
A table of contents for *The Expository Times* can be found here:

https://biblicalstudies.org.uk/articles_expository-times_01.php

pdfs are named: [Volume]_[Issue]_[1st page of article].pdf

pervading sense of God which marks the pious Jew in all ages, that zeal which once made every Jew a missionary, have been lost to us. 'For if the casting away of them is the reconciling of the world, what shall the receiving of them be, but life from the dead?' Laying aside all controversy, may we not say to Jewry to-day in the words of the sublimest of Christian apologetics: 'Holy brethren, partakers of a heavenly calling, *consider* the Apostle and High Priest of our confession, even Jesus; who was faithful to Him that appointed Him, as also was Moses in all his house'?[1]

[1] Preached before the University of Oxford on January 24th, 1926.

Literature.

THE LETTERS OF SYNESIUS OF CYRENE.

'A MAN of magniloquent and flowery style, not without a vein of self-conceit; yet withal of overflowing kindliness, racy humour, and unflinching courage, both physical and moral; with a very clear practical faculty, and a very muddy speculative one'—such is Charles Kingsley's description of Synesius in the famous 'Squire-Bishop' chapter, in *Hypatia*. On the whole, it is a just description even in the last reference; for Synesius, Bishop of Ptolemais, and Metropolitan of Pentapolis, appears to have been no more, on the speculative side, than a 'christianised Platonist.'

Mr. Augustine FitzGerald has rendered a great service to English scholarship in translating *The Letters of Synesius of Cyrene* (Milford; pp. 272; 21s. net), and in prefacing his translation with a learned and useful Introduction on the life and work of his author. There is much justice in his contention that Synesius was not, as is usually said, a Neoplatonist in philosophy, but was a follower of Plato himself, in however rough and inexact fashion: 'the wine of Synesius was too strong for the bottles of the Alexandrians.'

Attractive as are the Letters of Synesius, and illuminative of social conditions in the Roman Empire at the end of the fourth and the beginning of the fifth century, they have waited long for translation into our language. The translation before us is based upon the text given in Hercher's 'Epistolographi Graeci,' which is essentially the text of Petavius. The translator has done his work admirably. While keeping close to the original Greek, Mr. FitzGerald has succeeded not only in being most readable, but in catching the spirit of the author and reproducing the flavour, and more particularly the pointedness and vivacity, of the author's style. No doubt there will be differences of opinion as to whether his interpretation of certain passages is correct, but that is inevitable in the case of a text so full of difficulties as is the text of Synesius. It is good to learn that Mr. FitzGerald has also translated the other extant works of Synesius and will publish his translations. He will thus do for English readers what H. Druon did for French readers more than half a century ago.

The Letters are perhaps the most attractive of all the works of Synesius. Vivid and picturesque, abounding in allusions to Homer and the poets, Plato and the philosphers, they are at the same time revelational of a sincere, lovable, tender-hearted, and very human personality. In them we may see the writer in his many-sided interests and activities: as a country gentleman, who loved horses and dogs and the hunting-field; as a soldier and leader in battle, ever ready to play a valorous part; as a *littérateur* and a writer of odes; as a philosopher and man of science (owning grateful and affectionate allegiance to his teacher Hypatia); and as a Christian priest and prelate, forced for patriotic reasons to accept an office and dignity for which he had had no training, and possessed no particular aptitude. Indeed, Synesius was bitterly conscious that he should never have 'grasped the altars of God'; and perhaps the most lasting impression one carries from the perusal of his Letters is that of the contrast between the life he would have chosen for himself, which would have combined outdoor pursuits and philosophic contemplation, and the life of anxiety and care, embittered by spiritual distress, which as a Christian

bishop he was in his last years compelled to lead, that he might if possible save Cyrenaica from the miseries of Ausurian invasion.

MORAL PHILOSOPHY.

Professor John Laird, M.A., of the Chair of Moral Philosophy in Aberdeen University, has a number of books, large and small, to his credit. The minor essays (such as 'Our Minds and their Bodies') have been so suggestive and competent that one is glad to see him return to the more extensive inquiries with which he won his spurs. *A Study in Moral Theory* (Allen & Unwin; 10s. 6d. net) is an elaborate and careful survey of the whole ethical field, and, if it does not satisfy us on all points, it is at all points interesting and valuable. A book on ethics can be very dull, as numerous writers have demonstrated with little apparent difficulty. But this book is alive and engrossing from start to finish. Professor Laird has the gift which only real ability possesses of writing on profound subjects in intelligible and simple language. We cannot think that this book is beyond the compass of any fairly intelligent reader. And yet it is far from superficial. The secret of its fascination is that it deals quite directly and in plain terms with things that are vital to all of us. 'Plain terms' is hardly the right phrase, for the style possesses a distinction quite unusual in works of this kind, but the terms are plain in the sense that no one can mistake their meaning.

The book has four divisions. The first contains an analysis of the moral situation. There are certain values in existence, some of which are supreme, and these are commanding and, moreover, 'self-justifying.' The best is always enjoined, and this moral inspiration governs in its own right. Moral obligation is determined not by values but by the constraining nature of these values. The second part of the book is psychological. It is important because we must know how we stand in regard to our own resources, those powers which we are bound to use 'for the best,' and what response we can make to the admonition of the moral imperative. The third part deals with the application of these principles to the social sphere and handles the subject of collective obligation. The last chapter is concerned with the most important of all the topics handled, the basis of our moral life, the question of moral *philosophy*.

