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That spirit is seen in its purest essence in Jeremiah. He uttered three great words whose effect is to emancipate religion from every local and material association, words which constitute the everlasting charter of spiritual religion. The first is, 'I gave you no commandment concerning burnt-offerings or sacrifices' (7<sup>22</sup>). The second is, 'In those days when you have grown numerous and fruitful in the land, men shall speak no more of the ark of the covenant of Jehovah: it shall never enter their minds, they will neither think of it, nor miss it, nor shall it be ever made again any more' (31<sup>16</sup>). And the last word is the greatest, for it is the secret of the other two, 'I will write my law in their heart' (31<sup>33</sup>). A law that can be written there, is essentially not for the Jewish heart alone, but for every human heart. Religion, in being spiritualized, becomes universalized, and Zion counts for nothing any more. To the popular mind, dyed in priestly conceptions of worship, animal sacrifice and the ark were indispensable accompaniments of religion; from the religion of the future, as Jeremiah conceived it, they would be absent, and their absence 'would never be missed,' because the Divine law was written upon the heart.

In other words, we have to reckon seriously—and how few there are who do this!—with the truth that God is *Spirit*. The Kingdom for whose coming Jesus taught us to pray is righteousness, peace, and joy, which things are for all men everywhere. It has nothing to do with the revival of any particular sacrificial or ritual system, or with the increase in numbers or glory or prosperity of the Jews. To emphasize these things as essential is just pure religious materialism, and the wonderful hymn of Habakkuk should have taught us better than that (3<sup>17f.</sup>). If the world continues to grow in spiritual apprehension, it is difficult to believe that Judaism can have a vital future, in so far as it consents to be bound up with ritual and the earthly Zion. But it may have the most splendid of all futures, if it resolves to serve the world by re-asserting its own great revelation of God—the God of the 90th Psalm; the God of the 139th Psalm; the God of the prophets; the God whose supreme and eternal demand upon men is for justice, compassion, and humility; the God who, as Spirit, can be truly worshipped, not in Jerusalem only, but everywhere the wide world over, wherever men are willing to worship Him in spirit and in truth.

## Literature.

### THE DECALOGUE.

THE scholar is not always a preacher, the preacher is even less often a scholar: it is a happy coincidence when the same man is both. Such a man is the Ven. R. H. Charles, D.D., D.Litt., LL.D., Archdeacon of Westminster. His scholarship has carried his name throughout the whole theological world, and his quality, both as scholar and preacher, has been once more revealed in his recent book on *The Decalogue* (T. & T. Clark; 7s. 6d. net). An exhaustive and up-to-date book on the Decalogue was overdue. There have been sporadic discussions of it in general treatises, but what we needed was a thorough discussion which would do justice alike to the grave historical and literary problems which gather round it, and to its spiritual content and suggestiveness. This is exactly what Dr. Charles has given us in these Warburton Lectures: here

the critical, the historical, and the practical all come to their own.

An Introduction running to fifty-eight pages deals very minutely with the problem—especially on its textual and literary side—of the origin and growth, by successive accretions, of the Decalogue. It is not long since a scholar, who had the hardihood to claim for the Decalogue a Mosaic origin, would have been considered reactionary—a rather benighted person who could have little conception of the historical development of moral ideas within Israel: a date for it earlier than the eighth century, say, the time of Hosea, was held to be as good as inconceivable. But a healthy reaction is setting in against this extreme view; and Dr. Charles has the courage to proclaim that the Decalogue—of course in its original form of ten single clauses—is really and truly the work of Moses. And he not only proclaims this, he seeks to prove it by tracing

the text backwards, step by step, from the form it assumes in the Nash Papyrus, of a date about 200 B.C., to the Book of the Covenant and the Decalogue of Ex 34, with their implications which point back to an ethical Decalogue of simple form and Mosaic origin.

For most people, however, the chief interest of the book will be in Dr. Charles's practical application of the Decalogue to the crying needs of our own day. It is easy, too, to see that this is also Dr. Charles's chief interest. Scholar as he is, he preaches with all the passion of a social reformer, and everywhere in the Decalogue he finds subtle suggestions for the betterment of our individual and social life. The third Commandment, e.g., gives him occasion to denounce the 'society smile' and the conventional 'not at home' answer to an unwanted visitor. In the seventh Commandment he pleads for the adequate housing of the people, without which decency and consequently morality are scarcely possible. The fourth Commandment furnishes him with a natural opportunity to discuss Sunday games, recreations, amusements, opening of museums and art galleries, etc.

But while the practical interest is never lost sight of, the historical interest is not ignored. In his valuable discussion more particularly of the second and the fourth Commandments, Dr. Charles traces the reaction of the Church to these demands throughout the successive centuries. In denouncing Mariolatry and the use of the crucifix, neither of which came into vogue till the sixth century, he is not slow to remind his hearers that 'such idolatrous beliefs have of late been making inroads into the ranks of the Anglican clergy.' Sometimes, indeed, his words seem too strong. Among those who 'are opposed both to capital punishment and to war as a whole,' there is pretty sure to be resentment when they find themselves—or at least 'the majority of them'—described as 'moral perverts and degenerates' who have lost their capacity for righteous indignation.

It is also more than possible that some Trade Unionists, should they have the good fortune to light upon this excellent book, may demur to statements like these—that the evil spirit of greed and covetousness which has often animated the employers, 'is just as rampant in most, if not in all, the Trade Unions,' that 'the poison of Syndicalism has affected the entire Socialist movement, and indeed most of the Trade Unions in this country';

and that 'the standard they set up in skill and energy is that of the least capable and the least efficient. A good workman is taught that it is unfair to others to do his best.' These strictures do not prevent Dr. Charles's 'profound admiration for the boundless self-sacrifice these great Corporations have shown in the past for a fairer wage and a fairer share in the products of labour and industry.' Enough has been said to show that in his discussion of the Decalogue Dr. Charles has given us a very living book, the work at once of a great scholar and a fearless preacher.

#### IN HONOUR OF SIR W. M. RAMSAY.

*Anatolian Studies presented to Sir William Mitchell Ramsay* (Longmans; 35s. net) is a gift on which both the givers and the distinguished recipient may be cordially congratulated. Externally it is a handsome volume, well printed, well bound, and embellished with a number of beautiful plates. Intrinsically the Studies are very valuable, each evidencing that accurate scholarship which Sir W. M. Ramsay never failed to hold up as an ideal to all his students.

The field covered is as wide as the master's interests, embracing N.T. criticism, ancient geography, history, economics, philology, epigraphy, art, and literature. We can here enumerate neither the writers nor their subjects. Suffice it to say that all the topics are interesting, and that each is dealt with by one who may safely be regarded as a competent authority.

