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standard of literal self-abnegation. From time to time the Church rediscovers that human nature as such, and still more regenerate human nature, can find a rare pleasure in the crucifixion of the lower self when an appeal is made by a great cause to the imagination, the heart, and the conscience; and there is no reason to be found among Protestant principles why it should not supplement the labours of the regular ministry by various orders of teachers and workers who would humble and impoverish themselves in the literal way that Jesus did, because sacrifice is the mother-tongue of love, as well as because the Cross is the surest way to the hearts of those that the disciple of Christ desires to serve. More also may be expected of the Church as a whole in the matter of practical and adequate self-denial. It may be that the great Protestant

Churches will come to be sifted after the manner of Gideon's army, and will be greatly reduced in numbers, but if so this would doubtless be compensated for by a deepened sense of responsibility, and by a corresponding effort to make the offerings commensurate with their profession. The gifts of money and of service which are made by the membership of these Churches—large as they now are in the aggregate—bear but a small proportion to the expenditure made by the same persons on mere luxuries, and to the toils which they undertake in pursuit of pleasure; and it is certain that there would be a vast increase in the proportion of Christian giving if the Church were to realize afresh, with the coming of another spiritual spring, that it is indeed in possession of the great treasure and the unique and incomparable pearl.

Literature.

WHAT IS RELIGION?

PROFESSOR W. MORGAN, D.D., of the Chair of Systematic Theology and Apologetics in Queen's Theological College, Kingston, Canada, has just written and published through Messrs. T. & T. Clark an exceedingly able book, *The Nature and Right of Religion* (10s.). Professor Morgan's career as a writer began, if we remember aright, in this magazine a number of years ago with two articles on the religious philosophy of Ritschl. The articles created a good deal of interest, because they were the most penetrating and knowledgeable interpretation of Ritschl that had appeared in English. Since those days Dr. Morgan has produced at least one considerable work on 'The Religion and Theology of Paul,' a book of immense ability which tended rather strongly to the radical wing of New Testament scholarship. Still, it was a good book and in many ways illuminating and helpful. The present volume is of a more general kind and might have been written for a Gifford lectureship. It shows one thing clearly, that Dr. Morgan has not departed very far from his ancient loyalty to Ritschl. The central position of this book is the supremacy of values. Dr. Morgan rather scorns the logical line of proof for religious truth, though he does not wholly deny its worth. He can proceed quite easily from value to existence, and the place of religion in

the hierarchy of faith is determined by the nature of the values it represents. Our belief in God is rooted in our feeling for values, more particularly in our feeling for the ideal values. 'It is under the form of value that the Divine is apprehended; the Divine is that which approves itself to us as supreme in value.' Religious faith is trust in the rational, the beautiful, and, above all, the good, as the ultimate reality in the universe.

Similarly, in dealing with what Christianity (the highest religion) really is, Dr. Morgan says: 'In determining the essence of any religion we are therefore thrown back on the character of the values it affirms. . . . Christian faith or piety receives its character from the Christian values; and our task therefore resolves itself into one of describing what these values are.' Christianity is a much simpler thing than the Church has been willing to believe. 'It is nothing else than trust in the great values for which Jesus stands as that which gives to our human life its meaning and glory, and as the ultimate reality in the universe.' As to the position of Jesus in religion that is secured (as Herrmann said) by this, that, if He is not the only fact in the world that can beget within us the certainty of God, He is the supreme fact. Dr. Morgan agrees with this, though he develops the position in his own way.

One of the great questions which a writer on this

subject has to face is whether Christianity is the final religion and in what respects or on what grounds it is so. This question Dr. Morgan discusses at length, and he considers that the finality of Christianity depends on the answer to two questions: Can faith be shown to be the basis of religions? and, Can the great Christian values maintain their claim to be eternal? He has no difficulty in answering both questions in the affirmative.

The whole discussion of fundamental problems in this book is from beginning to end stimulating and illuminating. Dr. Morgan leaves nothing within the sphere of his subject untouched. The Nature of Religion, the Idea of Revelation, the relations of Religion to Science and Philosophy (particularly well handled), the Structure of Dogma, the Bible, the Essence of Christianity, the Finality of Christianity, and Religion's Right and Value, are all discussed with a refreshing frankness and a satisfying fullness. On the general lines of his argument Dr. Morgan will carry most readers with him. In his discussion of Christianity in particular, however, he will not find the same assent, and he will give much less satisfaction. But in any case he has written a very able and in many ways original book, and no one can read it without feeling that he has been in contact with a strong and a deeply religious mind.

THE MISSIONARY IDEA.

