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and restoration. Before the men could benefit from sacrifice or ritual-offering, they must be made capable of sharing in these things. And, in order to share in the blessings of Israel's worship, they must be healed of the leprosy which made them incapable of any share.

Again, there are two minor matters in the psalm which may thus be explained. In its heading it is described as 'belonging to the Korahites' and as a 'maskil of Heman the Ezrahite.' Apparently, then, it found its way into the greater psalter from two smaller collections, both of which were of Levitical character. Now it was the Levites who had charge of everything that concerned the leper (cf. Dt 28<sup>4</sup>). And it also becomes easier to understand why this cult-hymn, which retained the primitive conceptions as to guilt, uncleanness and immortality, remained unchanged, with no effort

to adapt it to the higher thought of the later period. It was a cult-hymn from the beginning, intended, not for the use of the whole community, but for the exclusive use of a small body of men. The hymns which were sung at the festivals for the use of all Israel were modified to meet the needs and the widening thought of those by whom they were used. But who would re-write the lepers' psalm? Nor was it easy to recast or to alter an utterance intended for such men. Before that could be done, it was necessary to break entirely with the fundamental conception which lies behind it all, the idea that holiness or capacity to join the congregation and approach the altar depended on physical things. And, though the new law with its new rubrics adopted much from the prophetic teaching, it never broke entirely with the idea that physical uncleanness could bring down the anger of Yahweh.

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## Literature.

### *THE EARLY CHURCH AND THE WORLD.*

WE sometimes say in a vague way that the Early Church did this or that, thought this or that. It is *a priori* unlikely that bodies of Christians so much alive as those of the early centuries remained everywhere and always of the same mind on the big practical questions of the Christian life. It is obvious, then, that any scientific study of the history of the early Christian attitude to the world must take account of the different conceptions prevailing at different periods of time, or in different geographical areas, or in both. In *The Early Church and the World* (T. & T. Clark; 21s.), Professor C. J. Cadoux, M.A., D.D., chooses the chronological principle of division, and makes a separate study of six successive periods, the first being the time of the ministry of Jesus, and the last the years from 250 till 313.

Speaking generally, the subjects studied under each period are the same. They include the Christian attitude to the world in general, to eschatology, to ethical principles, to the state, to war, to the sexual and family life, to property, to slavery and other social customs. The volume is the result of wide and accurate reading, careful

and fruitful thought. Abundant references to authorities are given, but are in large measure relegated to footnotes as they ought to be.

Those who have been accustomed to think of early Church history as the study of metaphysical problems, the importance of which is not always obvious, and of the growth of ecclesiastical institutions, will learn from this vital volume to take a larger view of the subject. The problems of the early Christians were not always the same as ours; even where there is much similarity, the conditions in which they had to solve them were often widely different from those that face us. Yet it is all to the good that we should know the way they went, pay our tribute to the courage and wisdom they so often showed, learn to recognize just where and why they left the path that was marked out for them.

Among the very interesting sections of the volume is that which tells of the beginning (in the period 180-250) of the serious discussion by Church leaders of the extent to which Christians were debarred from the ordinary occupations of life. Could a Christian, for example, be an idol-maker, or an incense seller, or a school teacher, giving instruction on heathen deities, and could he keep the pagan holidays? To many missionaries,

some of these ancient problems are strangely familiar.

While this volume, striking out on new lines as it does, will be of great service to the professional student, it is one which an intelligent layman can read with the greatest interest and gratitude.

#### THE COMPOSITION AND DATE OF MARK.

Professor Benjamin W. Bacon of Yale, having given us in 1909 a commentary on Mark under the title 'The Beginnings of Gospel Story' and in 1919, 'Is Mark a Roman Gospel?' has now followed them up with *The Gospel of Mark: Its Composition and Date* (Milford; 23s. net). If the Gospel according to Mark was neglected in the early centuries, our generation, led by Professor Bacon, is doing its best to atone. The author rejects Harnack's attempt to bring back the Second Gospel well within the Apostolic Age, and, returning to the traditional view, places it about the year 75. A very thorough study of the Papias fragment, with which all inquiry into the date of Mark must begin, yields the result that the 'elder,' or disciple of the apostles, referred to (probably John of Jerusalem), had no special knowledge of the origin of the Gospel. He was simply giving it his endorsement as accurately representing Mark's reminiscences of Peter. The reference to the want of order in Mark was only an obvious inference from the nature of the work. The 'elder' recognized in Mark a collection of loosely co-ordinated anecdotes, which was the form the typical preacher's story took in his time. A searching examination of the Doom Chapter (13) also leads to the conclusion that the author looked back to the Fall of Jerusalem.