Readers of this magazine will be perhaps most directly interested in Deissmann's argument for an Ephesian imprisonment of St. Paul, during which most, if not all, of the Epistles of the Captivity were written. It is based on a calculation of distances and accessibility, in reference to the large number of journeys, actual or projected, to which the Apostle refers in Philippians. Those journeys are all to or from the place of captivity. If that place be Rome, the journeys cover about two years. If it be Ephesus, they require only a few weeks, which is far more probable. Confirmatory are the definite testimony of Marcion to an Ephesian imprisonment, although Deissmann is not disposed to stress that too strongly, and the local tradition of Ephesus, where Paul's prison is pointed out.

Many of us may be interested likewise in Professor Calder's really brilliant essay on 'The

Epigraphy of the Anatolian Heresies,' which casts great light on the diffusion of Montanism and its allied eccentric or schismatic movements.

We miss just a preface which might have preserved for the future a record of the genesis of a work which obviously has far more than a temporary and personal significance.

#### ASSYRIAN MEDICAL TEXTS.

A work involving colossal labour and highly specialized knowledge has appeared under the title, *Assyrian Medical Texts* (Oxford University Press; £2, 2s. net). The editor is Mr. R. Campbell Thompson, M.A., F.S.A. On one hundred and seven plates he has reproduced six hundred and sixty cuneiform medical texts, most of them hitherto unpublished, thereby virtually completing the British Museum collection under this particular head. The translations are to appear very shortly, but in the meantime an earnest is given in *Assyrian Medical Texts* (John Bale, Sons & Danielsson; 2s. 6d.), a reprint from the Proceedings of the Royal Society of Medicine, 1924, vol. xvii. This presents about one-tenth of the whole, in translation but not in transliteration, with elaborate notes. From this it may be judged that the completed work will be of cardinal importance for students of Assyrian, and also for the history of medicine. One thing leads to another. Mr. Campbell Thompson has set himself to master the vegetable drugs of the ancients, two hundred and fifty in number, and the results will appear in a forthcoming volume on 'The Assyrian Herbal.' This effort to determine the various plants employed is most courageous, and from the notes published in the smaller volume named above we can gauge the success attending. Even after this all items may not be clear, but Mr. Campbell Thompson will have the credit of having given a praiseworthy lead. The neatness of the cuneiform reproductions, and the accuracy of the references, which are numerous, deserve special mention.

#### IDEAS OF GOD IN ISRAEL.

In his *Ideas of God in Israel* (Allen & Unwin; 10s. 6d. net) the Rev. Edward Pace, M.A., D.D., has hit upon the fruitful plan of tracing those ideas backwards from the time of Jesus, when they are relatively clear, to the time of Moses when some

of them at least are tolerably obscure. No single idea of God controlled the mind of the people during that long period, nor indeed during any part of it: there was always a spiritual aristocracy, head and shoulders above the common people. In particular, Dr. Pace finds three types of ideas of God—primitive ideas which not only lived on into the time of Jesus but are very much alive to-day, prophetic ideas which attained their purest expression in Jesus, and legalistic ideas which culminated in Pharisaism. By concentrating the discussion upon the idea of God, Dr. Pace succeeds in presenting a very complete and vivid picture of each type.

The writer shows a sound and extensive acquaintance with the literature relevant to his subject. He is inclined to follow Budde in his advocacy of the Kenite origin of Yahwism. The argument in support of this hypothesis might, however, be profitably reconsidered in the light of the criticism to which it has been recently subjected by Professor J. M. P. Smith of Chicago in his 'Moral Life of the Hebrews,' p. 65 ff.

On the difficult question of the attitude of the prophets to the cult Dr. Pace expresses himself in unambiguous terms. In Jeremiah, *e.g.*, what he finds is 'a rejection of sacrifice *in se*, not of sacrifices which, though right and good in themselves, were made unacceptable by the unworthiness of the offerers' (p. 162). And later (p. 185), 'Marti is surely right in saying that there is no word in the prophets about a distinction between the popular ritual and a better conception of sacrifice.' The whole discussion is stimulating and informing to an unusual degree.

#### THE BAGESU.

Canon John Roscoe, M.A., has issued the third and last volume of the long and very valuable report of the Mackie Ethnological Expedition which he led into Central Africa. *The Bagesu* (Cambridge University Press; 20s. net) is not on the same level of interest as the former volumes on 'The Bakitara' and 'The Banyankole,' being somewhat in the nature of odds and ends left over, shorter notes on some ten peoples living to the north-east and thereabout of Lake Victoria. Nor is it all of a like scientific importance, some parts being 'scraps of information,' as the Canon in his honest fashion puts it, gathered in the by-

going, rather hurriedly, from witnesses whose entire reliability is not guaranteed; and given, frankly, for what they may be worth. Naturally it is those other sections where the author's trained gifts have had larger play, and which are the outcome of closer and more personal study, that make the greater appeal. Everywhere much space is given to rites of initiation to manhood and womanhood; and everywhere religion is reported as being dim and vague. We hear of the Busoga, among whom it is not murder to kill a man who has spat at you; of the Bambwa, where the usual method of obtaining a wife is to exchange a convenient sister for the desired damsel; of the Basabei, where it is still bad form for a young woman to use tobacco, as everybody else does freely; and of several other tribes.

But the first place is given to the Bagesu, a dirty and in the main unskilled people, living for safety high up the slopes of the huge ranges of Mount Eglon, where there are caves in which they and their flocks can hide, should any daring enemy climb so far against their resistance. The many clans live in a perpetual bicker of hostility, except at the annual armistice, when every one indulges in an orgy of beer-drinking that ends in undisguised and unashamed licentiousness. Sometimes man and wife form a kind of partnership in the matter, the man drinking until incapacitated, when his wife waits on him. And then she has her turn, while he looks after her. The dead were not buried—were taken out, nominally, for the jackals. But, under cover of the dark, they were cut up and carried home for the assembled relatives.

Facts like these make one glad to learn that yonder too the young generation are showing signs of insubordination and originality and scorn of some of the traditions. And in their country at least that seems wholly well.

There are thirty-two plates, a map, and pages of vocabulary of the languages of several tribes. The whole report is an admirable piece of work carried through skilfully by a manifest expert. Sir Peter Mackie, whose generosity made the expedition possible, should feel amply rewarded.