It need hardly be said that on the issues raised in the first three sections Professor Laird is both enlightening and convincing. It is with his position on the final point that we find ourselves dissatisfied. In the author's view ethic is autonomous. That is the blunt fact. It draws its authority from nothing outside itself. He rightly asserts that the autonomy of ethics and the absolute character of values go together. 'Ethical premises, and these alone, are able to answer the question, "Why should I, or any other being, be moral?"' Such a position, however, is more than doubtful. Ethic *is* autonomous if values are absolute. But there is no constraining reason given here for accepting them as absolute. It is asserted over and over again. But there is no ground for the assertion. If I ask, 'Why should I be moral?' it is not convincing to say, 'because you must.' If I choose to deny the imperative character of the obligation, what is there to urge against me? The only ground on which moral obligation can rest is that goodness is in the nature of things, that is in God. If this be true, then ethic is not autonomous. There can be no ethic without a basis in religion. There really is no such affair as an autonomous ethic. There are no such things as absolute values. Professor Laird's argument against Naturalism is cogent, but it holds against an autonomous ethic also which in the broad sense is just a form of 'naturalism.' This is our only quarrel, however, with a book which is worthy of its writer's high reputation and will find a secure place among works on this subject.

THE CHURCH AND WEALTH.

'Compromise is as impossible between the Church of Christ and the idolatry of wealth, as it was between the Church and the State idolatry of the Roman empire.' These words from Mr. R. H. Tawney's Holland Memorial Lectures—*Religion and the Rise of Capitalism* (Murray; 10s. 6d. net)—express the opinion of most observers who survey present-day social conditions in the light of the Christian ideal. How did it happen that in the formative period of the Industrial Revolution, the Church was so impotent to mould the new forces which were coming to birth? One answer is given in Mr. Eustace Dudley's book, *National Resurrection* (Longmans; 4s. net). The Church had forgotten the ideals which dominated the Middle Ages and

our land had become the victim of the teaching of Luther and Calvin. What other results could follow from Luther's teaching that 'neither works of charity nor moral life nor any effort of ours played the least part in our salvation,' or from the Calvinist ideal which 'stressing as it did individualism, has for our nation at least proved a dismal failure.'

The error of this answer, so frequently given by Roman Catholic writers such as Mr. Dudley, is obvious from an examination of Mr. Tawney's singularly impartial, well-documented, and remarkably interesting volume. He declares that the picture of Calvin as the parent of laxity in social ethics is a legend. Instead of departing from such standards of social justice as had been proclaimed by the wisest mediæval teachers, Luther continued their teaching and frequently denounced the heresy that a man's religion could be severed from his duties to society. With fine irony Mr. Tawney declares that the nearest analogy to the social teaching of Luther is to be found in the theories of Mr. Belloc and Mr. Chesterton.

While Luther was satisfied with proclaiming principles, Calvin sought to enforce Christian teaching through legislation. The mediæval Church had recognized the right of the workman to a wage, but had tended to discourage the profits of the tradesmen. Luther, who was more interested in the problems of the peasant than in urban questions, had carried the theory no further, but Calvin placed the reasonable profits of industry on the same footing as the wages of the labourer. *Laissez-faire*, instead of being an essential part of Calvinism, as some suggest, was forced upon it by the pressure of commercial interests. The sixteenth and seventeenth centuries, with which Mr. Tawney deals, do not therefore demonstrate a transition from one social ideal to another so much as the difficulty of making any ideals operative. The Church which 'often degraded itself without lifting the world,' and which 'could not dispense with commercial wickedness in high places' was succeeded by a religious system which found it very easy to come to terms with the world.

In its treatment of history Mr. Dudley's book is too partisan. There is a similar intolerance of the teaching of Bishop Barnes and Dean Inge of whom he writes—'to such Christ is indeed the great reformer and the highest example but to be God He is not admitted.' The author manifests an undue desire to criticise on every possible occasion the writings of 'A Gentleman with a Duster.' The most interesting part of the book is the account of the contribution made by Mussolini to the rejuvenation of Italy.

SINCE WELLHAUSEN.

For nearly fifty years the genius of Wellhausen has dominated Old Testament criticism, but during the last twenty-five years, and more particularly during the last ten, that domination has been seriously challenged. Positions which were supposed to be settled have been attacked, and there are voices calling for a very drastic revision of critical results that had almost attained to the dignity of a new orthodoxy. The attack of pure traditionalism, which is always with us, may be left out of account: but serious and far from negligible assaults have been made by representatives of both right and left, by liberal conservatives like Dr. Orr, by radicals like Hölscher, and by others, like Professor Welch, whom it is more difficult to classify.