The gap after 16<sup>8</sup> in the MSS of Mark is no accident, but is the result of an unsuccessful attempt to harmonize two irreconcilable stories. The original common Resurrection gospel, as given in 1 Co 15<sup>4</sup>, has a special appearance of the Risen Christ to Peter (of which there are traces in Lk 22<sup>32</sup> and 24<sup>34</sup>), but knows nothing of the empty tomb, or of the story of the women at the tomb, round which the mutilated fragment of Mark's account centres. The contradiction in our Gospels between Jerusalem and Galilee as the place of the manifestations is well known. The original Marcan version seems to have placed the

Resurrection appearances beside the Sea of Galilee, and to have agreed with Paul in omitting references to the women, but it shows a later stage of the tradition in combining the appearance to Peter with that to the Twelve. Amid the competing claims of rival accounts, the original Marcan ending was first omitted or replaced by substitute versions and then lost. Even what we still have in 15<sup>40</sup>-16<sup>8</sup> is relatively late. The complete supersession of the earlier Pauline Resurrection accounts by the later versions in our Gospels is one of the most extraordinary events in the history of Gospel transmission.

Professor Bacon finds in Mark considerable evidence of Pauline, or at least Paulinist, influence. Mark's theory of the aim of the parables, with its insiders to be instructed and its outsiders to be hardened, is related to Paul's apologetic in Ro 9-11. Mark's account of the Transfiguration is a 'midrash' in which the 'appearance' to Paul, his apostleship and his Gospel (especially his Gospel of transfiguration by the indwelling of the Spirit of the Christ), are paralleled in the case of Peter.

The suggestiveness of this volume, and the profound study and thought that are evident on every page, will give it a place of high importance in the history of the inquiry into Gospel origins. Many, however, will feel that a knowledge of the exact nature and date of Mark forms a poor compensation for the loss of the Gospel itself. If that is putting it too strongly, at least it is a sadly truncated Mark with which Professor Bacon leaves us. The disconnected or loosely connected anecdotes which form its substance, while based to some extent on genuine reminiscences, are of the nature of pious tale (haggada) and edifying story (midrash). By the time the book was put together, it was no longer possible to get any connected account of the history of our Lord's mission. The graphic details which all note in Mark are not, as we had fondly supposed, indications of the recollections of an eye-witness. They are taken from the Old Testament, or are imaginative scene-painting (by one who was, nevertheless, according to Professor Bacon, singularly lacking in imagination). We are long past the stage of warm, living recollections of the actors in the scenes described. What we have in Mark is not so much the story of Jesus, though it is based on that story, as a conception of the Gospel as it

appeared after being moulded first under Petrine, and then under Pauline influence.

Much of this we have to allow, but it is obvious that there is in it also a large subjective element. There may, for example, be some justification for finding midrashic elements in the story of the Baptism in the later Synoptists; but is it necessary to resort to this explanation of an account so historically and psychologically probable as we find in Mark? The suggestion that the dying thief is just one of Luke's edifying penitents leads one to question whether a strictly scientific, one had almost said cold-blooded, approach to the gospel story is the most likely to lead to the truth; and when we find Professor Bacon asking whether the Parable of the Prodigal Son is not just a more elaborate version of the two sons sent into the vineyard, we can only wonder, and wonder again.

Whether we are in these matters ultimately to follow Professor Bacon or not, in any case the way he seeks to lead us has been explored very thoroughly by a master mind.

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#### THE FOURTH GOSPEL.

A quite remarkable book on St. John's Gospel has been published by the Rev. Lewis A. Muirhead, D.D., *The Message of the Fourth Gospel* (Williams & Norgate; 6s. net). It is well written; the chapters are short and the notes are ample, illuminating, and engrossingly interesting. But these are subsidiary matters compared with the treatment and the general thesis of the book.

That thesis can be described in a few sentences. Dr. Muirhead accepts what he regards as the conclusion of modern criticism, that the Gospel represents the situation as between the Church and the Jews at the end of the first century. It is not historical in the sense that the Synoptics are. It contains interpretation rather than reminiscence. This is Dr. Muirhead's starting-point. From this point of view he explores the Gospel and finds in it, not only the essential truth of Christianity for that time, but its essential truth for all time. The book is really far more expository than critical. Indeed, it was actually preached.

