequate representatives and are not likely to effect considerable results.

In the Epilogue, as throughout the work, Dr. Henson says things about which many Anglicans will disagree with him. In particular, he reaffirms his well-known views on the question of Disestablishment. The epoch of national churches he declares to be closed, and the Disestablishment of the Church of England would but give formal recognition to an accomplished fact. Neither a national nor a totalitarian nor a denominational institution can finally satisfy the hunger for spiritual fellowship, but the end is not yet, and man's faith 'shall emerge one day.'

HUMAN NATURE WRIT LARGE.

Mr. F. Creedy has produced a large and in some respects an important book with the above title (Allen & Unwin; 15s. net). No doubt the title, reminiscent of Plato, is justifiable, for Mr. Creedy will win agreement in his view that the study of the psychology of a community casts real illumination on the psychology of the individual. As a student of community-psychology Mr. Creedy deserves all the praise and all the sympathy which are readily extended to a pioneer. For community-psychology is in its infancy; and we have no doubt that Mr. Creedy has written a volume of which account must be taken. To a considerable extent he follows the line of Bronislaw Malinowski in such a work as his 'Foundations of Faith and Morals,' and Malinowski contributes a Foreword to Mr. Creedy's book.

The myths of a primitive tribe are thought by its members to supply reasons for conduct conceived to be necessary or at least useful for the tribe's welfare. In our Western civilization Mr. Creedy holds we have hardly got beyond that. In various important fields we are fettered by 'myths' that have long since lost what primal value they may have had. These 'mythical' beliefs are not only untrue, as science can show, they are fruitful of

harm. Among the examples which Mr. Creedy adduces and expounds, the most important are religion and economics. Our readers will be most concerned about Mr. Creedy's views on religion.

We agree with much that he has to say in criticism of 'institutional' religion with its dogmas, or ritual. He shows, what indeed scarcely needs the repetition he uses in driving home the point, how in a religion like Christianity 'personal' religion has tended to be lost in institutional or community religion. An individual has claimed freedom; if his reform is successful, the reformed community proceeds forthwith to stifle freedom for any but those holding their views; until a fresh up-welling from a 'free' soul begins the process all over again. That is no doubt very true up to a point and very distressing. But Mr. Creedy takes no account of the fact that under institutional religion with hard dogmas and rules of worship there has contrived to exist a great deal of 'personal' religion. We fear that in his interesting and often suggestive and illuminating survey of religion, Mr. Creedy occupies a purely 'spectator' attitude; and it is psychological fact that that is no view-point to enable one to understand even the observational facts which he is recording.

Much worse is another point. Religion, according to Mr. Creedy, should be untrammelled by 'myths,' and all supernaturalism is a burden. The Father-God is a hurtful 'myth.' Why?—because according to Mr. Creedy it leads people to fling back on God responsibilities which they themselves should bear. Granted that some people may be so foolish and lazy; can any one seriously maintain that 'cast thy burden on the Lord' has ever been so widely taken as a shield for human indolence among real Christians as to justify Mr. Creedy's inference? Mr. Creedy is in religion a positivist. One is tempted to ask if he really has any appreciation of what religion is, especially the 'personal' religion on which he so rightly lays emphasis. It is not without significance that in his long and very useful Index the words 'sin,' 'redemption,' 'salvation,' and 'grace' do not appear. Can these be ignored in writing on either the history or the psychology of religion?

GUIDANCE FOR THE BEGINNER.

'A book for those who seek it' is how Miss Mildred Cable and Miss Francesca French describe their latest work, *Towards Spiritual Maturity* (Hodder & Stoughton; 3s. 6d. net). It would be more properly called a book for those who need it.

The authors call it a handbook, but it is much more. It is a companion, loving, faithful, and wise. There is nothing formal about it. The authors are deeply experienced Christian women, and they have every right to take the beginner by the hand and lead him from his first tentative explorations of divine grace onward, step by step, to higher reaches of life and knowledge.