#### EARLY CHURCH HISTORY.

The history of the Church for the first two centuries is known by all to be exceedingly obscure. It is our chief complaint against Professor Elmer

Truesdell Merrill, M.A., that his book, *Essays in Early Christian History* (Macmillan; 15s. net), seems to aim at, and results in, just emphasizing the obscurity. That is a task unworthy of his competence. Positive results are here few and far between. We accept with gratitude his clear account of the rise and the function of Emperor-worship; but that has been adequately supplied already. More original, we think, is his satisfying explanation of what was meant by describing Christianity as *religio illicita*. That, he points out, did not mean that Christians were outlaws, but only that theirs was an un-'incorporated society,' the consequences of which might occasionally be rather serious.

His main contention is that for two centuries the legal position of Christians in the Empire was quite undefined. There was no general policy of outlawry. The *institutum Neronianum* is a fiction. So is the alleged persecution by Domitian. His view of the Rescripts of Trajan and Hadrian will demand close attention. It seems to us well worth consideration.

The demolition given to the Roman Petrine claims will arouse great jubilation in certain quarters. It is certainly strong. It is not altogether convincing. The Petrine claims, he holds, are all founded ultimately on a fiction started by Hegisippus. 'Hegisippus says that at Rome he compiled a list of the bishops of that city. He does not say that the Roman Church furnished him with its list. The fair implication is that they had no list to furnish, and Hegisippus made up one for them.' But the *argumentum a silentio* is hardly a safe foundation for reasoning. We find, too, some ill-considered statements. For instance, 'In the fourth century were laid the foundations of the mediaeval supremacy of the Roman See.' For evidence that the foundations were laid long before that date, we do not need to go outside this very book. Or again, 'The bishop was the proper head of the local church; that was and had been long universally conceded.' Nay verily. The most momentous and long-continued schism in the ancient Church had that very point among others at issue. Our author has for the moment forgotten Montanism. We would wish also that a work on such a scale, and by a scholar, had been more fully 'documented.'

A history of peace is as interesting as any history of war, and much more needful. This is really what Mr. C. Delisle Burns has given us in *A Short History of International Intercourse* (Allen & Unwin; 3s. 6d. net). His idea has been to trace the contributions which each nation has made to the general welfare of mankind, and so to show how the arts and sciences have grown to be what they are through international intellectual intercourse. The idea is carried out with success in an interesting and valuable survey which concludes with some suggestions as to the services for the world's good which await the modern peoples.

Three editions have already appeared of *Psychology of Early Childhood*, by Mr. William Stern. The fourth edition has now been prepared, completely revised, and considerably enlarged, and it has been translated from the German by Anna Barwell (Allen & Unwin; 16s. net). The volume contains a thorough, scientific, and detailed account of the development of the child's psychic life up to the sixth year. It should be read by parents and teachers, and will doubtless find its place among University text-books. Mr. Stern assumes a critical attitude 'towards the theory of infantile sexuality.' A valuable part of the book is Mrs. Stern's diaries containing her detailed observation of their own three children during the first years of their life.

The latest volume in the 'New Psychology' Handbooks series is *Mind as a Force* (Allen & Unwin; 3s. 6d. net). The author is Mr. Charles F. Harford, M.A., M.D., who has been a pioneer medical missionary in Central Africa, and for the last twenty-one years has been Principal of Livingstone College. Perhaps there is not much here that we have not read in some of the other 'New Psychology' Handbooks, but it is all put very clearly, and this volume should prove a good introduction to the study of suggestion, auto-suggestion, healing, repression, and all the other subjects akin to these, about which we hear so much talk to-day.

Professor H. G. Wood of the Selly Oak Colleges has published a volume of essays on religious themes which he calls *Living Issues in Religious Thought: From George Fox to Bertrand Russell* (Allen & Unwin; 6s. net). The second part of the title is misleading as the book is not

a series of consecutive historical studies, but a collection of essays gathered out of various periodicals and written between 1914 and 1923. Regarded as a miscellany, they are very good. One of the best is a study of the conditions and necessary characteristics of the next revival of religion. This might well be printed separately as a tract. Its influence would be wholesome. There are interesting essays on the religion of H. G. Wells and on that of G. B. Shaw. John Woolman is a subject that never stales, and Professor Wood speaks with authority on Quakerism. Altogether a book of interest and value.

About a year ago Sir James Marchant collected a number of essays which had appeared in *The Times*, and published them under the title of *Life's True Values*. Now we have a second series which is no less good than the first. The title of the volume is *The Spirit of Man* (Allenson; 5s. net). There are about fifty essays in all, and they are divided under three headings: Character, Morals, and Religion. The essays are all forcible, and they deal with the things that are of permanent value. We hope and expect that they will be widely read and that they will reach those to whom the volume of sermons makes no appeal.

The Rev. Archibald Alexander, M.A., B.D., calls his latest volume of Talks *By Sun and Candle-Light* (Allenson; 5s. net). Mr. Alexander always shows a very pleasant fancy in his titles. To those who know his *Glory in the Grey* and the volumes which followed, it will not be necessary to commend this new volume of Talks, but to those who do not know Mr. Alexander we would say that they are comforting, invigorating, pleasant, and full of Christian teaching. We have been greatly refreshed by them, and we commend them very heartily.

Dr. R. C. Gillie has his own way with the children. It often takes the rather difficult form of the parable and the allegory. But whatever form he employs he never fails to be interesting and profitable. In his new volume *For Listening Children* (Allenson; 2s. net) Dr. Gillie has given half the space to five longer sermons suitable for special occasions. The second half contains twelve short addresses for the ordinary morning service.

*The Way to Immortality*, by Mr. Percy Russell

(John Bale, Sons & Danielsson; 2s. 6d. net), is written from the point of view of conditional immortality. The style is exceedingly discursive, and room is found for passing references to all sorts of subjects: evolution, vivisection, capital punishment, etc. The writer's tone is earnestly Christian, and he has a strong sense of the spiritual and social revolution which would follow from right teaching about the future life of the soul.

We have all held that there is no Metaphysics in Scripture. A perusal of *Evolution, Knowledge and Revelation*—the Hulsean Lectures, 1923-24—by the Rev. S. A. McDowall, B.D. (Cambridge University Press; 6s. net), may compel reconsideration of the statement. In a profound discussion of Epistemology and Ontology the author begins and ends with the Scriptural position. 'Prophet and teacher of early Palestine proclaimed experience not reasoning. When they lost touch with this and began to speculate, the result was disastrous. . . . In the New Testament we find the old pure line of Jewish teaching raised to a higher power, but still the same. Jesus Christ preached and exemplified not a system of thought, but Reality as a present fact. Eternal Life as a direct experience of Reality. . . . And following the Master the Apostles teach the same thing. Truth is a way, Reality a life.'