It must not be imagined that the writer regards John as entirely divorced from the actual facts about Jesus. He finds much in the Gospel that is in the strictest sense historical. But, 'true' in the ordinary sense or imaginary, the facts have

been passed through John's own mind and experience, and the situation he depicts is only in the larger and broader sense historical. It is the situation of his own day, and it is so all the more that it substantially reflects the position as between Jesus Himself and the Jews. But if the incidents are not in the strictest sense historical, what are they? It is here Dr. Muirhead's most original contribution appears. They are really allegorical. This contention is worked out in a series of most interesting discussions and is strengthened by very persuasive arguments. The turning of the water into wine is an allegory, for example. The Impotent Man is a type of the Jews on the way to conversion from legal Judaism. The Raising of Lazarus is a picture of the way in which we are brought out of the grave of legalism into the liberty of Christ. All this may seem fanciful until you know the place allegory held at the time as a way of representing truth. Dr. Muirhead has spent a great treasure of learning and insight on the effort to make this view credible, and also to show that it surrenders nothing of the real value of the Gospel. He holds that in no book in the New Testament do we get nearer to reality than in John, and no book has for us so wonderful and enduring a message of Divine grace. 'This Gospel [he says] enables us to hear the voice of Jesus speaking on many problems of its author's day, which are also in varying degrees problems of ours'—that sentence sums up the aim of this book. Whether its writer is right in his view of the allegorical character of the incidents or not is, we think, a secondary matter. He has, at any rate, succeeded in exhibiting the permanent and inexpressible value of the Gospel to the Church, and in a most impressive fashion has attached that message to the needs and problems of our own day.

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#### THE MYSTICS OF THE CHURCH.

Not for the first or the second time does Miss Underhill place us in her debt by her book on *The Mystics of the Church* in 'The Living Church' Series (James Clarke; 6s. net). It is full of light and full of interest. The long course of mystical experience is outlined from the days of the Hebrew prophets to the Sadhu Sundar Singh, and we see how the mystics of one age are linked with the mystics of another. The Spanish influence the French, the French the English, and the whole

movement derives its ultimate inspiration from the Bible. There is a fine chapter on Mysticism in the Bible and St. Paul, 'the first and one of the greatest of the Church's mystics.'

It is to be feared that the average person does not take kindly to the mystics. He regards them as remote and largely unintelligible, their experience is beyond him, their language and thought—in such a writer as Boehme, for example—are often difficult and abstruse, and their supposed attitude to mundane affairs does not appeal to his healthy 'practical' instinct. People of this type would be agreeably surprised by Miss Underhill's book. She rivets attention not only by her clear explanation of technical terms like purgation, illumination, and union, but far more by the deft way in which she keeps the concrete experiences and careers of the mystics in the foreground of her discussion, and also by the delightful independence of her criticisms, as, for example, when she describes Madame Guyon as providing 'one of the most instructive caricatures of true sanctity to be found in the whole history of the Church.' Her concluding chapter, which deals with the Italian soldier Borsi, the Quaker, John Wilhelm Rowntree, the French soldier-missionary-hermit Foucauld, and the Indian Sadhu, conclusively dispels the idea that there are no mystics to-day. Were this so, it would indeed be lamentable, for she reminds us that the mystics were living, though with a peculiar intensity, just 'the life to which all Christians are called.' Not their least remarkable feature is their intellectual sincerity: it is instructive to note, for example, how Angela of Foligno and Teresa criticised their experiences to make sure that they were not the victims of delusion. Miss Underhill herself is inspired by the same critical spirit; she maintains that mysticism 'greatly needs to be tested and corrected by the general good sense of the Church, and often tends to extravagance when divorced from it.' On a too little known subject she has given us a singularly interesting and valuable book.

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#### PSYCHOLOGY.

Dr. Hans Driesch, Professor of Philosophy in Leipzig University, has published a series of lectures which he has delivered in various parts of the world—in China and Japan, and (as a systematic exposition) in Princeton. *The Crisis in Psychology* (Milford; 11s. 6d. net) contains his

Princeton Lectures. When he uses the phrase 'Crisis in Psychology' he means that there are certain problems which have reached a critical point in modern psychology. These are four in number: the *mind-body* problem, the problem of the *unconscious*, the problem of *psychical research*, and finally the problem of the fundamental materials and laws of *normal psychology*. The last of these receives fullest treatment. Indeed, the book deals mainly with it. Dr. Driesch contrasts his view with traditional psychology in this way. The older psychology begins with sensations coming from the action of things, while his view begins with the individual 'having consciously' certain things and then proceeds to posit the concept of sensation. Psychology ought not to start from empirical facts but from the primordial fact 'I have something consciously.' Everything is to be introduced in orderly fashion from and after this. Many questions arise for treatment—the nature of the 'Soul,' the relation of the Soul to the ego, and the relation of both to the world outside. The lectures deal with these questions, and (in a brief and less systematic fashion) with the mind-body problem, the issues raised by spiritistic phenomena, the problem of freedom and the problem of immortality. Interesting and, in some cases, original suggestions occur in these discussions. But the main value of the lectures lies in the fresh analysis Dr. Driesch makes of experience. His conclusions serve to confirm the popular and traditional view of the reality of the spiritual element in life, and his argument provides a fresh barrier against materialism. The lectures are a little difficult to read, but the reflections of a mind like that of the famous Leipsic professor upon the great questions of life and thought are worth some trouble to follow and master.