They begin with the Quiet Time and its value for the cultivation of the soul. This leads to Public Worship and the Church, and round about these topics are chapters on Holy Communion, Guidance, Prayer, and Witnessing. The closing chapters deal with Bible Study. It would be a mistake to imagine that any of these matters are treated in a systematic way. They are all parts of spiritual discipline, or stopping-places in the journey towards deeper and richer spiritual experience.

It must be emphasized that everything here is for the beginner, but no one can read these vital pages without a stirring of conscience and a desire to accompany such kindly, wise, and helpful guides further on the way. The keynote is spiritual progress, and we always have our eyes on the goal. But there is no dullness on the way. There is not a page in the book that is not interesting and suggestive. The only qualification we have to make concerns the large section of the book dealing with Bible study. The authors provide analytical 'outlines' of books of the Bible, after the manner of Dr. Campbell Morgan, which have in some cases little to do with the facts, and present too often an artificial picture of a book. For the purpose they have in view, however, not much harm is done, though it takes us sometimes a pretty long way from the historical truth. We hesitate to make even this criticism, the whole book is so good, and we would say emphatically that if any one wishes to put a helpful book into the hands of a young and inexperienced Christian, he could not find anything better than this.

THE CHURCH AND THE WAR.

We have not yet had any thorough and comprehensive treatment of this subject. But there are several small books which look at it from different angles. *A United People Goes to War*, by Mr. N. Scarlyn Wilson (Hodder & Stoughton; 2s. net), is a simple narrative of the experiences of one who may be taken as the average man. The declaration of war by the Premier, the Black-out, the A.R.P., the A.T.S., all come into view as they emerge. It is almost a day-to-day chronicle, very ordinary,

just what you and I have been seeing and hearing, but for that reason interesting. *Our Case: What We are Fighting For—And Why*, by Mr. Christopher Hollis (Longmans; 1s. 6d. net), is a very different kind of survey. It is an extremely able narrative of the events that led up to the war, informative and well balanced. The German case is stated fully and even sympathetically, some people would say too sympathetically. But the analysis of it is extremely damaging, and the exposure of Herr Hitler's methods is annihilating. This little book contains one of the ablest statements of the Allies' case that has yet appeared, and it is worthy of a more permanent form than paper covers afford. *The Church and War—A Challenge to our Faith*, by the Rev. H. J. Dale (issued from the author's house at Lymington, Hants, price 2d.) is a plea for Pacifism as the only Christian way. It presents the usual arguments and contains such questionable statements as that 'peace is the one matter of supreme moment.' But the case for Pacifism is stated with intelligence and fervour. It is answered in the Rev. Hugh Martin's little brochure: *The Christian as Soldier* (S.C.M.; 4d.). Before, during, and after the last war Mr. Martin was a Pacifist on Christian grounds and took part in Pacifist propaganda. He has changed his mind and here parts with real pain from the Pacifist Movement. It is superfluous to say that his position is stated with great ability. In so small a compass as twenty pages present it is not possible to expound his theme with thoroughness. But Mr. Martin gives the reasons that have compelled him to reconsider his position. And every one who knows his record and the sincerity of his character will be prepared to realize their compelling power.

THE WORK OF CHRIST.

Two books with a similar title on the above-named subject come out simultaneously. The first is named simpliciter *The Work of Christ*, and is written by the Rev. F. Warburton Lewis, M.A., author of 'Jesus of Galilee' (Epworth Press; 5s. net). It is a somewhat fuller reprint of a former volume, and is obviously a series of discourses. There is no attempt to think through the subject. The fact of Christ's sacrifice is presented in various aspects, and there is a definite plan, under the headings, Deliverance, Atonement, Salvation, and the Church. But the book cannot be described as systematic. This is not to say that there is a lack of careful thinking and clear statement. There are both. Thirty-six years ago the late Dr. Hastings

remarked in THE EXPOSITORY TIMES that Mr. Lewis displayed a keen exegetical insight. And this is abundantly illustrated in these chapters. A happy instance is his account of the word 'expiate.' It comes, he says, from the loveliest word in the Latin language, *pius*, which means dutiful. The pious man, according to the Romans, was one who fulfils what is due to the gods. And in His expiation Christ gave to the Father that love and response which satisfied Him, and thus expiated the long neglect of a world's stupidity and doubt.