Professor J. F. McFadyen, M.A., D.D., of Kingston, Canada (who is not to be confused with his brother, the Professor of Old Testament Studies in Glasgow), has written a book on *The Missionary Idea in Life and Religion* (T. & T. Clark; 6s.). We all remember the publication of the Professor's 'Jesus and Life.' It was hailed in these columns as a book of supreme insight and originality, and it has always seemed to us fully as attractive and illuminating as Dr. Glover's famous book. The qualities which made 'Jesus and Life' so welcome are seen in this new work, which is part of the 'Life and Religion' series. Dr. McFadyen could not make any subject uninteresting, but as a matter of fact his present subject is one in which his whole heart is concerned, for he himself was a distinguished missionary before he was called to teach the New Testament to theological students. The truest thing we could say of this book on the missionary enterprise is that it is a fascinating treatment of a great subject, and that no aspect of it is omitted. The historical side, the apologetic side, the objections

to missions, the real missionary motive, the tests of missionary success, the hindrances to progress, the actual achievements and fruits of missions—all this and much more is handled with a fullness, a competence, an amplitude of resource, an interest and persuasiveness which could come only from knowledge and insight used by an unusual power of exposition. It would not be easy to find any book of this kind and on this subject to match Professor McFadyen's.

THE CAMBRIDGE MEDIEVAL HISTORY.

The Preface to the fifth volume of *The Cambridge Medieval History* (Cambridge University Press; 50s. net)—that monumental work which was planned by Professor Bury—opens with a note of sadness. Before the fourth volume appeared, two of the contributors to it, Sir Edwin Pears and M. Ferdinand Chalandon, died, and now before the issue of the fifth volume, Count Ugo Balzani, who writes on 'Italy from 1125-1152,' and Mr. W. J. Corbett, who is responsible for chapters xv. and xvi., 'The Development of the Duchy of Normandy and the Norman Conquest' and 'The Internal History of England from 1087-1154,' have also passed away. In view of all the difficulties—in one case a complete chapter had to be written at very short notice—the uniform high standard of the volume reflects the greatest credit on the joint editors, J. R. Tanner, Litt.D., C. W. Previté-Orton, M.A., and Z. N. Brooke, M.A.

The present volume has the title 'Contest of Empire and Papacy.' It deals roughly with the years A.D. 1050-1200; but so far as the internal history of Europe is concerned, it confines itself to Germany, France, and England, leaving the less important countries for the following volume. The first chapter is a very interesting study by Professor Whitney on 'The Reform of the Church' which is 'not merely a prelude to, but also a principal cause of the striking events that followed.' But the great secular conflict between Pope and Emperor is not the only one dealt with. There was the second struggle going on, between Europe and the Infidel, and so we have four authoritative and well-documented chapters dealing with the Crusades. Chapters vi. and vii., on 'Islam in Syria and Egypt' and 'The First Crusade,' are by Professor William B. Stevenson; chapter viii. on 'The Kingdom of Jerusalem, 1099-1291,' by Charles Lethbridge Kingsford, late Scholar of St. John's College, Oxford; and chapter ix. on 'The Effects of the Crusades upon Western Europe,' by E.

J. Passant, Fellow of Sidney Sussex College, Cambridge.

That this history is a necessity for the student of Medievalism, that it is thoroughly scholarly, that it is packed with information, that it is detailed and at the same time comprehensive, that each chapter is the work of an expert will be freely granted. It will be freely granted, too, that this method of writing history ensures that every period shall not only be the work of an expert, but shall be something which that expert has made particularly his own. What criticisms can be made then? Perhaps a lack of homogeneity, or possibly a dullness which is not found in a history which comes from the pen of a single great historian. But this volume, at any rate, is not dull, for the movements lend themselves to being grouped round great personalities, and full advantage is taken of this to make the history living. The three greatest are Pope Gregory VII., who 'dominated the second half of the eleventh century, and the Emperor Frederick Barbarossa the second half of the twelfth, and in the middle period the Cistercian abbot, St. Bernard, fills the centre of the stage.' There are Urban II., too—see the brilliant characterization on pp. 81 ff.—the Emperor Henry VI., William the Conqueror, Anselm, Abelard, and many others.

It is impossible to go into detail, and invidious, where everything is so good, to single out, but we cannot refrain from saying with what appreciation we have read two brilliant articles, that on 'Monastic Orders,' by Professor Alexander Hamilton Thompson, Professor of Medieval History in the University of Leeds, and that on 'Philosophy in the Middle Ages,' by the Sub-Warden of Keble College, Oxford, W. H. V. Reade. The value of the work is enhanced by an excellent Introduction by Mr. Brooke, by the full bibliographies to each chapter, and by the ten maps which are supplied with the volume, but not bound up with it.

DR. SHEPHERD OF UDAIPUR.