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#### ON PREACHING.

Just as the MS. for this number is going to press we have received *In Christ's Stead*: Being the Warrack Lectures on Preaching, 1925, by the Rev. A. J. Gossip, M.A. (Hodder; 6s. net). Last week the Archbishop of Canterbury made an important pronouncement on preaching. 'The average preaching,' he said, 'is less thoughtful and less painstaking than it was in our father's days.' And after that there followed advice as to how this state of affairs might be remedied. Mr. Gossip's book, then, comes at an

opportune moment, for the press of the country has directed the attention, not only of the preacher, but of the ordinary man to this question of preaching. Whether we accept the Archbishop's dictum as applying to all churches generally or not, there is no doubt that there is always room for improvement. Is there anything that can be done about it? There is one thing that may be done—and we say it in all sincerity. It is to put this book of Mr. Gossip's into the hands of every preacher. They will read it easily, for it carries one on irresistibly, and if they muse over it and let it germinate in their minds it will not fail to stimulate thought, to give them a new eagerness in preaching. For it is written by a man to whom preaching is a glorious adventure, whose deep sincerity is apparent to all, whose mind is so active that the thoughts pour forth in so rapid a stream that you wonder he has time to find the right language to clothe them in. And you are surprised at his mastery of language, at the nicety of self-discipline which makes him only content with the best expression.

One of the most revealing paragraphs in the book is Mr. Gossip's description of the sermons which he personally finds most helpful. 'Another which to me when in the pew proves about the most arresting and helpful of all is like a full mind unrolling itself, throwing in heaps of things, but always moving on to a definite goal, leading, you following, eagerly far further and far deeper than you know, till the end comes with you holding your breath, because God is so very near—a kind of Boswell of a sermon that at first sight seems to have no very definite plan, yet is really consummate art, more so even than the neat pieces of carpentry with their sweet-smelling wood and delightfully smooth edges.' Those who have heard Mr. Gossip preach will feel that this is no inapt description of those sermons which have proved landmarks in the spiritual life of the people of Aberdeen.

As we let our eyes wander down the pages, we find one thought after another :

'Be sure that you are keeping to the point and preaching Christ.'

'Be on your guard against making a little Bible of your own . . . neglecting such parts even of the Gospel as do not so immediately appeal to your particular mind.'

'The chances are enormous that you will never preach well unless you work desperately hard at it.'

'Put stuff into your sermons. Yet we can put too much!'

There is a word which Mr. Gossip is very fond of himself, which is the word 'gallant.' It is an adjective which springs irresistibly to our minds after reading these lectures on Preaching. This is indeed a stimulating and gallant book.

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#### PETRARCH.

Petrarch's admirers are a fervent race, and they are to be found everywhere. But in Britain they have been less vocal than in most countries, and there is room for Mr. Tatham's large work in four volumes, the first of which has now appeared—*Francesco Petrarca: A Study of the Early Fourteenth Century* (i. Early Years and Lyric Poems), by the Rev. Edward H. R. Tatham, M.A., F.S.A. (Sheldon Press; 18s. net). The author tells us that it depends on the reception given to the first two volumes whether the work will be completed. It is to be hoped that he will not desist. This is a full book, well informed, and drawing upon new material. Great pains are taken to set before the reader's mind a time which, as Mr. Tatham justly says, is curiously little known to most people. And this is done with vividness. Yet, when he remarks that a biographer 'who frequently wanders off—as Masson did in his *Life of Milton*—into the field of contemporary history is perpetually pushing his hero into the background, and so far violates the elementary rules of his art,' we must confess that we are not seldom reminded of that very work. The story of Petrarch is apt to disappear underground like those mysterious streams in Sutherland, and run there for a long length of pages before it reappears. That is a pity. For Petrarch is the most interesting person in the book—a queer mixture of a man with his itch for travel, and his love of books; with his unabashed self-absorbed interest in himself, like a child's, and his capacity for real friendships, and for a large and catholic humanity; with his hot passion, and his grim tenacious struggle against it. 'Laura,' says Mr. Tatham, no doubt to the horror of Italian scholars, was certainly married. When Petrarch saw her first she was about fifteen. Apparently she was a blonde with dark blue, almost black, eyes and dark eyebrows, not clever, but charming, and with a bewitching voice. There is a suspicion, it seems, of a tip-tilted nose. Petrarch does not come very well out of the affair, but 'Laura' does.