In an article which appeared three years ago in 'The Expositor,' Professor Welch argued that the three cardinal positions of modern criticism, especially as it affected the Pentateuch, had been seriously shaken. In a little book entitled *Since Wellhausen*, the Rev. John Battersby Harford, Canon of Ripon, answers Professor Welch point by point, further taking into account his recent book on 'The Code of Deuteronomy.' The Canon is a noble controversialist: nothing could be finer than the manner and the spirit in which he conducts his argument. It is severely objective, revealing at every point the most intimate acquaintance with the problem, and it is a model of courtesy. As against Dahse and Wiener, who have endeavoured to discredit the critical analysis by discrediting the Massoretic text in favour of the LXX, the Canon, like the late Dr. Skinner, convincingly argues for its substantial accuracy, even in the crucial matter of the Divine names; while as against Kennett, Hölscher, and Welch he argues that 'the book of the covenant' which is said to have led to the reformation under Josiah, was at least the main part of the present Book of Deuteronomy. He further defends against recent criticism the thesis that P was once an independent literary entity.

All who are interested in Pentateuchal criticism but who have been unable to keep themselves

informed of its more recent phases will find not only instruction but guidance in this illuminating and inexpensive book, which may be had for 2s. either from the author or from any of the following publishers: Hunter & Longhurst, 9 Paternoster Row, London; W. F. Henderson, 19 George IV. Bridge, Edinburgh; Heffer & Sons, Cambridge; or B. H. Blackwell, Oxford.

THE MASTER-IDEA OF SAINT PAUL'S EPISTLES.

Under the title *The Master-Idea of Saint Paul's Epistles*, Dr. Rudolph G. Bandas has published (Desclée, De Brouwer & Co., Bruges, Belgium) his thesis for the Master's degree in the University of Louvain. Dr. Bandas claims that whereas it was one of the principles of the Reformation that the Scriptures were an infallible guide in doctrine as well as in life, the relative attitude of Protestant and Catholic to Scripture is now nearly reversed. Protestant theologians now claim a large measure of freedom from the bonds of scriptural teaching; but Roman Catholic writers, while not drawing their doctrine primarily from Scripture, believe that it must at least square with Scripture. Thus this thesis is a study of Paul's teaching on redemption as it may be gathered from the fourteen Epistles traditionally ascribed to him.

The author rejects the distinction commonly drawn between the religion and the theology of Paul. The evolutionary theory and the psychological theory of sin are alike found unsatisfactory; the explanation of sin is found in the disobedience of Adam, which in turn is traced to the wiles of Satan. No sympathy is shown for the idea that Paul derived his fundamental doctrines from Hellenism. Paul is credited with the description of Christ not only as the pre-existent Son, but as being equal to the Father and as being the Lord God. The essential elements in Redemption are moral reparation and penal expiation. Christ, the Head and Representative of the race, is our substitute, only in the sense that His sufferings were substituted for the punishment that we deserved. Christ's death was sacrificial; but from the conception of sacrifice we abstract the idea of punishment and of quantitatively equivalent suffering. The immediate effect of the sacrificial death is reconciliation and salvation from the wrath to come; salvation, too, from the power of sin, from death and from the spirit powers.

What Paul means by faith is a firm belief in the truths and promises of Divine revelation. If the Apostle ascribes spiritual regeneration now to faith and now to baptism, the explanation is that the two are mutually dependent and usually more or less synchronize. When the Church is called the mystic body, this is not a mere metaphor; nor is the mystic body a simple moral entity; it is a composite of the supernatural order, receiving a vital influx from the Head. The author has read widely and is well abreast of modern literature on Paul. His long thesis (four hundred and thirty-six long pages) is a reasoned, able, and courteous statement of the point of view which he represents.

THE PAGAN BACKGROUND OF EARLY CHRISTIANITY.

Under this title Professor W. R. Halliday of Liverpool has given us a study of great interest and importance in the 'Ancient World' Series (Hodder & Stoughton; 12s. 6d. net). The contents of the book were originally delivered as lectures on behalf of the Liverpool Board of Biblical Studies. The lecturer has the gift of spoken utterance which does not lose its vitality when it becomes the printed word. The purpose of the book is to bring out the historical, political, social, and cultural conditions in which Christianity developed during the early centuries. It is not a history of Christianity with reference to its environment, but a study of that environment itself; so that, except in the brief final chapter there is little direct apologetic.

Till near the end of the second century, while the growth of Christianity was of the first importance socially and politically as well as religiously, the movement went on practically unnoticed by the Empire as a whole. It was only when the Church was too formidable to be destroyed by imperial edict that the authorities awoke to its importance. The comparative freedom of Christianity from active political interference was largely due to this obscurity. It is characteristic that the first hostile official recognition of the religion of Jesus was the decree of Septimius Severus forbidding Christians to proselytize.

The past lives again in such stories as that of Felix Bulla, the Dick Turpin of the road from Brindisi to Rome; of Plutarch, who would not sell

a worn-out draught-ox, much less an old slave (as against Cato who advocated treating slaves as animated machines); or of Seneca, who sneered at the apotheosis of Claudius, calling it his Apocolyntosis ('pumpkinification'). It is all to the good to know that there were endowed Carnegie municipal libraries in the Roman Empire, and that Quintilian was sceptical of the value of corporal punishment as an educational method. The story is told (from the 'Apocryphal Acts') of St. John and his disciples spending a night in a deserted inn. St. John adjured the bugs, one and all, to behave themselves and leave the servants of God alone. Next morning, as a reward for their obedience, he permitted them to return to the bed, to which they had a prior claim. This they incontinently did, disappearing into the joints.