It is not yet a year since the death in his native city of Aberdeen of the Rev. James Shepherd, M.D., D.D., K.I.H.M., and already we have the latest romance of the mission field in India under the title *Shepherd of Udaipur*, by the Rev. George Carstairs, B.D. (Hodder & Stoughton; 7s. 6d. net). Within the compass of a single volume of three hundred pages Mr. Carstairs has written a fascinating record of the forty years' labours of one of the most notable Christian missionaries of our time. Mr. Carstairs had the advantage of being himself a

missionary in the great Indian Province of Rajputana, and was thus familiar with all the difficulties that confronted a pioneer of the Christian gospel in a native State where Hinduism was the ancient faith of ruler and people. Here is another of the many striking examples of how great results may follow from the humblest beginnings. 'A certain Miss Melville ran a Bible Class which had a wonderful influence upon boys and girls who attended it. No less than five of her pupils devoted themselves to foreign mission work—Dr. Laws of Livingstonia, Mrs. Laws, Dr. Webster of Manchuria, the Rev. Alexander Cruickshank of Old Calabar, and James Shepherd. It is hardly to be doubted that Miss Melville's influence had much to do with turning his thoughts to the foreign field.' As Rudyard Kipling says, Dr. Shepherd arrived at the cure of souls through the curing of bodies. The Maharana on the throne, the poorest among his subjects, and the untutored tribes among the mountain fastnesses all alike came under the spell of this Aberdeen doctor. It was the building and equipment of a hospital that was his first work, but to this he added the building of a Christian church; for, keen doctor though he was, eagerness to preach the gospel was the ruling passion of his life. His religion was so sane and so sincere that he won the respect even of those who had no sympathy with his religion. He had a terrible experience during the great famine of 1899, and again during an outbreak of cholera. No soldier ever decorated with the Victoria Cross showed more of a spirit of consistent self-sacrifice than Dr. Shepherd in these critical days. He is only one of that wonderful apostolic succession of men who have given their lives to work on the mission field.

HEBREW CIVILIZATION.

There is no lack of good commentaries on the Old Testament, or of books, large and small, on the Religion of Israel. But what the student of the Old Testament did need was a book which would illustrate on an ample scale the secular background of Israel's religious experience. This want has now been more than satisfactorily supplied by Professor Alfred Bertholet in his *History of Hebrew Civilization* (Harrap; 12s. 6d. net), which has been admirably translated by the Rev. A. K. Dallas, M.A., whose translation reads throughout like an original. Bertholet is singularly well qualified for this important task. As long ago as 1911 he wrote the second volume of the 'Biblische Theologie des alten

Testaments' begun by Stade, and he has much other competent work to his credit. In this bulky volume of four hundred pages he has grappled with every aspect and every period of Israel's civilization, beginning indeed at the prehistoric period and devoting no less than a fourth of the book to civilization in Palestine before the coming of Israel, making full use of the material furnished by recent excavations.

Within the definitely historical period he discusses Israel's family and domestic life, dealing in detail under this rubric with the clan, family, marriage, children, slaves, dwelling, clothing, food, etc.; then he passes on to trades and callings, social life, political life, and intellectual life, under which head he discusses Hebrew jurisprudence, what Israel knew, plastic art, music, literature, and religion. One effect of the book is to show how impossible it is to discuss the intellectual life of Israel with the least adequacy without implicating religious matters in the discussion. Israel's God was her glory, her religion was her supreme and only contribution to the world, and into her jurisprudence and her conception of history no less than into her prophetic messages and her cultic songs religion is indissolubly interwoven. Bertholet well says, in discussing the interrelations of Babylonian and Hebrew jurisprudence, that 'Jahweh was a God of law and morality in quite a different sense from the Babylonian Shamash,' and he also points out that the conception of the teleology of history is the great achievement of the Hebrew mind. Thus, though the book professedly deals with Hebrew civilization, Bertholet lets drop by the way many illuminating words on Hebrew religion, as, for example, when he points out that the conception of Jahweh as a 'God from afar,' implying as it does His power to work at a distance, helped to spiritualize the conception of God and powerfully promoted faith in Jahweh's power to affect history.

There is not a dull line in the book. It is full of concrete touches which together constitute a living picture of ancient Hebrew civilization in every expression of its life. With justice the publishers claim for it that a more luminous background of Old Testament literature does not exist, and that this will be an unusually welcome book.

THE MYTH OF CONSTANTINE.

In *Myth and Constantine the Great* (Milford; 10s. net) the Rev. Vacher Burch, D.D., Lecturer in Theology, Liverpool Cathedral, examines the myth of Constantine afresh in the light of the postulate

of a primal *Vita Constantini*, which was not of Near-Eastern but of Roman-Sabine origin. He contends that it was the pre-Christian factor in the primal *Vita Constantini* that gave the myth its shape: 'the Bull pulled the Synagogue and the Ecclesias in its train.' The investigation is conducted with impressive learning and scholarship, and with a vivacity, skill, and suggestiveness uncommon in such investigations. The acceptance of the fundamental hypothesis of the book would radically modify the Constantine-Silvester tradition, which had such vogue in the Middle Age. For example, Constantine could no longer be regarded as a believer in a Christology based on the historic Person of Jesus Christ. Nor could he be regarded as a multitudinous builder of Christian churches: 'the dust of one Sol shrine was turned into the soaring walls of many churches.' Nor could he be regarded as having dedicated churches to persons: 'the foundation of the basilica of S. Peter rests on the same foundation as the Roman baptism of Constantine at the hands of Pope Silvester.' Thus, according to Dr. Burch, the real Constantine knew little or nothing of Jesus Christ, and had no regard for Peter, and as little for Paul: 'he goes his way of pilgrimage, as the lost *Vita Constantini* would have told us, with the set of his spirit from his native Dacia joining naturally with the Sabine Apollo and Romano-Sabine worship of Sol; and it would proceed to narrate how when he came to the Golden Horn the faint shadow was pencilled on his spirit of a Shepherd's crook and a crown of thorns. There was not more than this tenuous shadow.'