In one place the poet speaks of himself as 'set upon the confines of two kinds of people' and 'looking both back and forward.' It is noticeable how often the adjective first is applied to him. 'The first modern man,' says Renan; the first mountaineer for pleasure; the first lover of the picturesque in scenery, and so on. Mr. Tatham, perhaps, comes nearest the truth in his sub-title, 'The First Modern Man of Letters.'

#### JEWISH AND CHRISTIAN LITURGIES.

In his recent book on *The Jewish Background of the Christian Liturgy* (Clarendon Press; 14s. net), the Rev. W. O. E. Oesterley, D.D., once more exhibits his complete familiarity with things Jewish. As the title suggests, the book is written to show—and it shows with considerable detail—the indebtedness of the Christian liturgy to the Jewish. Not only were certain elements of the Synagogue worship adopted by Gentile Christianity, but some were even 'incorporated in the eucharistic service itself, and have, in one form or another, remained there to the present day.'

Dr. Oesterley proves his case by first discussing the pre-Christian elements in the Jewish liturgy, paying particular attention to the famous eighteen Benedictions known as *Shemōneh 'Esreh*, and then presenting the early forms of Christian worship as those may be deduced from the New Testament and the literature of the first four centuries. The comparison leaves no doubt that the older liturgy influenced the later one, the historical reminiscences in the former being, of course, in the latter adapted in a Christian sense. The first three petitions in the Lord's Prayer certainly suggest that Jesus was familiar with the *Kaddish*, and indeed nothing was more natural than that the first Christians should offer the same prayers as pious Jews and find in the Jewish liturgy satisfaction genuine, if incomplete. There is a brief but interesting discussion of Jesus' relation to the Temple, but the learned author may not carry all his readers with him in suggesting that His presence implied that He sanctioned the sacrificial worship.

In three valuable Excursus Dr. Oesterley argues that it was not a passover meal at which the Eucharist was instituted, that the Last Supper took place on the day before the feast of the Passover, and that what was later known as the *Epiclesis*, *i.e.* a prayer for the Divine Presence among the

worshippers during their most solemn act of worship, rests upon the older Jewish conception of the Shechinah, which was sometimes equated with the Holy Spirit of God. This book will be of value not only to liturgiologists, but to all who are interested in Christian origins. On p. 197 *ποιεῖν* has been inadvertently printed for *ποιεῖν*.

JOHN WESLEY.

*John Wesley and the Advance of Methodism*, by the Rev. John S. Simon, D.D. (Epworth Press; 18s. net), is in reality the third volume of what will be, when completed, a monumental work on the life and times of the great evangelist of the eighteenth century. Dr. Simon has already an established reputation as a first-class expert on all that concerns Wesley and Methodism. In two volumes uniform with the present he has fully treated of the birth of Wesley's movement and its affiliation with the Religious Societies of the Restoration Period. The present volume covers the period from 1747 to 1756, during which the organization of Methodism took its essential characteristics. Wesley's critical illness in 1753, his disappointment about Grace Murray, his marriage, the relation of Methodism to the Church of England, and Charles Wesley's partial withdrawal from the itinerancy fall within this period. Of these things and much else Dr. Simon writes with his accustomed care and thoroughness and judgment. He has spared no pains in the investigation and elucidation of all the relevant facts. The fullness of his knowledge is astonishing, and can only be the result of immense industry and study. But he is very far from being a dull and laborious compiler of facts. He has in a high degree the gifts of imagination, sympathy, and dramatic instinct. He makes his hero real and vivid. He skilfully paints him against the background of local and national history, he groups around him a multitude of figures friendly and hostile, while with reverent hand he draws aside the veil from his inner life, and tells affectingly the story of his joys and sorrows, his disappointments and triumphs. The result of it all is that Wesley appears more human, yet also more heroic, than ever. This is, indeed, a noble tribute to a truly great man.

*Progress and the Past*, by Mr. George Frederick Wates (Allen & Unwin; 5s. net), is modestly described as 'a glance down the ages,' and this very fitly describes the book. The chapter on the origin and early development of Christianity is singularly meagre. The suggestion that Paul is the co-equal founder with Jesus of the Christian faith has surely, by this time, passed out of the realm of serious historical criticism. It is a suggestion which Paul himself would have found utterly unintelligible. The history of civilization in Europe is not carried beyond the French Revolution, but a concluding chapter is devoted to the evolution of New Japan, and the lesson of it all amounts to this. 'Let us take courage from the story of New Japan, which is a striking example of the power of human effort to quicken the pace of progress, and helps us to believe that, in spite of the troubles and the tragedies of the past and the present, we can—if we work together with good will, good sense, and good guidance—attain to a higher level and to happier conditions.'