We have never seen such a *multum in parvo* as this little book. It is not easy reading, but will repay the effort. It will impart new courage to those who have become despondent over the riddles of Being and Becoming, Immanent and Transcendent, Appearance and Reality, or the elusive Thing-in-itself. It is all most suggestive. Not that all our difficulties are cleared up. When the author holds that Reality is experience in process of being experienced, what precisely, we must ask, are the 'reality' and the 'experience' in question? Both terms are equivocal. In one sense the statement is the merest truism which takes us nowhere. We miss, too, some account of Faith or Belief in their distinction from Knowledge and Love as the author conceives of them.

*The Doctrine of the Two Seeds*, by Mr. John E. Southall (Daniel; 2s. net), deals with the age-long conflict between good and evil, as arising out of the enmity between the seed of the woman and the seed of the serpent. The writer shows the

prominence given to this conception in Scripture, especially in Isaiah, and his contention is that only the Society of Friends have given it the place in Christian thought which it deserves. This is supported by a number of miscellaneous quotations from the writings of the early Quakers.

Mr. Claude Houghton has earned some reputation as poet and dramatist by his tragedy of 'Judas' and other works. He has now written a series of remarkable essays on spiritual themes, entitled *The Kingdoms of the Spirit* (Daniel; 6s. net). These essays are distinguished by lofty imagination, finely impassioned feeling, and fitness of phrase. The general theme is the supremacy of the spiritual over the material, and the need of emancipation from the slavery of self. Precision of thought is not the writer's strong point. Everything is seen through a luminous haze. All creeds are at bottom one, all prophetic souls bring the same message. It is not easy, moving at this level, to come to grips with the problems that really interest men. None the less throughout the book there are touches of light and fire.

Messrs. J. M. Dent & Sons, of Aldine House, have issued a new and revised edition of *Dante* (3s. 6d. net), by Edmund G. Gardner, M.A., Litt.D., originally published in 1900 as one of the Temple Classics Primers. Of the Primer several editions were called for. One has only to compare it with the new volume, which is in larger and clearer type, to see that the revision is a matter of fact and not a matter of form. 'Were I now to write a new Dante Primer,' says Dr. Gardner, 'after the interval of nearly a quarter of a century, I should be disposed to attach considerably less importance to the allegorical meaning of the *Divina Commedia*, and to emphasize, more than I have here done, the aspect of Dante as the symbol and national hero of Italy.' What he writes of it in the Primer is: 'The whole poem is the mystical epos of the Freedom of Man's Will.' What he writes in this new edition is as follows: 'The whole poem is the mystical epic of the freedom of man's will in time and in eternity, the soul after conversion passing through the stages of purification and illumination to the attainment of union and fruition. It must be admitted that the allegorical interpretation of the *Commedia* has frequently been carried to excess.'

Mr. J. Gilchrist Lawson has published a book of epigrams, proverbs, and puns, and called it *The World's Best Epigrams* (Doran; \$2.00 net). The title, however, should be 'America's Best Epigrams.' We quote three.

'FAME.—The man who wakes up and finds himself famous hasn't been asleep.—*Columbus Citizen*.'

'SIN.—There is no prospect of an early reduction in the wages of sin.—*Cleveland News*.'

'REFORMS.—The more we watch man's efforts to straighten out the affairs of the world, the more we believe in prayer.—*Richmond News Leader*.'

A very thoughtful and well-informed book on a useful subject is *Recent Psychology and Evangelistic Preaching*, by W. L. Northridge, M.A., Ph.D. (Epworth Press; 2s. 6d. net). Dr. Northridge knows the new psychology, and has thought out carefully its lessons for religious teachers. Here he confines himself to one of its applications—the winning of souls to God. He has not been carried away from the old faith by his new knowledge, and his conclusions will not only be reassuring to many, but will point the way of a sane and fruitful evangelism. The book ought to find its way into all theological colleges.

*The Public Administration of Holy Baptism*, by C. W. A. B. (Wells Gardner; 1s. 6d. net), is a plea for a worthy celebration of the sacrament as administered in the Church of England. While criticising laxity, the writer supplies many useful hints both in regard to a seemly order of service and the subsequent shepherding of the children baptized.

A comprehensive work on *The Papacy*, edited by the Rev. C. Lattey, S.J. (Heffer; 6s. net), is the result of a Roman Catholic 'Summer School' held at Cambridge in 1923. The Vatican doctrine of Infallibility is supported by an appeal to Scripture and a review of history, period by period. There is a chapter on the Vatican Council and one on the Papacy at work to-day. The point of view is concisely expressed in the first essay: 'We believe the doctrines of our faith, not because we fancy we discover them set forth in the New Testament . . . but because the visible teaching Church . . . has taught them . . . through its Head on earth, the Pope, the successor of St.

Peter, the Vicar of Christ.' The essays by various writers gathered here contain an interesting and authoritative statement of the Roman claims, and nothing but good can issue from this direct challenge to discussion and investigation.

We draw attention with pleasure to the series of pamphlets or tracts published by the Anglican Evangelical Group Movement. The tracts are all of an Apologetic nature, each one containing a succinct statement of the grounds of faith in one or other of the main Christian truths. There are over fifty already issued, and the writers are all competent and authoritative scholars. The subjects are too numerous for detailed mention, but examples may be given. Canon Barnes writes on *Religion and Science*, Canon Storr on *The Bible and The Person of Jesus Christ*, Dean Burroughs on *Prayer as a Problem*, Dean Inge on *Christian Mysticism*, Canon J. M. Wilson on *Evolution and the Christian Faith*, Principal Grensted on *Religion and Psychology*, and every aspect of the Christian Belief is dealt with in an adequate fashion. The publishers are Messrs. Hodder & Stoughton, and the price of each tract is 3d. We wish them a wide circulation.

Messrs. Hodder & Stoughton's 'People's Library' is meeting a need by supplying introductions to the study of Literature, Biography, and Science which really guide the reader in his proposed study. The volumes are cheap (2s. 6d. net), but they are of a high standard. It is sufficient to say that the volume on *Victorian Poetry* is the work of Mr. John Drinkwater to commend it to the English-speaking public.