The chief character of these 'essays' (as the author prefers to describe them) is a close adherence to reality, and in particular a faithful and keen closeness to the Word. Mr. Lewis has a gospel, and he finds the gospel in Christ and Him alone. Those who love the Bible and Him who is the centre of it will value this book for the honour it puts upon both.

The second book is of a different calibre intellectually. It is called *The Work of Jesus in Christian Thought* (Epworth Press; 6s. net), and is by the Rev. Alexander McCrea, Principal of the Methodist College, Belfast—a name not familiar but one which will be heard of in future. His book is one of the ablest that has appeared on the saving work of Christ for a long time. It is a book that is worthy to stand on the shelf beside the masters—Denney (with whom Mr. McCrea has little in common in their standpoints), Bushnell and the rest. Mr. McCrea has made his way into the heart of his great subject. He leads us step by step through the authorities—the Gospels, St. Paul, St. Peter, the Epistle to the Hebrews, the Johannine writings, the Fathers, Augustine, Anselm, the 'Moral Influence' School, and the more recent trends in interpretation. His feet are there grounded on reality. He faces the problems. He is not afraid to be 'modern' in the sense that he reconsiders traditional attitudes. He is not afraid to criticise the great men and their theories, but he is careful to conserve what is true in all of them.

The lectures were first delivered to students and this probably accounts for some of their best features, their realism, their directness, their independence.

A beautiful little book has been sent out from Messrs. Blackie & Son by the Bishop of Liverpool, Dr. David—*Bible Poetry* (3s. 6d. net). Selections from the Old and New Testaments are printed, each with a brief explanation of the content.

Dr. David's taste has gathered together the finest poetry in the Bible, and the result is a book which can be read and re-read with pleasure, both for its literary and religious value. The exquisite form of the book makes it a joy to handle.

Scottish life has been greatly enriched by families in whom the prophetic spirit dwelt, and some of the finest of these have had in addition the Celtic fire. Of this type was the Rev. W. Murray Mackay, whose two sons, Dr. Sage Mackay and Dr. Mackintosh Mackay, were well known as preachers on both sides of the Atlantic. The latter of these has given us some very interesting glimpses of his father in *Leaves from a City Pastor's Diary* (James Clarke; 2s. 6d. net). Mr. Murray Mackay was minister of Young Street Free Church, Glasgow, through the years that witnessed the revival of 1859 and the first mission of Moody and Sankey. These extracts reveal his deep spirituality and evangelical fervour. He was a tireless shepherd of souls and his record is at once an inspiration and a rebuke.

Preparing to Preach, by the Rev. Fred. A. Farley, M.A., B.D. (Epworth Press; 2s. 6d. net), is defined in its sub-title as 'A Guide to Lay Preachers.' It answers admirably to its title. It deals expressly and throughout with the work and difficulties of the lay preacher, telling him just the things he needs to know and warning him of the dangers of his calling. The whole treatment is marked by clarity and sound sense. It deserves to be widely read, for many besides lay preachers would benefit by its counsels.

The Lesser Parables of Jesus (Epworth Press; 3s. 6d. net), by the Rev. G. R. H. Shafto, follows up an earlier work by the same author on the Parables which is to be found on the older lists. In this present work Mr. Shafto confines himself to 'the smaller pictures in words, the thumbnail sketches and verses,' which are not usually included in books on the Parables. It is surprising how many such pictures and sketches are contained in the Gospels, and teachers and preachers should be grateful to Mr. Shafto for assembling them and for expounding them in so informative and interesting a fashion. The little volume contains a number of fresh and lively illustrations. Perhaps it gains rather than loses in interest by reason of not following any consistent plan of exposition.