While in the main this volume is descriptive rather than apologetic, Professor Halliday, when it seems necessary, points out the bearing of his facts. Thus, while the temper of mediæval science is markedly different from and inferior to that of the Greek science which preceded it, he maintains it would be quite erroneous to suppose that Christianity is the main and primary cause of this decline. It was partly a revolt, not confined to Christian circles, against an arid intellectualism; in part it was an example of the way in which the pendulum swings from scepticism to incredulity. 'The growth of superstition is an almost inevitable revenge of imaginations which have been starved by a crude and sceptical materialism.' Is there any significance in the fact that it was in the age of the growth of superstition that professors enjoyed an unexampled popularity and prosperity, and that theses were written and admired on subjects which have a strong family resemblance to those sometimes prescribed for the higher degrees in a modern university.

Many will turn with greatest interest to the fine study of the Mystery Religions and to the chapter on Mithraism, a cult the importance of which the author thinks has been exaggerated, thanks to Renan. No attempt is made to underestimate the influence of the pagan Mysteries on the development of Christian practice, but the problem concerns early Christian liturgy rather than the value or truth of Christianity as a religion. There are, in fact, certain basic ideas which recur again and again in all religions. Progress in ritual is less continuous and less rapid than progress in idea; but the question is not where any particular religion gets its ritual or its categories, but what it makes of them. That Christianity used pagan forms of worship or pagan categories of thought is a fact of little more significance than that it used the pagan languages of Greece and Rome. In spite of the striking external similarities between Christianity and the world religions, Christians and non-Christians alike were acutely conscious of the radical difference between them.

STEWART HEADLAM.

In *Stewart Headlam: A Biography* (Murray; 10s. 6d. net), Mr. F. G. Bettany has dealt with a difficult subject both with the entire sympathy and loyalty of a friend and with conspicuous skill in using the ample and varied records of a man who lived a life of fierce controversy and provoked many enmities. 'Our home atmosphere was evangelical, and we had evangelical surroundings,' Headlam writes. In those circumstances the future High Church curate was reared who was constantly in 'hot water' either with his Vicar or with the Bishop of the Diocese, and who was twice deprived of his licence. Nevertheless, one of the last letters that came to him on his death-bed was from the present Archbishop of Canterbury, with the benediction 'God keep and bless you'! Endowed with considerable talent yet he could not work in double harness, his quixotic impulses driving him continually into false positions in his relations with his superiors; as, for example, when he wrote a letter of sympathy to Mr. Bradlaugh, not because he had a particle of sympathy with the Atheist, but because he detested what seemed the persecution of the man for his notorious irreligious opinions; and when he gave bail for Oscar Wilde under circumstances so open to misconstruction. Headlam was sure he was right in both these dubious cases, and was indignant that his official superiors should take exception to his actions. He failed to understand that what he might have done as a private individual or as vicar of a parish, he could not do as a curate, and that he could not hold the Bishop's licence and at the same time set his authority at defiance. We learn of the dominating influence of Frederick D. Maurice on his theological opinions, but the experiences of his first curacy in the Drury Lane district of London seem to have had greater influence on his subsequent career. He had done excellent work among the poor children in the schools; he had made himself at home among

the working-class of that peculiar district, but he had challenged religious prejudice against theatrical folk, more particularly by his attitude to the case of the ballet dancer. As was afterwards said of him and his 'Church and Stage Guild' he had given way to 'Balletolatry.' He refused to compromise with either Vicar or Bishop and had to resign his first curacy. He was afterwards, however, ordained as priest and was appointed curate under a Broad Church vicar in the working-class district of Bethnal Green. With this great district Stewart Headlam's best work is associated, not as a curate but as a social reformer, and an influential member first of the old London School Board, and later of the London County Council to which the control of popular education was transferred. Here we have Mr. Headlam during his best and most fruitful years. The London County Council has given his name to one of its schools in Bethnal Green. When all else in his chequered career has been forgotten this memorial of him will remain.

ROMAN CATHOLIC APOLOGETIC.

The stream of Roman Catholic literature in defence of 'Catholic' beliefs continues to run with unabated volume from the press. It concerns chiefly the authority of Scripture and the claims of the Papacy, and two fresh books on these subjects have just made their appearance. One contains a series of lectures delivered in Aberdeen under the auspices of the Catholic Truth Society under the general title—*The Bible: Its History, Authenticity, and Authority*, by various writers (Sands & Co.). The most interesting subjects dealt with are 'The Inspiration of the Bible' and 'The Truth of Holy Scripture,' both by the Rev. C. Lattey, S.J. Neither essay really faces the difficulties of the subject at all. They contain much quotation of authority, but they do not handle the issues which criticism raises, and, so far as non-Catholic readers are concerned, are nearly valueless. They also contain, however, assertions which sound curiously mediæval. 'The Church, of course, can never be for "the open Bible" at *any* price'; 'First of all we must accept the Church as our God-given teacher, and then she will explain to us inspiration'; 'The Word of God is of necessity true. It should be noticed, therefore, that we do not arrive at the truth of Scripture by a careful examination of every sentence that it contains. We come to Scripture knowing *already* that it is true; knowing it *a priori* as a fact of revelation, not *a posteriori* by induction'—these sentences will indicate the point of view, which is not helpful to inquiring minds. For the rest there is a good deal of information on the Canon and other points not without value.