THE ANGLICAN 'VIA MEDIA.'

The Rev. C. Sydney Carter, the Principal of the Bible Churchman's Missionary College, Bristol, has written an exceedingly able historical work which he calls *The Anglican 'Via Media'*, being studies in the Elizabethan Religious Settlement and in the teaching of the Caroline Divines (Thynne & Jarvis; 3s. 6d. net). The thesis of the book is that historically the Anglican Church has stood definitely on the side of the Reformed Churches of Christendom. He contends that the assertion so often made that the Church of England 'stands midway between Rome and Protestant Christendom' is a historical error, and that if the Church of England is to make any changes in her doctrine of worship she should at least do so in full view of what her historical witness has been. Consequently he examines in great detail, and with a wealth of learning, the actual situation at the time of the Elizabethan

Settlement and later on under the Caroline Divines, and finds no evidence whatever of a trustworthy kind to support the Anglo-Catholic view of history. The reader must be content to go over the ground under this competent guidance. The case seems very strong as it is stated here, and Dr. Knox, the former Bishop of Manchester, is so satisfied with it that in a foreword he says it is so convincing that it would not be surprising if no notice were taken of the book by the Anglo-Catholic writers. This is rather hard on a very competent set of controversialists. But at all events this is a case which will task them severely. And as truth is the object of both sides, it is good to see the Reformed character of the Anglican Church so stoutly and ably maintained.

TWO BOOKS OF TRAVEL.

To the notable series of books of travel and exploration which the public owe to Messrs. Seeley, Service & Co., the latest additions deal with such far distant regions and different climes as Ashanti on the Gold Coast of equatorial East Africa and that little known peninsula Kamchatka in Eastern Siberia. *In Ashanti and Beyond* (21s. net), Mr. A. W. Cardinall, F.R.G.S., F.R.A.I., District Commissioner of the Gold Coast, fills another volume with the record of his experiences and with an account of the native tribes, their manners and customs. His reason is that so fast are times changing in what one used to look upon as savage Africa that an account of the passing ways and passing people of the Gold Coast is called for. People have forgotten that this country waged a costly war with the natives of Ashanti. But Coomassie, its capital, which in 1896 was described as reeking with human blood, is now a Europeanized native village as large as a small town, with cleaner streets than are to be found in the Naples of 1924. 'The Ashantis are remarkable for their extreme cleanliness; and they take a pride in themselves, their clothing and their houses.' Ashanti has not only its line of railway, but, like England, its Great North Road, leading to Timbuktu and the desert beyond. 'For construction it might well be a high road in England; but for traffic it must be well-nigh unique.' There is no distinctive feature of the country or of its native inhabitants and its animal and insect life with which this most interesting volume does not deal. Moreover, the illustrations of native life have been selected with skill and have been carefully reproduced.

The same can be said of the really valuable

illustrations to the bulky volume, *Through Kamchatka by Dog-Sled and Skis* (21s. net), by a Swedish scientist, Sten Bergman, D.Sc., who, with his young and adventurous wife, made two journeys for scientific observation amongst the interesting and almost unknown peoples living in the most inaccessible parts of this remote Siberian Peninsula. Their hospitality to every visitor, a native or a foreigner, a European or an Asiatic, is the finest and the only fine characteristic of the people of Kamchatka. Their most repulsive characteristic is their drunkenness. And yet tea is drunk in tremendous quantities, invariably without sugar. Though the rule of the Moscow Soviet has penetrated the remotest parts of Siberia, the Kamchatkan Christmas Eve and Christmas Day are still observed by the peasantry with all the ceremonial of the Church. They like to congregate in the villages which have a church, and these are not numerous. The women dress in coloured silk dresses and replace their reindeer hide boots by high-heeled shoes bought from traders. The men wear jackets mostly, but some have frock-coats. The most dandified have celluloid collars with bright coloured rosettes. When the church bells begin to ring, the entire population, men, women, and children, stream out from their houses to a service which lasts several hours. Afterwards the priest visits as many houses as he is capable of before being overcome by too much liquor. The author has much to tell of his experiences among the little-known Koryak and Lamut tribes of nomads with their herds of reindeer. The former use the reindeer to draw their sledges, but never ride on them as the Lamuts do, thus enabling them to cover long distances. Sten Bergman's narrative of his adventurous journey reads like that of an explorer in the Arctic regions.

ARMINIANISM.