In religious writing there is apt to be a gap between the learned books on dogmatic theology and the popular books which, taking for granted the Christian doctrines, set themselves to expound the practical applications of these doctrines. In his book, *Jesus the Son of God* (Epworth Press; 3s. 6d. net), the Rev. Frederic Greeves, M.A., has aimed at giving a simple and popular exposition of the person and work of Christ. In this he has had a commendable degree of success. Beginning with the present-day attitude to Jesus and the search for a 'merely human' Jesus, he gives a careful discussion of the impression Jesus made on the first disciples and of the value of the ancient creeds as an attempt to set forth the meaning of that impression. In the closing chapters he deals with the relation of Christ to the individual and the community. The whole gives a fine example of sound doctrinal preaching.

A book of prayers with a character of its own has been compiled by Mr. R. Walter Hull, *In This Manner Pray Ye* (Epworth Press; 3s. 6d. net). The special character of the book is that the prayers selected are modern. They come from such diverse sources as Dorothy Sayers, John Oxenham, Conrad Skinner, Dr. Orchard, Evelyn Underhill, F. R. Barry, and many other well-known names. This book will be a well of inspiration for private devotion and public worship alike. Its value can only be gauged by use. But a first examination reveals many acts of devotion of peculiar beauty and helpful variety both in subject and treatment.

The Four First Things (Longmans; 3s. 6d. net), by the Very Rev. R. H. J. Steuart, S.J., deals with the fundamentals, from the Roman Catholic standpoint: first, of Religion in general and then of the Religion revealed in Christ. The four things which are the subjects of these spiritual discourses (Fr. Steuart appears to be well known as a writer on spiritual subjects) are Knowledge of God, Knowledge of Christ, Faith, and Prayer. There is nothing topical about the discourses. They might have been written in any year of our modern age. Thoughtful, devout, rich in concrete instance, they reflect the true spirit of Catholic piety.

How Christ Bore the Sin of the World (Marshall, Morgan & Scott; 5s. net), by Mr. W. W. Lucas, M.A., LL.M., is neither more nor less than a devout examination of Scriptural teaching on sin and redemption. The Scriptural references are carefully given. It appears as though Holy Scripture

is treated as a uniform revelation of divine truth. The opening words of the Introduction are apt to prejudice one against the book: 'The aim of this little work is to relate the sufferings of Christ caused through sin, and to show that it amounted to the total sum of the sin of the world. It is desired to present them in a concrete form, that is, not in the form of a *priori* theological principles, but rather by a relation of facts.' But the book is happier than its opening words, and devout readers of Scripture may find edification in it. The theologian will find little help in it for an exposition of the doctrine of the Atonement.

The St. Giles Boys' Club in Edinburgh has become widely known through the publication of two series of discussions with the boys on religious topics of interest. One result of this was that a series of broadcasts along the same line was given on ten successive Sunday evenings. These are now published under the title of *Asking Why*, by the Rev. R. S. Wright, M.A., and the Rev. A. W. Loos, Ph.D. (Milford; 3s. 6d. net). Like broadcast talks in general they do not go very deep and objections are not pressed as they would be in real argument. They, however, make very interesting reading and are full of helpful suggestion.

Mrs. Maribel Edwin has completed her perfectly delightful little series of *Round the Year Stories* by *The Winter Book* (Nelson; 2s. 6d. net). The writer is the daughter of the late Sir J. Arthur Thomson, one of the greatest field naturalists that our country has produced. His daughter has inherited his intense love of Nature, his gift of imagination and felicity of style, and no higher compliment could be paid. For each week of the three winter months the story of some animal is told with such insight and sympathy that we feel we are making the acquaintance of little friends. The book would make a charming gift for any boy or girl, and older folk will find pleasure in its pages.

The second volume of the *Expository Dictionary of New Testament Words*, by Mr. W. E. Vine, M.A. (Oliphants; 10s. 6d. net), is now published. It covers the vocabulary from 'each' to 'lively.' Mr. Vine is working well to scale, and this instalment bears out all that was said in our columns regarding its predecessor. Among the most important words here treated come 'elect,' 'faith,' 'godliness,' and 'justification'; and such are critical tests. Mr. Vine's treatment is clear and

truly illuminating ; and strengthens our conviction that the work when completed will be a valuable possession for all who without a university standard of education have to teach the Scriptures.