*Chapters from a Christian Directory, or A Summary of Practical Theology and Cases of Conscience*, by Richard Baxter, is really a selection of the writings of the famous Puritan on what may be called Moral Theology or Applied Christianity. It is made by Mrs. R. H. Tawney and introduced by Dr. Charles Gore, whom we know better as 'Bishop Gore' (Bell; 6s. net). The book has, of course, an historical interest. It has also a very human interest; Baxter was surprisingly modern. But perhaps its greatest service is to suggest the need for some one doing for our generation what Baxter did for his. We have our 'cases of conscience,' and our need of a Christian interpretation of social and ethical questions is urgent. This book may stimulate such an enterprise. But it is on its own merits an excellent contribution to Christian economic history.

Every one knows that some knowledge of Apocalyptic literature is necessary to the complete understanding of the New Testament, but not every one knows where to look for a succinct account of that literature. Such an account will now be found in the Rev. Canon Sell's book on *The Apocalypses* (Church Missionary Society). It contains, in clear and interesting form, all that the average student needs to know. A short sketch is

given of the Apocalypses—Enoch, Sibylline Oracles, Baruch, Ezra, etc.—preceded by a general account of Apocalyptic literature, its origin and value, and followed by a fine conspectus of the chief items of its teaching. There must be many who will welcome this sketch, alike brief and competent, of a literature which is rather inaccessible, but far from unimportant. In footnotes, Canon Sell gives ample guidance in bibliography to those who desire to pursue the subject further.

Twice a year a volume of *The Christian World Pulpit* appears with unfailing regularity. The present one—volume 107 (James Clarke; 7s. 6d. net)—is quite as stimulating and suggestive as its predecessors. The nature of *The Christian World Pulpit* is too well known to require explanation. The bulk of the present volume is, as usual, sermons, a considerable number of them by well-known names, but there is also in addition to the sermons 'Meditations and Selections.' The book contains over three hundred pages, and is very excellent value.

*Coral Reefs and Cannibals*, by Mr. Joseph Bryant (Epworth Press; 3s. net), would make an excellent Sunday-school prize or Christmas gift for the young. It contains a number of short stories gathered from the missionary history of the South Sea Islands. The writer has the true instinct for the tit-bits, and his book is a storehouse of facts that are stranger than fiction.

*The School of Life*, by the Rev. H. Maldwyn Hughes, D.D. (Epworth Press; 2s. net), is a series of twelve studies dealing with such themes as Conscience, Experience, Prayer, Moral Perplexities, and the Lessons of History. Principal Hughes writes pleasantly yet impressively on themes that touch character and conduct, and he guides the reader's thought persuasively to Jesus the Master of Life and the source of all right living.

*The Coming of the New Testament*, by the Rev. Frederick J. Briggs (Epworth Press; 3s. 6d. net), is a simple introduction to the study of the various New Testament books. It deals throughout with questions of authorship and origin. The writer has made himself familiar with the great authorities as well as the most recent books on his subject, and his exposition is most lucid and informing.

The material was first used in connexion with study circles, and it is exactly what those who conduct such study circles would wish to have laid to their hand.

*Six Days of the Week*, by Mr. Henry Van Dyke (Hodder & Stoughton ; 7s. 6d. net), does not lend itself to review. It contains a series of 'miniature talks on problems of life and living'—over three hundred in all, one in fact for every week-day of the year. They were originally printed by a syndicate in many daily newspapers under the title of 'The Guide Post,' and in their collected form they will be welcomed by the honest worker who may like to have, as the author says, 'some kind of a friendly word at the end or the beginning of a working day, to remind him of what his work means, and to suggest to him why it is worth while to keep on doing it.' These little talks are full of ripe wisdom and of grace seasoned with salt.

*The History of Religion in the United States*, by Professor Rowe, Ph.D. (Macmillan ; 8s. net), is a well-informed, careful, and extremely readable book. It fills a real blank, for the history of religion in America has never been written adequately. The writer finds the significant feature of religion in America to lie in 'its gradual emancipation from the institutionalism and tradition of the Old World.' 'Three phases of emancipation appeared in succession. The first phase was emancipation from the authority of a state church. This came about, both North and South, by the end of the colonial period. During the same time the Puritan churches and their dissenting kin abandoned the conventional polity of the Anglican Church out of which they had come. The second phase was emancipation from the formal worship and preaching of the earlier divines, and an inrush of emotional evangelism from the time of Wesley and Whitefield intermittently to Moody and the popular preachers of half a century ago. The third phase was emancipation from the traditional ideas of a Protestant orthodoxy, best represented by Calvin, beginning late in the eighteenth century and continuing with much controversy to the present time.' Recent events in America may suggest that this emancipation is far from being complete. Be that as it may, Professor Rowe has an interesting story to tell, and his book will be warmly welcomed as a very useful chapter in church history.