In his work, *The Beginnings of Arminianism* (University of London Press; 12s. 6d. net), the Rev. A. W. Harrison, M.C., B.Sc., D.D., Vice-Principal of Westminster Training College, publishes a thesis approved for the degree of D.D. in the University of London. It would appear that no such detailed account as this of the rise and early growth of Arminianism has been hitherto published in English. In telling the story, Dr. Harrison makes careful and patient use of the authorities, to which exact references are given. It is a story that enters deeply into the history of what Motley called the Dutch Republic, and Dr. Harrison does full justice to the political background of it. It

may be here remarked that he is less diffident in his political than in his theological judgments.

It may seem to us in these days that sublapsarian and supralapsarian are 'in one red burial blent,' but the theological issues involved in these and kindred terms were alive enough in the days when Arminius taught theology at Leiden, and was pursuing that quest of Divine truth which was the be-all and end-all of his existence. As Dr. Harrison tells us, 'the news of the strife in the University was soon carried to the market-place and the workshop, and weavers and woolcombers engaged in these deep themes without being quite sure on which side was Arminius and on which was Gomarus.'

About one-third of the book traces the career of Arminius; the remainder is devoted to the Great Remonstrance and to the events that led up to the formulation of the Canons of the Synod of Dort, due prominence being given to those great figures in the history of religious toleration, Barneveldt and Grotius. A useful feature of the book for students of the Reformed Theology is its inclusion of the text of the findings of the Synod of Dort, which is 'the classical statement of seventeenth-century Calvinism,' and which represents 'the religion of the Protestantism that counted at that time.'

A translation into English of the late Professor Wilhelm Herrmann's *Dogmatik* will be welcome to many. It appears under the title *Systematic Theology* (Allen & Unwin; 5s. net), and has been carefully and competently done by Nathaniel Micklem, M.A., of the Selly Oak Colleges, Birmingham, and Kenneth A. Saunders, M.A., B.Litt., of Solihull. The work appeared in German in 1925, and consisted of the dictated paragraphs of Herrmann's class lectures on Dogmatic Theology. These summaries were carefully prepared and their phraseology polished and repolished, so that although couched for the most part in general terms they present a very readable outline of the System of Christian Doctrine. The work is also very readable in the translation, and may well be recommended as a compendious text-book of Christian Theology on Ritschlian lines. The memorial sermon by Professor Rade which was included in the German edition has been excluded from the English translation.

The Rev. Canon Sell, D.D., is to be warmly congratulated on bringing his Commentary on the entire Old Testament to completion—an achieve-

ment as stupendous as it is brilliant. The volumes which have just appeared, and which complete the Commentary, are *The Undivided Kingdom*, *The Wisdom Literature*, and *Zechariah 9-14*, each of the former to be had for 2s. and the last for 6d. at the Bookroom of the Church Missionary Society, Salisbury Square, London, E.C.4. The first of the three volumes named deals with the story of Samuel, Saul, David, and Solomon in the form of a continuous commentary on the relevant Biblical sections in Samuel, Kings, and Chronicles; but very wisely here, as in the earlier volumes, Dr. Sell has adopted the paragraph, not the verse, as the basis of his comment, so that he concentrates only on the things of real importance. This he does with a very exhaustive knowledge of all the recent literature, magazines as well as books, which he supplements at important points by illustrative facts drawn from his unusually extensive knowledge of Oriental literature. This criticism applies equally to the volume on *The Wisdom Literature*, in which, with characteristic thoroughness, the Canon discusses not only Proverbs, but the Wisdom of Solomon and Ecclesiasticus. It will mean much for those who are considerably less at home in the Apocrypha than in the Old Testament to have the drift and teaching of these important books presented in so lucid and attractive a manner within the compass of a single volume. The little volume on *Zechariah 9-14* supplements the earlier volume on 'The Minor Prophets.'

All the volumes of this series were written primarily with the needs of Indian pastors in view, to deliver them from the perils of obscurantism by furnishing them with a Commentary which would frankly embody the results of reverent critical scholarship, but which would be as earnest in emphasizing religious values as in portraying the historical background. In this aim the Commentary must be pronounced abundantly successful. It is 'edifying' in the best sense of the word, just alike to historical, critical, and spiritual interests; and it is well fitted to render to teachers and others in this country who may not have access to the more technical literature the same service as it is rendering to the pastors of India.

A new volume has been added by Messrs. James Clarke to their series of sermons for special occasions by representative preachers. The title is *Lenten Sermons* (5s. net). The representative preachers are the Very Rev. A. E. Burn, Rev. H. C. Carter, Rev. E. A. Down, Rev. Arthur John Gossip, Rev. H. Maldwyn Hughes, Very Rev. W. R. Inge, Very

Rev. W. Foxley Norris, Rev. T. H. Passmore, Rev. Canon T. Guy Rogers, Rev. Hubert L. Simpson, Rev. W. J. Sparrow Simpson, and the Rev. V. F. Storr. While the sermons are varied, all are good. We give this month in shortened form, in 'The Christian Year,' Dean Inge's address on Joy and Sacrifice.