The second book deals with *Catholicism and Papacy*, and is by Mgr. Batiffol, Canon of Notre Dame, Paris (Sands & Co.; 3s. 6d. net), and is entirely controversial. The antagonists are Bishop Gore and M. Glubokovsky. Mgr. Batiffol has his work cut out for him in replying to Bishop Gore's plain statement that 'If we read the New Testament as a whole, we see the idea of any official authority given to Peter, above that which was given to all the Apostles, has no support therein'; also to a further statement that what we find in the New Testament is churches, not a church. He does not appear to us to succeed in his earnest effort to justify the Roman position in face of these facts. But the spirit of his apologetic must be gratefully recognized. It is always fair and candid. And the learning he brings to the aid of his argument is admirable in its scope and accuracy. Mgr. Batiffol makes one amazing assertion to which attention may be drawn, namely, that it is not the Pope alone who is infallible, the bishops also share this enviable gift. The statement is made quite definitely and is certainly a novel one. Another statement is worth noting, this time from the translator of the book: 'A Catholic rests his faith not on his reading of history, but upon the teaching of what he believes to be the One Catholic Church of Christ; if then his reading of history should clash with the teaching of the Church, he will know that his reading of historical facts has in some way been deficient and erroneous.' It is rather remarkable that a writer should make such a naïve confession. It does not tend to increase our confidence in the independence of Roman Catholic inquiries.

A third book, which is not apologetic except indirectly, comes from the same publishers—*Christ the Ideal of the Monk: Spiritual Conferences on the Monastic and Religious Life*, by the Right Rev. D. Columba Marmion, O.S.B. (12s. 6d. net). We have had two similar volumes from the same pen, one 'Christ in His Mysteries,' published quite recently, and reviewed in these columns. This fresh series of 'Conferences' has the same qualities as the

two former. It is mystical and ascetic, very beautiful in some ways, as Romanist piety and sainthood at their best always are. It gives us an esoteric account of what monastic life is with its deep mystical devotion and its extreme moral abnegations. It will appeal to aspirants after this form of life. For the rest, it seems to have only a dim echo in it of the real Christianity of the New Testament.

The way to world-peace is still being investigated by many earnest minds, and there is a good deal of vague writing on the subject. In *Paths to World-Peace*, by Mr. Bolton C. Waller, B.A. (Allen & Unwin ; 5s. net), however, we have much common sense and candid criticism which should not fail of some result. Mr. Waller actually took part in the War as a combatant, and he realizes that there are things which men value more highly than peace, that in politics a clear and simple course is not always open, and that paper schemes may be wrecked by the passions of men. These admissions will help to obtain for the writer a hearing from some who are deaf to the pleadings of the pacifist. And his argument exhibits the same sane and level-headed sense. He criticises the League, chiefly on the ground that its aim seems to be more prevention and restraint than construction. He thinks that what we should aim at is the building of a world-society which will be the true bulwark against war. And his final appeal is for a change of heart on the part of the peoples of the world. This is the guarantee of peace which alone will be permanent. And Mr. Waller concludes his argument by an expression of faith that the necessary revolution in men's minds can be effected, and can alone be effected, by the religion of Jesus Christ. This is a sound and healthy book on a great subject.

Faith and Success, by Mr. Basil King (Allen & Unwin ; 7s. 6d. net), preaches a gospel with a very distinct American flavour. 'This is not a synopsis of religion, or a teaching of religion in any form. It is a personal record of the way Faith will help one in one's work.' The writer's limitations may be inferred from two sentences. 'Though in feeling my own way I have pondered much along spiritual lines I have read very little.' And, 'Rightly or wrongly on my part, my sins have never greatly troubled me.' Faith is treated as a means to success, 'the inspiration for the swinging of the job.' It is largely success of a material kind. The writer gratefully testifies to the efficiency of faith in his own experience. 'My work grew stronger at once. It became more acceptable to editors and publishers. Instead of being obliged to force a market I found one open. I was better paid. I had a richer fecundity. After ten years of wandering about Europe, largely for the sake of economy, I soon found myself back in America, with a settled and comfortable home.'

The writer is, however, far from ignoring the nobler elements of success, and he fully recognizes the supremacy of the spiritual. His strictures upon churches and church services are severe, but he is convinced that 'experience proves that the Eternal Good peeps through them all in spite of the poverty of the agencies.' 'The Churches form the only body of which the purpose is to keep the Eternal Good a living thing in the world. Turning our backs on them, we turn our backs on this vital effort, in the only form in which it is made a fixed intention. By just so much we weaken it.'

There is something pathetic in the labours of the Honyman Gillespie Trust to keep alive the memory and writings of William Honyman Gillespie. The present volume, *Memorial of William Honyman Gillespie*, by Mr. James Urquhart, F.S.A. (T. & T. Clark ; 4s. net), is to be the last of the series. For the past thirty to forty years these volumes have been freely gifted to students from time to time, and it is admitted here that most of them perished in the Great War when second-hand booksellers cleared their shelves at £17 a ton ! Gillespie was doubtless a high principled Christian gentleman and a sound thinker whose argument *a priori* for the being and attributes of God had a certain influence in its day, but his life was uneventful, and extremely little material for a biography is available. Mr. Urquhart, who has devoted himself so assiduously to the elucidation of Gillespie's writings, has spared no pains to bring fresh facts to light, but without success. The book is to be regarded as a convenient summary designed to 'keep Gillespie's memory fresh . . . and save time and trouble to the student who, otherwise, would be compelled to wade through a mass of much irrelevant matter.'

