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Literature.

A NEW LIFE OF CHRIST.

DR. J. WARSCHAUER, favourably known for previous contributions to theology, has now produced what must be described as his *magnum opus*: *The Historical Life of Christ* (Unwin; 15s. net). He admits frankly that of these lives there has been, and promises to be, no end. But his apologia for adding another is reasonable enough. His is from a new standpoint. It is an *Apocalyptic* life of Christ. He has set himself to apply the theory of Schweitzer to the ministry of Jesus in detail. And he has, in any case, produced a very readable book, marked by two things which predispose any one favourably. First, he has mastered the literature, and at every point shows himself a competent investigator. And, further, he has the indispensable qualification for any one who writes on this theme, a profound reverence for Christ. Indeed, his language, when he speaks of our Lord, is so emphatic in its profession of reverent faith that one constantly wonders in reading the book where he finds the basis for this faith.

Needless to say, the 'life' is entirely modern. It is modern in its rejection of miracle. But it would seem as if the writers who refuse the miraculous do stand in need sometimes of a sense of humour. In writing of the Stilling of the Tempest, for example, Dr. Warschauer suggests that Jesus was none too gently roused from sleep, and, seeing the disciples in wild excitement, shouting and wailing, He addressed His rebuke, not an idyllic 'Peace, be still!' but a sharp 'Silence, get muzzled!' to the ringleader of the noise and not to the tempest. 'And the wind ceased, and there was a great calm,' and Dr. Warschauer adds, 'A coincidence, indeed, but life is full of coincidences.' Would not a slight sense of humour have saved him from this?

We hasten to say that the book is not on this level at all. It has a serious contribution to make, and its contribution, briefly, is that Jesus began His ministry sharing the apocalyptic views of His age. He seems to have retained this standpoint all through as a kind of framework. But the author feels constrained to admit what largely vitiates his main contention, that Jesus filled this framework with a teaching that was purely spiritual and timeless. Along with his main point the author holds (what indeed follows) that Jesus, when He spoke of the Son of Man, did not mean Himself. He used

the third person because He referred to a third person. We seem frequently to come in sight of Mr. Middleton Murry's bizarre idea that Jesus thought He was to *become* the Son of Man after His death.

The fact on which theories of this kind wreck themselves is the narrative of the Temptation. It seems obvious that the essence of the Temptation was just the conflict in the Lord's mind between the traditional view of what Messiah was to be and do, and His own higher vision of God's will. What is the meaning of the Devil's suggestion on 'the high mountain'? The story implies that Jesus fought His fight there and won. He came out with the traditional view of Messiah's function firmly rejected. There is nothing in this elaborate discussion by Dr. Warschauer that can stand against that. And if anything in the Gospels is genuine, surely this story, which must have come from Jesus Himself, is so. Dr. Warschauer suggests that the Temptation narrative has been modified. But that is too easy. It is surely the 'last ditch' when such a passage is dealt with in this way.

We find ourselves in conflict with the writer at many points, especially when he is original, as in his account of the Lord's Baptism. The handling of the Resurrection narrative is too drastic, and the explanation of the despair of the disciples after the Crucifixion is as inadequate as that of others. He suggests that Christ's predictions of His Resurrection were not so definite as the records show. This lets the disciples down gently, too gently. Is it not simpler and truer to point to a fact which every preacher has found to his dismay, that when you declare to people a truth which is novel or unpalatable, they simply do not take it in? It is an amazing fact, but it is perfectly familiar. Dr. Warschauer adheres to the Vision hypothesis in his treatment of the Resurrection stories, and it appears very bald and unconvincing in his hands. But he himself evidently believes in a living Christ, on the ground of experience. This is all to the good, but he does not leave much history behind the experience.

This book is an able and thorough piece of work. It is too rationalistic to present a true picture of the Christ of faith. But every one who worships Jesus as this writer does will paint his picture of Him. And perhaps they are all needed to help us to the final truth.

PROFESSOR MCFADYEN ON THE
OLD TESTAMENT.