*The Living Religions of the World*, by Professor John A. Maynard, M.A., Ph.D., D.D. (Morehouse ; \$1.75), gives in seven chapters a brief account of Animism, Buddhism, Hinduism, the Religions of China and India, Judaism and Islam. Christianity is not included, but of course the book is written from the Christian standpoint. The treatment is necessarily elementary, but the writer has done his work with care, and has succeeded in packing a wonderful amount of information into the space at his disposal.

One of the things which the average Christian needs, and desires, to-day is to be shown in what way he can combine the facts disclosed by science and criticism with a true reverence for the Bible as the Word of God. Any one who can perform this service for him deserves his warm gratitude. And Dr. Thiselton Mark has done it, and done it to admiration, in *The Appeal of the Bible To-day* (Nelson ; 3s. 6d. net). The main purpose of this scholarly and popular book is to show how all our best knowledge not only leaves the value of the Bible untouched, but actually enhances it and emphasizes its Divine uniqueness. This purpose is achieved in a fashion which will appeal to the unlearned, but it is achieved also by the aid of much learning. The reader will learn a great deal of what criticism has done. He will also learn a great deal about the Bible itself, its real nature, the way in which it was made, the value of its history, and so on. We have never, for example, seen the relation of the first chapter of Genesis to science better put than Dr. Mark puts it in his first chapter. We commend this book warmly. It may well be placed in the hands of an inquiring and perplexed youth. Certainly, wherever it goes, it will bring both enlightenment and reassurance.

*One Thousand New Bible Readings*, by the Rev. F. E. Marsh, D.D. (Pickering & Inglis ; 6s. net), is the work of a devout student of Scripture who would doubtless class himself as a Fundamentalist. The readings are necessarily very brief outlines, but they may prove suggestive to Christian students and workers for whose help they are intended. The work is commended in a foreword by Dr. F. B. Meyer.

A little book of addresses on *Some Twin Truths of the Bible*, by Rev. W. C. Procter, F.Ph. (Scott ;

2s. net), will be found helpful by many readers. They are entirely scriptural, and are not so much an attempt at reconciliation as a statement of both sides as found in Scripture. The Goodness and Severity of God, Divine Sovereignty and Human Freewill, Salvation Easy yet Difficult, Faith and Works, Saving and Losing Life—these are examples of the topics treated. There is nothing profound in the treatment, but a simple assertion, backed by Scripture proofs, of the two handles of great truths.

One cannot wonder that the officials of the Russian Government were suspicious of a woman who asked for passports to enable her to make a journey into the little known region of Central Asia. Why should a woman desire to go into a country where there was no one to talk to? A Scotswoman's persistence overcame Russian resistance, and the result is a most readable narrative of a journey *Through Khiva to Golden Samarkand*, by Ella R. Christie, F.R.G.S. (Seeley Service; 21s. net). To the question why she wished to adventure into territory so little known, Miss Christie's answer was that, seeing a more or less blank space on the map, she was filled with a desire to see for herself what lay on this seemingly nameless tract. The best chapters in the book are those descriptive of Bokhara with its famous bazaars, Samarkand with its wonderful mosques and one of the noblest public squares in the world, and finally Tashkent, once the largest and most important city of the Russian possessions in Central Asia, a garden city of striking beauty, but now 'a dead and filthy town.'

We had fondly imagined that 'Barbara, Celarent,' and all the jargon of the old formal logic had gone out of date, but in *Great Logicians*, by Mr. J. N. Ruffin, B.A. (Simpkins; 5s. net), they reappear in all their dreadful panoply. Not only so, but the writer assumes that every reader has them at his finger-ends. The book consists of brief extracts from works on logic, from Aristotle to Mill and Bain. These are thrown together indiscriminately, with the assurance that they are worthy of study by all who would excel in public speaking. One would hesitate to set before the aspiring orator so thorny a path.

A popular book on apologetics is always welcome, provided it is competent and fair. We have such

a book in *Lectures in Hyde Park: Why We Believe in God*, by Professor Clement F. Rogers, M.A. (S.P.C.K.; 2s.). Professor Rogers has lectured for years in Hyde Park and faced all kinds of questioners. He knows, therefore, what men's difficulties are and what arguments are used by sceptics. And in these four lectures he discusses in a most helpful fashion Ætiological or First Cause Argument, the Arguments from Order, the Moral Argument, and the Argument from Revelation and History. He proceeds thus broadly on traditional lines, but the substance of his talks is both modern and sane. Two classes of readers will find this book helpful—those who are themselves perplexed, and those who will be glad of hints from an expert on the best way to present the case for faith.