We have chosen a sermon for 'The Christian Year' from *The Quest of Youth*, by the Rev. T. B. Stewart

Thomson, M.C., B.D. (James Clarke ; 3s. 6d. net). Mr. Thomson says in the Foreword that he has a special desire to gain the hearing of the young. He has gone some considerable way in that direction already. In his earliest charge at Dalziel and now in Edinburgh, and also as vice-chairman of the Church of Scotland Young Men's Guild, he has succeeded in gaining their attention and enlisting their sympathies. This volume of twenty sermons, however, appeals to all ages. The sermons are short, have the modern note, and are well illustrated. The thought in each is clearly expressed with a simple earnest directness. An attractive and helpful book.

It is not so very long ago since 'Prehistoric Peeps' gave scope for the humour of a contributor to the pages of 'Punch.' In *Prehistoric London: Its Mounds and Circles*, by Mr. E. O. Gordon (The Covenant Publishing Co.), the reader will find that the facts are so much stranger than fiction as to be almost incredible. Within the last fifty years, however, entirely new light has been thrown on this subject by Schliemann's discoveries on the site of the ancient Troy in the north-west of Asia Minor. 'No longer,' we are told, 'need the story be regarded as fabulous, that Brutus the Trojan, grandson of Æneas (the hero of Virgil's great epic), gave the name of Caer Troia, Troynovant or New Troy, to London. In site and surroundings . . . there seems to have been considerable resemblance between the historic Troy on the Scamander and New Troy on the Thames.' It is the purpose of the author to support the statement that the earliest recorded history of the British race takes us to Central Asia, the fertile district watered by the Tigris and the Euphrates lying between Mount Ararat on the north and the Persian Gulf on the south. To this country, the cradle of the human race, the earliest settlers in Britain trace their origin. It is a fascinating story, vividly told in every aspect and in every chapter, especially in its full account of the spiritual character of the religion of our forefathers, and the meaning of such mounds and circles as those at Stonehenge and of such a festival as the Eisteddfod in Wales.

Faith and Life, by the Rev. R. E. Roberts, M.A. (Wells Gardner ; 3s. 6d. net), contains ten addresses in which the dynamic power of the gospel is set forth. The writer believes in 'the paramount importance of concentrating upon the central message of the Gospel,' and his teaching is evangelical in the best sense. Fresh and interesting in their treatment, direct and simple in style, these addresses are fitted at once to profit the general reader and to provide a model for the preacher.

Professor John Baillie of Auburn Theological Seminary shows himself in his volume, *The Roots of Religion in the Human Soul* (Hodder & Stoughton ; 7s. 6d. net), to be a master of clear popular exposition. Now and again there is a trace of magisterial self-consciousness in his style. The volume comprises five lectures recently given to ministers and religious workers at Union Theological Seminary, New York. The first lecture, which is of an introductory character, deals with the present situation in religion as illustrated in books and articles written about the religion of the British and American soldiers in the Great War. The main theme of the book is one which modern theologians have to consider (and Mr. Baillie is a modern theologian of the liberal sort), namely, the nature of religion and of Christianity. Religious conviction is said to arise always 'in the context of duty and of goodness,' and religion is described as being 'a confidence in the reality of goodness and the goodness of reality.' As for Christianity, the gist of it is said to be the belief that 'at the centre of the Universe there is that which is more like a father's loving heart than like anything else we know.' To be a Christian is, accordingly, to be rooted and grounded in love. We look forward with interest and high anticipation to a profounder and more technical treatment of the self-same theme from this writer's pen.

In *Evolution and Creation* (Hodder & Stoughton ; 3s. 6d. net) Sir Oliver Lodge seeks to reconcile the scientific and the religious attitude to the facts and laws of the universe. He reminds us that Creation is really a continuous process, not an act effected once for all, that Evolution represents, beyond any question, the method of Creation, and that mechanism, where it may seem to exist, not only does not exclude but actually implies purpose. The accounts of Creation in Gn 1 and 3 are appraised as poetry. There are in the book occasional reminders of the views Sir Oliver entertains about the world beyond death, as, for example, when he says, 'we are surrounded by a host of helpers, with whom indeed I know that it is possible to have communion,—not continually, but at times

and seasons.' The book is a fine spiritual tonic, the view it presents of the universe is, as the writer justly claims, 'full of hope.'

Books on prayer are often pitched in a tone which makes them unattractive to all but the very devout. This cannot be said of *The Soul's Sincere Desire*, by Mr. Glenn Clark (Hodder & Stoughton; 6s. net). It is a sparkling book, full of sound sense as well as spiritual intuition. In a most vivid and interesting way the writer shows the need for analysing the desires which prompt us to prayer, and points out the mistakes which are to be avoided if we are not to 'ask amiss.' His method of treatment is practical rather than speculative. 'Let me stand in the market-place with the physical culturists and demand, as they demand, fifteen minutes of your time every day for two months. And while I hesitate to promise, as they promise, that at the end of that time you will find yourself a new man, this I can say: at the end of that time you will find yourself in a new world.'