Much has been written recently on the bewildering changes that are taking place in the Middle East and throughout the whole Muslim world. The subject is of entrancing interest and of the weightiest import. In *Young Islam on Trek* (Edinburgh House Press; 2s. net), Mr. Basil Mathews has given, in his own vivid and inimitable way, a fascinating picture of the whole scene as it appears to him after years of special study. His conclusion is that the movements of change in the life of young Islam are 'world-wide, deep, and transforming; that they grow progressively; and that they do create a situation without parallel in the thirteen centuries of the life of Islam. Nor is Islam alone concerned. For the whole life of the world, its progress or its retrogression, its peace or its war, is bound up with the direction in which the Islamic world moves in its new renaissance. For this is in the strict and rare sense a renaissance of a civilization. . . . What kind of a new world may be born out of this new renaissance? The wonder of the situation for us is that this decision as to what direction that renaissance will take will almost certainly be made in our lifetime. And we can share in creating the forces that will determine that direction.' The book is 'written for youth about youth'; it is full of colour and incident, and is well fitted to fire the imagination of generous young hearts.

If any one wishes a short, well-informed, and telling criticism of spiritualistic phenomena it will be found in *Christianity and Spiritualism*, by Mr. Arthur B. Bateman (Epworth Press; 2s. net). This little book is by no means purely controversial, but contains an amount of positive Christian teaching of a high order in regard to the life eternal.

The Rev. Frank Ballard, D.D., B.Sc., so long and favourably known as a keen defender of the faith against rationalism and popular scepticism, has published a really interesting book, in which he sums up the final conclusions which he has reached after a long life of thought and search. *Christian Findings after Fifty Years: A Retrospective Summary*, is the title (Epworth Press; 6s. net). The writer has changed his views to some extent. His 'findings' may be described as distinctly modernist.

That is a general description. On all questions of criticism, of emphasis, and even of doctrine, this book takes the modern view. It is not in any sense negative. Dr. Ballard is as positive as ever and is sound on the essential points. But he takes his own way, and it leads him in the path of present-day wider views. The book goes over the whole ground—God, Christ, the Bible, Sin, the Atonement, Sacraments, and Eschatology on the doctrinal side, and Conversion, Public Worship, Preaching on the practical side. Dr. Ballard is definitely on the side of a Christian spiritualism. He thinks the case for actual communication from the other side has been made out, and sees no reason why Christians should not accept this welcome confirmation of a spiritual faith. The whole book is alive with the vitality of a mind that is always engaged on big things, and it is well worth reading for that alone.

John Edwin Watts-Ditchfield, First Bishop of Chelmsford (Hodder & Stoughton; 7s. 6d. net), has been fortunate in his biographer. Within the three hundred pages of a modest volume, Mr. Ellis N. Gowing has written the story of a crowded and remarkable life that may well be an inspiration for every clergyman and minister of religion. Reared in the Wesleyan Church, he was educated for the Wesleyan ministry. At the conclusion of his training, however, there were more students in the college than vacancies in the circuits. He thought the door of the Wesleyan ministry was closed, and joined the Church of England. At the age of thirty-one he was ordained priest in St. Paul's Cathedral. He had already begun his life's work as a curate of St. Peter's, Upper Holloway, and darkest London was to afford the scope for his gifts, amounting to genius, for every form of religious and social organization, especially among men of the working class. While he was still an assistant curate he decided to put into operation his idea of a special and regular weekly service for men. 'The aim and object of this service,' he wrote, 'is to lead men through Christ to a higher, purer, and nobler life in God, and to prove that Christianity is not a failure, but the one thing that can make a true man—a gentleman, indeed, in the highest sense—one who is all that he ought to be in himself, and does all that he ought to do for his brother men.' 'Get to know the men. This can only be done by visiting them in their homes, and reaching them *individually*' was one of his workaday maxims. But he did not forget the women. 'One afternoon he called at the house of a poor woman who made her living by mangling, and invited her to go to the Women's

Service. "I'm sorry I can't, sir," was the reply, "I've just had this basket of mangling come in, and it's got to be delivered before to-morrow morning." "Never mind," said Watts-Ditchfield, "you get ready for church, and I'll do the mangling." Watts-Ditchfield's greatest work was done as Vicar of what might be described as a derelict parish in Bethnal Green. The record of his work there is a marvellous testimony to what may be done by one man in earnest who does not hesitate if needs be 'to do the mangling.' What he was as curate and as vicar he was in like manner as the first Bishop of Chelmsford. He was an evangelical Churchman, but he knew how to get the best out of the High Church clergy in the Diocese. He died somewhat suddenly in the full tide of his activities, but he had lived an extraordinarily active and eminently useful life.

In brief compass, but with thoroughly just perspective, Mr. Edward A. Annett has described the too little known period between Malachi and Matthew in a book to which he has given the name of *The Hidden Centuries*, and which is published at 2s. 6d. net by Messrs. Hunter & Longhurst. In broad lines the picture is sketched from the years of disillusionment that followed the return from Babylon to the revival of the Jewish spirit under the Maccabees and to the decline and servitude by which that revival was succeeded. A brief sketch of some of the more important books of the Apocrypha is given, and an account of the ideas which dominated the last century B.C. The book forms an introduction, all the more useful that it is short and simple, to a period of which one must know something in order to understand the New Testament. It is written as a manual for teachers, and to them it will be specially useful.