Even to professional Christian scholars the Jewish Classics are far too little known. An admirable opportunity to remedy this defect is furnished by the projected series of Classics which has just been inaugurated by the publication of *Selected Religious Poems of Solomon Ibn Gabirol*, the great Spanish-Jewish poet of the eleventh century (Jewish Publication Society of America). On the right pages stands the beautifully printed and fully pointed Hebrew text, prepared by Professor Israel Davidson, and on the left a poetical translation in various metres, sometimes in rhyme, sometimes in blank verse, by that distinguished master of the literary craft, Mr. Israel Zangwill. Gabirol was



philosopher and philologist as well as poet—as a poet Zangwill claims him to be not merely the greatest of his day but ‘one of the few great poets of all time’—so that the fare here provided is varied and sumptuous indeed. The Hebrew abounds in reminiscences of the Old Testament, which are carefully recorded in a brief but admirable series of notes: and the translation is so close that, as the translator says, ‘You might use me as a crib.’ In a valuable Introduction Mr. Zangwill relates all that is known of Gabirol’s life and literary output, to which he appends some suggestive remarks on translation. If this volume is typical of those that are to follow, the series cannot fail to receive a cordial welcome from Christians and Jews alike.

The succession of quinquennial Congresses of the Baptist World Alliance was interrupted by the tragic years of the Great War. The meetings were resumed last year at beautiful Stockholm, and the Congress was the most representative and numerous attended that has yet been held. There were more than two thousand delegates present. The Record of the Proceedings of the *Third Baptist World Congress* (Kingsgate Press; 10s. 6d. net), compiled by the Secretary, the Rev. W. T. Whitley, M.A., LL.D., has just been issued in a handsome volume finely illustrated, with an Introduction by the Rev. J. H. Shakespeare, D.D., LL.D., the European Secretary of the Alliance. It is a compilation on which Dr. Whitley and the Baptist World Alliance are to be congratulated. Men of all religious denominations cannot but rejoice as they read this inspiring record. ‘At times,’ writes Dr. Shakespeare, ‘the atmosphere [of the Congress meetings] was electric. It would be a cold heart which could survey without deep emotion the host of delegates from the Far East and the great mission fields, from the New World across the Atlantic, and especially from European countries long held down beneath political, ecclesiastical persecution, and only recently enfranchised. Indeed, at times, the singing of Russians, Letts, and Rumanians broke on the ear with an undertone of centuries of suffering.’ There were delegates to speak of Baptist work in practically every country in the world.

We assume that *The Life of Jeanne Charlotte De Bréhard, 1580–1637*, by the Sisters of the Visita-

tion, Harrow (Longmans; 12s. 6d. net), is intended for readers who are members of the Roman Catholic Church. There is a Preface by His Eminence Cardinal Bourne, who says that the story of the Order of the Visitation with which Sister Jeanne was associated is ‘a matter of importance in these days, when God is wonderfully drawing many souls to desire and to seek that closer and more intimate union with Himself which is to be found in the enclosed contemplative orders of the Catholic Church.’ For readers of the Protestant faith the book contains what is doubtless a faithful and vivid narrative of all the phases of the cloistered life as it was lived in the sixteenth and seventeenth centuries, and doubtless as it is lived to-day by many faithful women. ‘To every true Christian,’ we are told, ‘it is an indefinable but an indispensable fact—a mystery but no less a fact—that suffering is one of the chief blessings this world can provide. We are so constituted that until we have suffered we cannot be said truly to have lived. Suffering is the ordinary channel through which the highest things of life are revealed to us. It opens the door to realities.’ From the cradle to the grave the life of Sister Jeanne is said to have been a striking illustration of that rule. The Sister was one of those who joined the Order of the Visitation founded by that notable man, St. Francis of Sales, and in various capacities she spent a life of the strictest severity. ‘She had ever done what she considered her duty, regardless of consequences.’ The story of her life is followed by the most remarkable chapter in the book, entitled ‘Her Incorrupt Body.’ Eight years after her death, her body had to be taken from the grave for burial elsewhere, and it was found to be ‘incorrupt and still exhaling the sweet odour.’ We are told that her holy life and the incorruptibility of her body seemed ‘to prove that she is adorned in heaven with the incorruptible crown of glory which our Lord so liberally confers on those who have lived stainlessly before Him.’

*The Life Purposeful*, by the Rev. Jesse Brett, L.Th. (Longmans; 5s. net), is described in the subtitle as ‘considerations of practical religion.’ By practical religion the writer does not mean the service of mankind for Christ’s sake, but the intensive culture of the inner life. The purification and enlightenment of the soul by penitence and grace, prayer and the sacraments, are his concern,

and he writes of these things, vaguely perhaps, but with the true intensity of a catholic and a mystic.

The Liverpool Diocesan Board of Divinity has done much service to the cause of truth by its issue of 'The Liverpool Lectures,' delivered year after year by the ablest scholars of the Anglican Church. They are published in a cheap form, but there is nothing trivial in the contents. The two latest issues before us (xxvii. and xxviii.) are a lecture on *Authority*, by Dr. T. B. Strong, the Bishop of Ripon, and three lectures on *The Idea of Revelation*, by Professor W. R. Matthews, D.D. (Longmans; the former 9d., the latter 1s. 6d. net). It is enough to name the titles and the authors of these publications to indicate their value. Dr. Matthews' views on Revelation were noticed last month in the 'Notes of Recent Exposition.'

In *Studies on God and His Creatures* (Longmans; 7s. 6d. net), Father Joseph Rickaby, S.J., publishes a number of essays supplementary to his work, 'God and His Creatures'—an annotated translation of Aquinas's 'Contra Gentiles.' They deal with such topics as Faith, Proofs of God's Existence, Immortality, Evil, Miracles, Final Destiny. The dialogue form in which most of the book is cast is well used and adds to the interest, objections being frankly stated and, on the whole, convincingly answered. Our author bases his theistic arguments mainly on Aquinas, and the criticisms recently made in a previous number on Father Joyce's 'Natural Theology' might be here repeated. Penetrating and subtle as the views advanced undoubtedly are, the setting of the whole, with its scholastic atmosphere, will not, we fear, be convincing to the modern mind. To those who regard the existence of God as a datum of the religious consciousness, the attempt to demonstrate His existence will produce only 'dead matter.' It is fair, however, to mention that Professor Ormond, in a posthumous work which we notice elsewhere, holds that the ontological argument can be stated in irrefragable form which Anselm just missed. We can more unreservedly commend the author's wise and able treatment of the problem of evil, or of the perennially interesting question as to final destiny.