The Anglo-Catholics form so large and influential a part of the Anglican Church to-day that it is highly interesting and profitable to get a clear statement of what they stand for. This is given to us by the Rev. Darwell Stone, D.D., the Principal of Pusey House, in a series of brief chapters—*The Faith of an English Catholic* (Longmans; 4s. net). It is surprising to find that considerable varieties of belief prevail in the Anglo-Catholic camp. But, however much variety there be in detail, there are certain things for which they all stand. One is loyalty to the Catholic faith of the Great Councils. Another is the sacramental principle in what may be described as an intense form. Dr. Stone writes moderately, but there does not seem to be very much to distinguish the typical Anglo-Catholic from the Roman Catholic except in regard to the Papacy. Even here the Anglo-Catholic would accept the 'Primacy' of the Pope in a reunited Church. As one reads this exposition of Anglo-Catholic doctrine and practice one asks with surprise why, when so much that is difficult is accepted (like the change of the bread and wine into the Body and Blood of the Lord, for example), Anglo-Catholics boggle at the Infallibility of the Pope. The answer, we suppose, is that this would carry the confession of the invalidity of their own orders.

A Guide to the Epistles of Saint Paul, by the Rev. Canon Herbert Newell Bate, M.A. (Longmans; 3s. 6d. net), is written 'in the hope that it may be a help to people who wish to read St. Paul's own writings, and to read them with understanding.' The work is admirably done. There is sound scholarship, fine historical imagination, and great lucidity in exposition. The intelligent English reader could not easily find a more trustworthy guide to lead him in his exploration of the world of Christian truth contained in Paul's Epistles.

Slowly but surely a little band of indefatigable scholars is putting the treasures of Buddhism within the reach of English readers. The Pali Text Society are issuing a series of translations of quite remarkable value. But for the general student who wishes to get quickly at Buddha's actual teaching, there is nothing like the series called 'The Sacred Books of the Buddhists,' edited in turn by Max Müller, Rhys Davids, and now by the latter's distinguished widow. Four of these volumes are devoted to 'The Dialogues of the Buddha'—three translated by Rhys Davids and his wife in a very fascinating way, dealing with the Long Discourses. And now there comes the first of two putting before us the no less famous Majjhima.

This is a book with many claims upon our attention. The translator, Lord Chalmers, G.C.B., is one of those men who explain the British Empire. Here is one who was once Governor of Ceylon, and who became so interested in its people and their religion, that he is now one of our foremost authorities upon it. The subject-matter is Buddhism at its most interesting and impressive. One reads with delight the masterly ease of this translation, and with a deep humility the lofty standard of character here set before us.

Full acknowledgment, as is most due, is made to the labours of that remarkable scholar Mrs. Rhys Davids, which have put life into much that was dry and meaningless, and opened many a window looking out over fair prospects in what had been a blank dead wall. If any one wants to know the teaching of the Buddha in one of the oldest extant forms, to learn the story of his life and to study his mind, let him get *Further Dialogues of the Buddha*, vol. i., translated by Lord Chalmers (Milford; 12s. 6d. net), and, or better still, it and the three preceding volumes—'Dialogues of the Buddha.'

How are we to explain Muhammad, and his remarkable influence upon so large a section of humanity? That is the problem which Professor John Clark Archer, B.D., Ph.D., of Yale sets himself in a little study which forms one of the Oriental Series of that University. He is of opinion that the pathological explanation has been over-pressed; that the theory which sees in him essentially a poet is not wholly satisfactory; that to give up the study altogether as an insoluble enigma is faint-hearted. For if the first biography is late, and the tradition is to be treated with caution, there is always the Koran with its revelation of the growth of the prophet's mind. The direction in which Dr. Clark Archer's own mind turns is sufficiently revealed in the title of his little work, *Mystical Elements in Mohammed* (Milford; 7s. net). He is of opinion that certain methods of self-hypnotism, of inducing trance-like conditions, were practised by the prophet in a crude way but in perfect good faith, until at last the result came; that Muhammad himself believed that the ecstasy was of Divine origin and intended to be the occasion of a Divine communication, and that while it lasted, his thoughts and words were Divinely directed; and that the fact that these 'fits' in production and duration came increasingly under the control of his own will did not affect their character as a means of God's revelation to him. The success of this effort was proof of his mission, and the doctrine of Muhammad the Prophet and the growth of a new sacred book were the natural outcome.

Broken Lights, by Mr. Harold Begbie (Mills & Boon; 5s. net), is defined in the sub-title as 'a short study in the varieties of Christian opinion.' Any book on religion by Harold Begbie is sure to be widely read. Those, however, who found most pleasure in 'Broken Earthenware' will probably find here less to stimulate faith, and more to perplex and distress. The book has grown out of certain articles contributed to *The Daily Mail* in 1925, and it retains throughout the confident style of the journalist. Most readers will probably feel this, and any one possessed of a tolerable acquaintance with Christian history and doctrine will be painfully aware that certain great subjects are being skimmed over rather than competently handled. Varieties of Christian opinion are outlined, but it is significant that the exposition of Modernism receives more space than all the rest put together. The writer seems to have missed the perception of that profound unity of Christians which underlies all diversity of creeds and governments, and which is made manifest by the fact that in their prayers and hymns, in their devotional writings and doxologies, Catholic and Protestant are at one.