A little book of really immense value has been written by the headmaster of Eton, the Rev. Cyril Alington, D.D., on *Elementary Christianity* (Longmans; 2s. 6d. net). It is a book of apologetics dealing with three things—Belief about God, the Divinity of Christ, and the Difficulties (intellectual and moral) that stand in the way of the acceptance of these truths. The order of the treatment is suggestive. Dr. Alington strongly dissents from the view that begins with the Divinity of Christ. He says that it is wrong to ask anybody to believe in this truth before he knows what 'divinity' means. He points out that Jesus Himself took the other way and asked men to think first of the nature of God and their duty to Him. And indeed we ought

to begin with Jesus Himself as He presented Himself as a 'teacher come from God' and learn to believe higher things of Him as we learn more of Him.

It would be difficult to over-praise this little book. Much more pretentious and much larger books have far less to say than Dr. Alington manages to put into his hundred pages. Each of the three sections is admirable, but perhaps the best is the last, where, with great freedom and breadth of mind, the writer deals with the obstacles to faith. He is so 'broad' about some things that we fancy the Bishop of London would hesitate to repeat his foreword when he comes home and actually reads the book. One sentence, for example, is as follows: 'It is not too much to say that the presence of the Thirty-nine Articles in the Prayer Book is to many would-be Christians a standing proof, if not of intellectual dishonesty, at least of a curious indifference to the truth.' It would be misleading to suggest that the book is in any sense negative. The whole argument is positive and helpful to faith. But it is the argument of a modern mind that is always looking to actualities. This is a book to give to doubters and all earnest seekers.

It is quite certain that no one was asleep when Dr. Charles E. Jefferson was delivering his ten sermons on the *Cardinal Ideas of Isaiah* (Macmillan; 7s. 6d. net). They constitute an almost ideal example of the way in which a skilful and well-informed preacher can turn the results of critical study to popular and profitable account. There is hardly a word to which the keenest critic could object, and there is not a word to which the average man would not listen with intelligence and alacrity. All the great ideas of Isaiah are here dealt with—the remnant, the Messiah, the social vision, a warless world, the day of the Lord—dealt with in a way that is at once just to the original situation and thoroughly informative, and yet in a way which tingles with applicability to the life of to-day. Dr. Jefferson claims to be a practical preacher: no one who reads these educative and inspiring discourses will dispute this claim. He preaches the 'old' gospel, the 'simple' gospel, but points out very convincingly that that is largely a social gospel which, if accepted, would make short work of the conditions on Ellis Island. As Isaiah pleaded for the Holy One of Israel, Dr. Jefferson pleads for the Holy One of the United States and of New York City. He loves the prophets and reminds us that in the religion of Jesus there is no room for the priest, who is not mentioned among the gifts of God

to the Church in Eph 4¹¹. The style is a model of simplicity and lucidity, and each sermon is as aglow with religious and moral passion as it is full of interest. Ministers could learn from this masterly book how to acquaint their congregations with a great Biblical book and a great spiritual genius.

The Portraits of Jesus Christ in the New Testament, by the Rev. H. S. Coffin, D.D. (Macmillan ; 4s. 6d. net), contains a series of eight expository sermons which present Jesus as portrayed in the four Gospels, the Acts, the Pauline Epistles, Hebrews, and the Apocalypse. Having been preached to a leading congregation in New York, they are an evidence that expository preaching, though it may be, as Dr. Fort Newton has remarked, 'well-nigh impossible in America,' is still possible when well done. The exposition here is careful, sound, and scholarly, while its bearing on present-day life is brought out with force and impressiveness.

The National Sunday School Union continues in 'Every Teacher's Library' (2s. 6d. net) the issue of their excellent manuals for teachers. Volumes 12 and 13 have come to hand, and they fully maintain the high quality of the series. Indeed, the question might be raised whether the standard is not pitched too high for the ordinary Sunday School teacher.

The Teacher's Allies, by Professor John G. M'Kenzie, M.A., B.D., is an admirable study in the psychology of religious education. After discussing the innate and acquired interests which may become the teacher's allies if rightly developed and guided, the writer proceeds to give sound counsels regarding religion in the home and in the Sunday School. He has some timely things to say about adolescence, pointing out that it is not really 'the important period in character formation. . . . It is not the seed-time ; it is the period when whatever has rooted itself in the mind of the child begins to manifest itself in consciousness.'

The Gospel in the New Testament, by Professor C. H. Dodd, M.A., is a very fresh presentation of the main religious purport of the New Testament and of the various ways in which it is stated and developed by the several writers. Students will find much that is stimulating and suggestive, but here and there one is conscious of touches of comfortable arm-chair criticism of saints and apostles who are contending, not without blood and sweat, in the arena.