Thirty-two years have elapsed since the death of

Mr. Spurgeon. His Autobiography in four volumes compiled by his widow and his private secretary has been followed by nearly a score of biographies or books of reminiscences, and between sixty and seventy volumes of his sermons have been issued since 1855. But it is only now that a volume of *The Letters of C. H. Spurgeon*, selected and arranged by his son, the Rev. Charles Spurgeon, has been published (Marshall Brothers; 6s. net). Many of them—it may even be said the best of them—have never before appeared in print. They begin with the warm-hearted letters of the youth of sixteen to his father and mother, just when he had found his soul and with it his vocation in life. These tell of his baptism by immersion, of his preaching in the little villages, and of his call to London. Those who thought his humour vulgar and unseemly would be the most surprised with the tenderness, the candour, the shrewdness, and the seriousness of these letters from a lad still in his teens. No experienced minister invited from an obscure country charge to become the pastor of a considerable congregation in the heart of London ever sent a response filled with more of true modesty, diffidence, and humility than was the letter of young Spurgeon in reply to such a call. The letters written to his twin sons, Charles (who has made this selection) and Thomas (who was destined to succeed him at the Metropolitan Tabernacle), are the outpouring of a father's love. 'How honoured I am,' he writes to the latter, then in Australia, 'to have sons who preach the Gospel so fully! I would sooner this than be the progenitor of the twelve patriarchs.' Strange that the youth who did not deem a College education and training necessary for himself should have been moved to establish a Pastor's College, to which he gave the most watchful care, and which was the means of training hundreds of men for the Baptist ministry. There are numerous brief letters in this selection in which there is just that touch of humour that was so characteristic of the man and the preacher.

We are all familiar with the weekly newspapers which invite their readers to employ their spare time in finding the answer to arithmetical and other riddles. Judging from *New Testament Studies* (Marshall Brothers; 6s. net) the Rev. G. Harold Lancaster, M.A., F.R.A.S., seems to think this amusement has Divine precedent. At the begin-

ning of his book he asks us to note that the number of books in the Old and New Testaments respectively is a multiple of three, which is a symbol of completion. Accordingly the Old Testament deals with the 'complete' rebellion and exile of Israel, the New Testament with the 'complete completion' of Israel.

If the making of even good puns is, as a distinguished lexicographer has informed us, 'quite incompatible with the character of a gentleman,' one would have thought that the making of not very brilliant puns was still less compatible with the character of Deity. But Mr. Lancaster does not agree. He concludes his volume by telling the whole story of 'Non Angli sed angeli' and commenting *inter alia*: 'Without racial pride it must be admitted, therefore, in all humility, that we are the great race which God has raised up in fulfilment of the ancient prophecies, to preach the good tidings of the Kingdom as our very name signifies; and it may almost be said that the "evangelisation" of the world can only come about as a result of the "ev-Anglo-isation" of the world,' and so on.

Supporters of the British-Israel movement will doubtless have their faith confirmed by reading this book. People of a more critical turn of mind, who can forget what seems to be the author's main thesis, may derive some profit from his account of the books of the New Testament. A valuable feature of the book is the series of fine photographs that illustrate Mr. Lancaster's travels.

In *Some Permanent Values in Judaism* (Milford; 3s. 6d. net), Mr. Israel Abrahams has given us a thoughtful and thought-provoking study of the value of the past, dealing, first, in a general way with the permanent value of primitive ideas, such as anthropomorphism and nationalism in religion, and then more particularly with the permanent value of Apocalypse, Philo, and the Talmud. It would be easy to be dull on these themes; but Mr. Abrahams, whose eye is always on permanent values and not on the antiquated expression of them, triumphantly escapes this temptation, and succeeds in disclosing to us the living quality of that ancient literature and its power to enrich our modern life—Apocalypse with its comprehensive philosophy of history and its unquenchable hope, Philo with his fine fusion of the Greek and the Hebrew spirit, and the Talmud with its interest in every phase of human activity. The primitive, Mr. Abrahams

contends, is the permanent: it lives on to give flavour and fragrance to the better thing which follows it. This able discussion leaves us with an enhanced appreciation of the value and the permanent potency of the literary and religious past of the Jewish people.

By the death of Professor A. T. Ormond, Ph.D., LL.D., in 1915, American philosophy lost one of its sanest, strongest leaders, who, according to the testimony of all who knew him, possessed a charming personality. He was appointed to deliver the Elliott Lectures—a series in which distinguished British scholars have from time to time taken part—but died just as he was ready to begin. His lectures, however, were fully written out, and are now published by his family under the title *The Philosophy of Religion* (Milford; 9s. net). Lectures, even when written out, are in few cases quite ready to appear in book form. Particularly so when they have not been delivered. The present work suffers accordingly. There are points of style and even of grammar which would have been improved upon had the author seen the 'cold print.' Further, the text in several places is in obvious need of emendation. Thus, to mention only a few typical cases, the words 'eugenics' (p. 130), 'defy' (p. 134), 'old hands' (p. 135), 'wrecked' (p. 140), can scarcely represent what was in the writer's mind.

Yet it was well worth while to publish these lectures. They give only a preliminary sketch of a book on the philosophy of Religion which Professor Ormond meant to write, but they show how great is our loss in the fact that that book will never now be before us. On the great subjects of God, the soul, evil, and human destiny, we have discussions most clear-sighted, illuminating, and suggestive. We should say that no one who proposes to handle such topics can afford to dispense with, or be in ignorance of, the brilliant, masterly treatment which they here receive.

We are glad to see, in a new and revised edition, *Human Nature and its Remaking*, by Professor W. Ernest Hocking of Harvard (Milford; 18s. net). The chief additions to the matter consist in references to recent discussions of the place of instinct in human nature, of certain aspects of the New Psychology, and of Professor Dewey's 'Human Nature and Conduct.' These additions enhance greatly the value of this exceedingly able work.

Professor Hocking has many interesting points to make, and he makes them convincingly. This one, for instance, in face of all we have been hearing about the dangers of 'repression,' deserves special attention. 'If these several instincts are differentiations of some fundamental impulse, there will be among them a certain *vicarious possibility of satisfaction*. It is not they in their severality that need to be satisfied: it is the will to power. If they are repressed, it is not they that persist, but only the will to power. Their energy cannot be destroyed; but the thing that cannot be destroyed is not specifically *they*. The energy of motion may, by impact, be transmuted into heat: so, for these partial impulses, their "repression" *is*, in general, their sublimation.'

Books of popular apologetic are plentiful, but they cannot be too plentiful. The Christian faith needs to be constantly restated because it is always up against something. And, just because the intellectual world is being reshaped in these days, we need an entirely new kind of apologetic or at least one that is conscious of the new enemies. The Rev. F. C. Spurr, President of the National Council of Evangelical Free Churches, has just written a defence of the Faith under the attractive title, *Jesus Christ and the Modern Challenge* (Nisbet; 5s. net), and one would expect an up-to-date treatment from this capable writer. It is a good book on somewhat conventional lines. There is a great deal that is admirable in it, and much that is reassuring. The Fact of Christ is presented with great persuasiveness for inquiring minds. Perhaps we ought not to expect too much from 'popular' books, but we should have liked to see a more convincing treatment of the two difficulties which serious religious people feel to-day about Christianity—the Virgin Birth, and the attack of the New Psychology on the validity of religious experience. One cannot have everything, however, and what we have here is very good.