Mr. Begbie is deeply impressed by the weakening of Christian influence which comes through the unhappy divisions of the Church, and he is earnestly desirous of unity. He sees hope if only the Churches would consent to recognize that 'each school of religious opinion is a beam of light broken from the white radiance of Eternity.' This is a wholesome suggestion with a large measure of truth in it, but if it means, as Mr. Begbie's whole argument implies, that Jesus Christ Himself is one of the broken lights, though the purest that has yet appeared, then it may be confidently predicted that unity will never be attained upon this basis, for 99 per cent. of those who claim the Christian name would be unanimous in declaring that this is not the historic Christian faith.

How can I Pray? by the Rev. R. O. P. Taylor, M.A. (Nisbet; 3s. 6d. net), is described as 'a new enquiry based on the Lord's prayer.' The writer, having found the frequent repetition of the Lord's Prayer somewhat of a problem, in respect of the fact that it did not appear relevant to many states and conditions, set himself to study the petitions of the prayer and found that they had indeed a relevance and adaptability beyond expectation. The subject is treated with considerable spiritual insight, and many will find the book an exceedingly helpful manual of directions as to the practice of private prayer.

Many efforts are being made to render the story of the New Testament interesting to young people by setting it in a dramatic background or by the use of imagination. We have had some good and not unsuccessful attempts of this kind quite recently, and one more has been added in *Paul the Ambassador: The Life-Story of the Great Apostle Retold for Young People*, by Miss Grace Winter (Pilgrim Press; 8s. 6d. net). Two features of this beautiful book may be singled out for special notice. One is the courageous attempt to make the Pauline letters both intelligible and interesting to young minds. In this Miss Winter has achieved something of a triumph, and it is no slight success. The other

is the imaginative treatment of episodes based on sound scholarship. Here, again, though this experiment was more hazardous, the result is excellent. In addition to these merits we must mention the fine coloured plates which really illustrate the text and adorn it as well. With a book like this the final test is to 'try it out on the dog,' and if the verdict of a child of eleven is accepted then we must pronounce this a 'ripping' book. That is surely conclusive!

Canon Sell's commentary on the Old Testament is drawing near its conclusion. The spirit which inspired the earlier volumes is just as manifest in the latest, the commentary on *Exodus and Numbers*, published at Rs.1.12 by the S.P.C.K. Depository, Vepery, Madras. The Canon happily combines the critical with the expository faculty. He believes in the documentary analysis, and he sets forth the sources in a simple and eminently readable way; but he knows that of far more importance are the actual contents of the Biblical books, and it is on these that he spends his strength, as is fitting in a series intended for preachers. Exodus and Numbers are wisely placed together in this volume, as the intrusion of Leviticus robs the story of its continuity. The variety of these two books, containing as they do narrative, ritual, poetry, and tales of miracle, puts a commentator's power to the test, but Canon Sell, who keeps his eye always on the things that matter, emerges from the test successfully. There is an appendix on the Priestly account of the Tabernacle, which is in itself a valuable lesson on Higher Criticism. The Canon has the art of presenting controversial matter in an ironical spirit. The English clergy, who can obtain the book at the Church Missionary Society, Salisbury Square, London, would find it no less helpful than the Indian clergy, for whom the series is primarily designed.

Fifty-Two Short Sermons, ii., by Bishop Gilbert White, D.D. (S.P.C.K.; 6s. net), though not commended by an attractive title, ought to prove a most useful book. It is intended for the use of lay readers, and each sermon should occupy about a quarter of an hour in reading. The writer, being a Bishop of the Australian Church, has principally in view the needs of colonial life. The deplorable drift into paganism of fine young fellows on the outskirts of the Empire is one of the grave problems of to-day, and one might venture to suggest that here is a remedy of some value. Where an organized service is impossible, a sermon from this volume, read by an individual, or better still by a small group, Sunday by Sunday, would do much to keep the soul alive. The sermons are robust, interesting, and full of ripe Christian wisdom.

Some Misunderstood Psalms.

By Professor Adam C. Welch, D.D., D.Th., New College, Edinburgh.

III.

Psalm xx.

This psalm carries us back into the life of early Israel, for it is the ritual hymn which was employed at the opening of a campaign. Every nation has sought to put its army under the protection of the god of its national destinies, and Israel was not likely to form an exception. Nor did it, for Saul, before he went out to fight against the Philistines, gathered his army in order to offer a burnt-offering and peace-offerings (1 S $13^{9f.}$). Early Israel was less likely to omit some such form of religious service, because certain of its wars were called the wars of Yahweh, and the warriors, when on campaign, were consecrated or set apart to their task. The sacrifice, offered before going out to battle, may originally have served the double purpose of invoking the Divine protection, and of dedicating the fighting men.

This last feature, if it were ever present, has disappeared from our psalm. Yet the sacrifice not only remained, but formed the central rite in the ceremony. It is its presence as the culminating point in the whole, which explains the remarkable and otherwise inexplicable change in the hymn from the humble petition of vv.$^{1-5}$ to triumphant confidence in vv.$^{6-8}$. Without some reason for this