Religious Tract Society we have had a number of excellent books, and we have had occasion recently to praise the general level attained. This must be repeated in the case of the most recent volume, on *The Second Epistle of St. Peter, the Second and Third Epistles of St. John, and the Epistle of St. Jude*, by the Rev. Professor D. Dawson-Walker, M.A., D.D., of the University of Durham (3s. 6d. net). This book is learned, able, and entirely suited to the devotional aim of the series. The writer gives an intelligent introduction and then proceeds on the lines of the well-known books by Bishop Moule. He mingles text and commentary, indicating the words of Scripture by distinctive black type, and following each section or verse or phrase thus quoted by explanations which carry on and explain the argument, and also bring out the points that need illumination for the understanding of the Epistles. The thing is well done, and any one who wishes to understand and appreciate those letters particularly on the practical and devotional sides could not do better than find his way through them with the help of this competent guide.

Dr. R. E. Speer is perhaps best known as a missionary statesman, but he has also done excellent work in the exposition of Christian truth. *Seeking the Mind of Christ* (Revell ; \$1.50) is 'a gathering together of some devotional papers on different aspects of the mind of Christ as revealed in the New Testament and in Christian experience.' Under each of the general headings of The Christian Salvation, The Christian Character, The Christian Discipline, The Christian Temper, and The Christian Standard, are groups of short papers, rich in Christian teaching, devotional in spirit, and aptly illustrated by quotations from current literature. They make most wholesome and pleasant reading.

Resurrection, and Other Essays on Man and his Eternal Destiny, by Mr. H. T. Wills, M.A., B.Sc. (Elliot Stock ; 1s. net), is a warm defence of the doctrine of conditional immortality. The earnestness and ability of the writer are manifest, and he has many weighty and Christian things to say, but the spirit he manifests towards those who differ from him, and the readiness with which he imputes 'their views to 'camouflage' and 'Satanic and Bolshevistic influences' is distasteful to charitable readers. It also indicates a certain want of that humility and sense of human ignorance which befit the discussion of so mysterious a subject.

In the Devotional Commentary published by the

'Not long ago the distinguished President of a

Canadian University, who was visiting England, expressed his surprise at the small amount of intelligent knowledge that most of the educated people he met seemed to possess of the meaning and interest of the books of the Bible.' In *The Christianity of the Epistles* (S.C.M.; 2s. 6d. net), Canon A. W. Robinson, D.D., has written a book which, if studied, should do something to wipe away this reproach. It contains a study of eight of the Epistles, bringing out with great clearness their historical setting and the writer's message. The chapters were prepared for use in study circles and are admirably fitted for that purpose.

The University of Chicago Press publications on religious education are about the best that come to us from the other side. Some time ago we reviewed Mrs. Elizabeth Miller Lobingier's 'Stories of Shepherd Life,' which was designed to describe the nomadic life of the Hebrews. She has followed that book up with another on *Hebrew Home Life*, which has as its object the description of the life of the Hebrews after they settled down as agriculturists. The work consists of two separate books, *A Children's Reader* (4s. 6d. net), and a *Teacher's Manual* (7s. 6d. net). Both are published in this country by the Cambridge University Press. The former volume consists of a series of readings in story form to illustrate 'How Shepherds became Farmers,' 'New Homes,' 'Farms and Crops,' 'The Harvest Festival,' and many other aspects and incidents of Hebrew home life. The *Teacher's Manual* consists of careful and detailed directions for working out these readings into lessons, how to carry them through, and what expression work to give. Mrs. Lobingier's ability in this direction is well known, and these lessons are the result of actual and prolonged experience in which they were tested by being taught over and over again. We recommend the two books strongly to teachers on this side. The Americans are making many experiments in

religious education, and some of these are worth careful consideration. Here is one.

The sketch of the distinguished career of *Ernest De Witt Burton* (University of Chicago Press; 15s. net), late President of the University of Chicago, has been written by his associate and intimate friend, Thomas Wakefield Goodspeed, in a form that appears unusual in this country. It is in two chapters, entitled 'The First Fifty Years' and 'His Larger Life,' the whole contained within less than a hundred pages. This may seem an inadequate treatment of one who was often spoken of by men who were themselves eminent in the scholarly world as 'our most eminent New Testament scholar,' and who moreover played a leading part in the development of the university life of the United States. Despite the limitation he has imposed on himself, however, Mr. Goodspeed has drawn an impressive portrait of a remarkable man. He was the son of a remarkable woman, devoted all her life to Sunday School and missionary work. It was the mission field that first attracted him, but ill-health made him hesitate, and his election as an associate professor of the Baptist Theological Seminary of New England decided his career. A few years later he was appointed head of the New Testament department of the University of Chicago. Theological scholars in this country are familiar with his best work, on the Epistle to the Galatians. He was assailed as one of the higher critics, but he held on his way confident that it was his duty to seek for truth with all his power and teach it calmly and wisely. 'As I look out with such vision as I have upon the problems which confront the Church to-day, both in this country and in non-Christian lands,' he wrote, 'it is not the men who with conscientious caution and courage are accepting and teaching what are called modern views who are hindering the progress of Christianity, but those who are in many cases refusing to examine the evidence, and denouncing those who have done so.'