A second edition of *The Three Religions of China*, by the Rev. W. E. Soothill, M.A., Professor of Chinese in Oxford University, has just been issued by Mr. Humphrey Milford at the Oxford University Press (8s. 6d. net). Professor Soothill lived for thirty years in intimate contact with all classes in China in his position as Principal of the Shansi Imperial University. The contents of this volume

were delivered as lectures on Confucianism, Buddhism, and Taoism to students intended for mission work in China. They are so admirably clear that ministers at home anxious for a working knowledge of these outstanding moral and religious systems of the Far East will find in Professor Soothill a thoroughly qualified guide and instructor.

Volume I. of *The H. Weld-Blundell Collection in the Ashmolean Museum* (Oxford University Press; 15s. net) calls for notice. Curiously enough we received Volume II. first, and it has already been reviewed. The contents are miscellaneous, corresponding to the various sources from which the records have come. Hymns to the gods predominate, these being written in Sumerian. Most of the texts which are here presented in cuneiform are fully dealt with, but in a few instances a reference is given to previous publications.

Now that the appetite has been whetted, we look forward to the continuation of this series. The author of the first two numbers, Professor S. Langdon, M.A., is presently directing an expedition excavating at Kish, and there is hope that literary remains may come to light there soon. By such discovery the University of Oxford will further profit.

A work difficult to evaluate is *The Deluged Civilization of the Caucasus Isthmus*, by Mr. Reginald Aubrey Fessenden (Boston: T. J. Russell Print; \$5.00 and \$25.00 [250 copies each]). The writer shows a wide acquaintance with men and matters. Early in life he read for Honours in Classics; he was formerly head chemist to Thomas A. Edison, and Professor of post-graduate Mathematics and Electrical Engineering in the University of Pittsburgh. Now he has turned his attention to Archæology, his main thesis being that the Caucasus Isthmus is the primeval seat of mankind. The traditions of the Hebrews and of the Greeks, to each of which an equally high value is accorded, are located at this point. In one word, this is Atlantis. Much ingenuity is expended in working out the details of the scheme. There is shown a considerable reliance upon the work of Professor Clay, and the strictures which have been passed upon the theory of the one might very well be transferred to the other (see the *ENCYCLOPEDIA OF RELIGION AND ETHICS*, xi. 380). Reading is made difficult by the fact that the whole of the chapters

are not yet published (see Introduction). Numerous references are given without any page being named, and it would seem that the fuller material is not to be found within the covers of the present volume. Sections IV. and V., which are modern, do not cohere with the rest, which is antique. Notwithstanding, the book has a charm of its own, and while the thesis of the writer may not win assent, to read his investigation is a mental tonic.

*Fatherhood and Brotherhood*, Vols. I. and II., by P. D. (Robert Scott; 1s. 6d. net each), contain a series of short readings for every Sunday. The ground covered in Volume I. is from Advent to Trinity; Volume II. completes the year. These readings are in every way models of exposition, lofty in tone, packed with sound sense, and brightened with apt illustrations.

Mr. J. N. Ruffin, B.A., has written many books and all on the same subject, that of oratory. His latest is described at length on the title-page, *Ideas*: Think Ideas, Speak Ideas, How to form them—hold them—communicate them with discriminations—contraries—similies [*sic*! ]—quotations, and their delivery (Simpkins; 5s. 6d. net). This is only a part of the title-page, but it will serve to indicate the nature of the work into which the author puts his heart and brain. There is a preface dealing with delivery, and then there are many pages of synonyms which seem to us very well selected and very numerous. Both writers and speakers will find these useful.

To the generations of the latter half of last century the 'Dark Continent' was Central Africa, and the romance of Dr. Livingstone and his discovery and exploration of the Great Lakes held the first place in the public mind of the English-speaking world. The 'Dark Continent' of to-day is Central America. 'In the dead heart of South America,' writes its latest explorer, 'between the fifth parallel north and the twenty-fifth south of the Equator there are two million square miles of unknown or little known territory, with hundreds of unheard-of native tribes.' Mr. C. W. Domville-Fife, who has already written several books on Central America, has now published a graphic and remarkable story of exploration and adventure entitled *Among Wild Tribes of the Amazons* (Seeley Service; 21s. net). There has been no lack of

explorers of this fabled El Dorado, with its maze of tropical rivers, all tributaries to the great stream of the Amazon, its reptile-infested swamps, its dense and far-stretching forests, its open prairies, its vast mountain ranges, its wild beasts, and its equally wild and strange native races. Mr. Domville-Fife, with amazing persistence, in face of incredible difficulties and dangers, has explored and investigated, yet never a native; as he boasts, heard the crack of his rifle. There is only one English chaplain at work in this vast region of the Amazon, and of him we are only told that he 'is an enthusiastic moth hunter and has a wonderful collection.' Rubber appears to be the chief attraction to the advance of civilization among the benighted native tribes inhabiting this great region of the great continent of South America. And yet just on the other side of the vast mountain range of the Andes, on the Pacific slope, we have the centuries-old civilization of Peru, the theme of Prescott's outstanding history.

*Time and Eternity: A Study in Eschatology*, by the Rev. F. R. Dean, M.A., D.Lit., D.D., Vicar of Edingley-w-Halam (Skeffington; 5s. net), is an Anglo-Catholic essay of a somewhat advanced type. Purgatory, Invocation of Saints, the Sinlessness and the Assumption of the Virgin Mary, and other 'Catholic' doctrines are expounded and defended. When evidence fails, the 'progressiveness of revelation,' the 'great analogies of God,' supplemented with *a priori* reasoning, are called upon. The book is interesting as a statement of the extreme Anglo-Catholic position, but it does not reveal any remarkable persuasive intelligence.

*Pontius Pilate*, by Mr. John W. Klein (Stockwell; 8s. 6d. net), is a Biblical drama in five acts. It is not the writer's purpose to 'whitewash the Roman procurator,' but his picture of Pilate's remorse is greatly overdrawn. He truly remarks that 'the performance of such a drama in this country in the near future is probably too much to expect.' And one may add that it would be too much to expect any audience to sit through two hundred and sixty-seven pages of theological discussion expressed in a series of interminable dialogues.

Two little volumes of Prayers for use on various occasions are worthy of the heartiest welcome.