*Jeremy Taylor*, by the Rev. W. J. Brown, B.D. (S.P.C.K.; 6s. net), is an excellent introduction to the study of that great divine. In the first chapter a brief but sufficient account is given of his life and times. The rest of the book is occupied with an exposition of his principal works, abundantly illustrated by apposite quotations. These quotations are given 'in the hope that the reader will examine Taylor's Works for himself,' and it must be confessed that many of them are extremely well chosen and thoroughly appetizing. Taylor's 'Holy Living' and 'Holy Dying' are, of course, religious classics, but there have never been, and probably there never will be, many readers of that ponderous work, the 'Ductor Dubitantium.' Even there, however, Mr. Brown is able to show that there are rich veins of gold. Take this on reverence for law, a doctrine much in need of emphasis in these days: 'The contempt of any law, be the matter never so trifling, be the lawgiver never so unconcerned, be the public interest never so little, yet if it be a law, and still in force, is a great sin, and lays a great load upon the conscience.' Taylor's exposition also of the relation of Christianity and war is most sane and weighty. This book is well fitted to introduce Jeremy Taylor to a new generation of readers, and to keep alive the memory of one who has been justly declared to be not only 'one of the greatest divines that flourished in the seventeenth century, but also one of the completest characters of his age.'

Several excellent lives of missionaries have been

published recently, and it is all to the good that the younger generation should make acquaintance with the giants of the early days like Carey, Duff, and Henry Martyn. Another volume has now been added, *Robert Moffat*, by Mr. Edwin W. Smith (S.C.M.; 5s. net). It may be said at once that it is equal to the best that has gone before. Moffat was a commanding figure, and his long career was filled with romance. No one who has read his 'Missionary Labours and Scenes in South Africa' can ever have forgotten it. That book, however, and even the 'Lives of Robert and Mary Moffat,' are not readily accessible to-day. Failing these, nothing could be better than Mr. Smith's biography.

The four-hundredth anniversary of Tyndale's translation of the New Testament is a favourable opportunity for reviewing the history of the English New Testament. This has been done competently by Professor Edgar J. Goodspeed in *The Making of the English New Testament* (University of Chicago Press; \$1.50). Dr. Goodspeed is a well-known American scholar and holds a high place on the staff of the Chicago University, which is doing so much for religious education and Christian learning. He has himself published a widely circulated translation of the New Testament, and his scholarship fits him for the work he has done in his latest book. We have a very able review of the various translations and of the effect which the discovery of the papyri has had on the text. Without quite accepting all that the publishers claim for this book, we heartily commend it to Bible readers as an excellent history and statement of how the English New Testament has come to be what it is.

*A Burden of the Pharisees*, by A Scottish Presbyterian (Stockwell; 7s. 6d. net), is a treatment of the Baptist mode of baptism by immersion. The sub-title of the book is 'The present-day Baptist mode challenged as un-Scriptural and non-

Apostolic.' The author has chosen his title because he believes that the practice of dipping was observed, if not actually instituted, by the Pharisees.

There is a remarkably suggestive article in *The London Quarterly Review* (Epworth Press; 3s. net) by Dr. Lynn H. Hough on 'Analysing our Assumptions.' We ought to think out what we assume about God, about science, about man, and about society. Dr. Hough goes to the heart of the matter, and shows how dangerous and misleading some current assumptions about great truths are. The article is very brightly written.

*The Congregational Quarterly* (Congregational Union of England and Wales; 2s. 6d. net) continues to be edited with much discrimination and enterprise. Its fare is so varied and so good that no taste is left unmet. There are serious articles, like one on 'St. Paul's Doctrine of Justification and its Present Value'; there are discussions on practical problems like that of 'Public Worship'; and there is the section on 'Developments and Experiments,' which has always something interesting in it. There is an attractive combination of the heavy and the light in this periodical.

In *The Church Quarterly Review* (S.P.C.K.; 6s.) there is a critical review of Dr. Moffat's Old Testament translation by the Rev. H. F. B. Compston which is worth reading. Dr. Box writes an account of 'Some Recent Contributions to Old Testament Studies,' which include all the recent literature on Old Testament subjects like Sir George Adam Smith's 'Jeremiah' and Dr. Welch's 'The Code of Deuteronomy.' There are twenty-five new books reviewed, many of which are from German writers like Sellin, Köhler, and Johannes Herrmann. A very able essay on 'The Idea of the Kingdom of Heaven in Human Experience' is from Miss H. D. Oakeley of King's College.