The King and the Kingdom (S.P.C.K. ; 2s. net) is issued by the Anglican Evangelical Group Movement. It is the second volume of a series on Discipleship under the editorship of the Rev. J. P. Hodges and the Rev. R. B. Parker. It contains a well arranged syllabus of lessons for senior Sunday-school classes to cover the whole of the Christian year. The titles of the lessons are attractive and the notes on each are really well done. Helps for Sunday-school teachers are very abundant in these days, but we have seen no series better arranged or more likely to be helpful than the one before us.

If the parents of to-day fail to interest their children in the Bible it is not for want of helps. These are provided nowadays in great abundance and variety. C. P. S. Warren (Mrs. Watkin Williams), in telling Bible stories to her own children, hit on the happy device of linking the story to some modern incident which would whet the appetite for more. She has now published a number of these under the title of *Stories for Timothy* (S.P.C.K. ; 3s. 6d. net). The story-telling is really well done, and it makes a book which will be eagerly read by children and should provide splendid material for Bible talks by parents.

The Messianic Consciousness of Jesus (S.P.C.K. ; 6s. net) is an investigation of Christological data in the Synoptic Gospels by the Rev. H. G. Hatch, B.A., Ph.D., Fellow of King's College, London. The essay embodies the greater part of a thesis presented for the degree of Doctor of Philosophy in the University of London in 1928. The method adopted by the author is based upon a tentative acceptance of the Four-Document Hypothesis as put forward by the late Canon B. H. Streeter. He examines separately the data of Mark, Q, L, and M, and then compares the results. He concludes that Jesus commenced His ministry in the consciousness of His Messiahship, but for Him the Messianic office was already transformed : unique dignity was to be combined with service and sacrifice. Thus from the commencement the popular notion of a political kingdom was rejected. As for the interpretation of the Messianic consciousness, it

should not follow the lines of the liberalists nor of the 'consistent' eschatologists ; rather should we say with von Hügel that Jesus conceived the Kingdom both prophetically and apocalyptically. As for the ultimate source of the Messianic consciousness, where else can we find it but in a unique relationship with the Father ? Of such a relationship Jesus was Himself conscious. So that the faith of the Church in Jesus as the only begotten Son of the Father has a foundation in the life and self-consciousness of Jesus Himself. A familiar enough position, and one which the late Principal James Denney investigated in a well-known work. It is here supported with care and ability, and in light of the more recent critical work upon the Synoptic Gospels.

The Dean of Edinburgh (the Very Reverend William Perry, D.D.) has published an attractive volume on *Alexander Penrose Forbes* (S.P.C.K. ; 7s. 6d. net), who was Bishop of Brechin from 1847 till 1875. Some twelve years ago Dr. Perry wrote the life of that great liturgical scholar, George Hay Forbes, and now he has also sought to keep green the memory of George Hay Forbes's brother, whom he regards as worthy of the appellation, 'The Scottish Pusey.' Bishop Alexander Penrose Forbes was Pusey's most intimate friend, and it is a pity that the hundreds of letters he wrote to Pusey have been nearly all destroyed. But Dr. Perry has made good use of the surviving part of the Bishop's correspondence, including letters not only from Pusey but from W. E. Gladstone, John Keble, and others. Indeed, he is to be congratulated on the outcome of his diligent searches after material for this biography.

The biographer naturally records that no family in Scotland has been more devoted and tenacious in its loyalty to the Scottish Episcopal Church than the Forbes family, which numbers among its distinguished members the most famous of the 'Aberdeen doctors,' John Forbes of Corse. And it is well that the memory and achievement of so worthy a descendant of Dr. John Forbes should be sketched by one of the ablest and most devoted of the present-day clergy of the Scottish Episcopal communion. The work is happily embellished with photographs of the Bishop, and after looking at them one might readily endorse the biographer's remark, 'To look at Forbes was almost to see spiritual realities mirrored in the face of serene composure.'