One is published by the Student Christian Movement and is anonymous—*The Abiding Presence* (3s. net). It consists of meditations in preparation for Holy Communion and three intercession services for Africa, China, and India. The meditations are beautiful and moving, varied in character, and leading up to the act of prayer or consecration. It is difficult to say anything about so intimate a book as this except that no one can use it without abiding blessing. The other volume—*Intercession Services for Congregational Use in Public Worship*, edited by the Rev. G. H. Russell (Matlock : George Hodgkinson ; 1s. 3d.)—has already obtained considerable notice and appreciation. Dr. J. H. Jowett's cordial appreciation is printed as a preface, and readers of this devotional adventure will understand and echo his praise. A collection of services so lovingly and skilfully compiled and so uplifting in their nature will help to educate and to enrich the spirit of worship wherever it goes.

A Memoir of *Malcolm Archibald* (3s. 6d. net) has been written by his wife. It is published, as is fitting, by the Student Christian Movement ; for Mr. Archibald spent himself for the Movement, dying, at the early age of forty-three, after a brave struggle with increasing weakness. He was successively Vicar of St. Jude's at Southsea, Chaplain to the R.M.A. at Woolwich, and Rural Dean of Petersfield.

In his 'New Light on the Revelation of S. John the Divine' (referred to in another column) the Rev. C. E. Douglas expresses the opinion that the key, or one of the keys, to much that is mysterious in the 'Revelation' is a much more extensive study than has commonly been made of the myths and legends current at the period. Principal Oman, whose 'Book of Revelation' is also discussed elsewhere in this issue, finds in the disarrangement of the original sheets the clue to the want of logical sequence in the visions.

Mr. George W. Thorn, in *Visions of Hope and Fear* (S.C.M. ; 5s. net), has a third explanation. He attaches much less importance than Principal Oman to the theory that the 'visions' are a literary device. If they in any sense partake of the nature of dreams, then we must not expect the same sequence or congruity of ideas that we demand in the processes of a mind fully awake. If the visions, then, are visions as we understand the word,

how are we to explain the very frequent reminiscences of apocalyptic literature? May not these have been the author's subconscious recollections of his reading working themselves into his dreams? In any case the author's ecstatic experiences were committed to writing, and the author was free to use the ordinary conventions of literature. Thus the central problem of the book is one of psychology.

But without waiting for the psychologists to complete their studies, we can discover the message of the 'Revelation' for our own age. In this fascinating quest Mr. Thorn shows himself an interesting and inspiring guide. He shows that Babylon has not passed away with the Roman Empire, and if Romanism is, as some tell us, an incarnation of the Scarlet Woman, at least it is not the last incarnation.

The Rev. H. R. L. Sheppard, Vicar of St. Martin-in-the-Fields, is known all over the country as an unconventional and extremely successful clergyman who has drawn crowds to a church that was regarded as a hopeless proposition. We can understand his success when we read a little book of Lenten Addresses he has issued—*Two Days Before* : Simple Thoughts about our Lord on the Cross (S.C.M. ; 2s. 6d. net). The addresses are simple and unconventional, but they are full of a deadly earnestness and reality that carry them straight to the mark. They will be useful as devotional reading, but they may also serve as models of what such direct addresses should be.

A fresh study of the miracles of Jesus was certain to be made in the light of recent developments in psychology and 'spiritual healing.' Such a study is offered by Mr. G. R. H. Shafto under the title *The Wonders of the Kingdom* (S.C.M. ; 4s. 6d. net). The feature of this book is its simple, straightforward sincerity. In a case like the feeding of the five thousand, where the author has really no light to give us, well, he does not pretend. And this very sincerity is in other cases a source of insight that becomes really helpful. The author examines each miracle in detail, regarding the evidence with an independent eye, and his treatment will set the facts in a new light for many readers. There are essays on general points, like miracles and natural law ; but the strength of the book and its contribution lies in its fresh point of view, its honesty, and its knowledge of modern facts.

We are not surprised that a second edition of *China and her Peoples*, by Lena E. Johnston, has been required (United Council for Missionary Education ; 2s. net). It gives within a small compass, an excellent picture of Chinese life and customs.

*The Rise of Christianity*, by Professor Frederick Owen Norton (University of Chicago Press ; \$2.00), gives a very readable account of the origin of Christianity and its development to the end of the first century. The book is intended primarily for the use of students, and very complete helps and suggestions are given, even to the extent of 'an outline of a book to be written by the student.' The treatment is somewhat simple and elementary. It would serve as a useful guide to the teacher of a secondary school class.

In *The Social Origins of Christianity*, by Professor

Shirley Jackson Case (University of Chicago Press ; \$2.50), the rise and development of the Christian movement are discussed with the first emphasis on social environment as a formative factor. The Reformers studied the New Testament to deduce from it 'a body of ethical precepts, and a system of theological beliefs.' More recent historical study has sought to elucidate the mind of Jesus and the teaching of the various New Testament writers. But a further subject of study is the living Christian community, out of which the literature sprang, and by which it was preserved—a community which was itself part of a larger social whole, first Jewish and later Gentile. To this interesting field of study Dr. Case addresses himself. His exposition is singularly clear and fresh, but it may be felt that he attributes to social environment a greater weight of determining influence than it can reasonably be made to bear.

## The Message of the Bible for the Society of To-day.

BY PROFESSOR W. F. LOFTHOUSE, D.D., HANDSWORTH.

THE meeting of the Conference on Christian Politics, Economics, and Citizenship in Birmingham last month has recalled to the minds of all of us, whether we were there or not, the greatest question that can ever be asked : What is the will of God for our Society ? The question is equally important if we state it in somewhat different words : In what form does the good news of the Kingdom of God come to the men and women of our own day ? The understanding of the will of God is involved in all specific theological and religious questions, and indeed goes beyond them ; and unless we can apply our knowledge to the actual needs and hopes and challenges of our own age, we have not come to grips with the real problem at all.

In the early days after the Armistice, the word Reconstruction was on the lips of all of us. In that bright period of relief, the shattered world was to be remoulded nearer to the heart's desire. Since then, our hopes have faded and grown weary. We think more of Restatement than of Recon-

struction. Our aims have become more modest. Before we alter the world, we must define and sharpen our own conceptions.

In reality, Restatement is hardly more modest than Reconstruction. For, when we turn to the New Testament, how little material we have, even for Restatement. And even if we had more, what use could we make of it ? For there is a whole world of difference between the Palestine of the Gospels and Western society to-day. To attempt to find equivalents for the simple conceptions of Jesus in our modern commercial and political terminology, seems hardly less daring than to invent theological terms for a primitive language that contains words for neither God nor spirit nor self.

On the other hand, the attempt to make direct use of the actual texts found in the Bible as authoritative guides either for legislation or conduct, is fraught with peril, or is confessedly impossible. We have only to reflect on the endless difficulties that have followed the desire to found statute