The well-known Professor of Old Testament Studies in Glasgow United Free Church College has followed up his admirable 'Approach to the Old Testament' with another equally admirable and even more valuable: *A Guide to the Understanding of the Old Testament*, by John Edgar McFadyen, D.D. (James Clarke; 5s. net). This book is based on articles which were contributed to a church magazine in Scotland, and which were designed to give the plain man an understanding of the principles and results of the Higher Criticism as this has been applied to the Old Testament literature. No one could do this better than Dr. McFadyen, and in point of fact the articles were so good that many of their original readers must have clamoured for their appearance in a permanent form. Dr. McFadyen is so conscientious a scholar that he puts his best into everything he does. And no one could wish for a better statement of what criticism makes of the Old Testament than he will get here. It is fair, candid, thorough, cautious. We do not know any book which in brief compass contains so much that is enlightening and satisfying. It is satisfying because with all his modernity Dr. McFadyen is a loyal and convinced believer, and he takes occasion not only to criticize but to appreciate, and to point out the real basis on which he, with other believing critics, receives the Bible as the Word of God.

There is indeed a great deal more in this book than has been indicated. The first section contains chapters which deal with the Bible generally, expounding its beauty, its variety, its uniqueness, with an enthusiasm which is catching. And the volume concludes with a section in which the religious worth of the Bible is illustrated in a series of delightful studies of Amos, Jeremiah, and the Psalms, with some others.

It is a real pleasure to be able to praise so highly the work of a scholar who has done so much to help ministers, teachers, and other students to understand the greatness of the Bible. He has made the Old Testament a new book to many, and he has done so because he loves it, and because he combines with a great scholar's adequacy a wonderful gift of lucid and simple exposition.

RICHARD BAXTER.

Dr. F. J. Powicke has completed his learned and scholarly biography of Baxter. The first volume,

A Life of the Reverend Richard Baxter, left off at his marriage to Margaret Charlton, 'who bravely stepped out with him into the dark days which she knew were coming.' The second volume is entitled *The Reverend Richard Baxter under the Cross (1662-1691)* (Cape; 15s. net), and records how he suffered and behaved under the cross of being ejected and silenced—silenced by the Church he loved so well. A secondary aim of the volume is to show how much he owed to Margaret Charlton in the nineteen years they were together. The work is the fruit of industrious research, and is carefully documented; and it offers new material, furnished mostly by the Baxter MSS., for the completion of the picture drawn by Calamy, Orme, and later writers.

In Dr. Powicke's sympathetic study the point is clearly made that Baxter was no hard-shell scripturalist and puritan. He was a 'Meer Nonconformist'—that is, as little of a Nonconformist as he could be. As such he is to be recognized as a prophet of moderation, seeking to hold the balance between the Prelatist on the one hand and the Separatist on the other, and clinging to the hope of a united Protestant England, of one English Church broad-based on simple Christianity.

In the interesting chapter entitled 'Baxterianism,' Dr. Powicke readily finds, as one might expect of an author who gave us last year an informing study of the Cambridge Platonists, a pronounced affinity between Baxter and writers like Whichcote and John Smith in the matter of their attitude to natural theology: 'he looked at the heavens not merely through the words of the 19th Psalm, but with the very heart of the Psalmist.'

The concluding chapter offers an appreciation of Baxter. 'Overdoing is undoing' was a maxim often on his lips, but he should have laid it to his own heart. Yet his 'overdoing' was but an error of judgment, springing from excessive anxiety to make out his case. Over against this and his explosiveness of temper must be set his single-mindedness, his moral elevation, and his spirit of love.

SIR OLIVER LODGE'S MESSAGE.

A new Trust has been created, called the Halley Stewart Trust, from the name of its founder and endower. The object is quite wide enough to include all efforts towards the amelioration of the species. Sir Oliver Lodge is the first person entrusted with the carrying out of its objects, and the course of lectures which he delivered in London in fulfilment of his commission has just been published under the title *Science and Human*

Progress (Allen & Unwin ; 4s. 6d. net). The lectures excited very keen interest when they were given, and we do not wonder. They are literally fascinating. This will be understood when it is said that they include much information on scientific subjects of an engrossing nature, reflections on the relation of science and religion, and on the bearing of science upon social problems, and finally a good deal of careful discussion of the destiny of the soul after death.

It would be impossible to refer in detail to the large number of topics thus embraced. But on the religious question Sir Oliver's statements are so remarkable that one or two may be quoted. 'If any one is able to contemplate the Universe in all its magnificence and interlocked beauty and variety, and come to the conclusion that nothing higher than mankind exists in it, I cannot envy him his common sense. The Universe is shoutingly full of design, plan, intention, purpose, reason, and what has been called Logos. Not only the heavens, but the earth ; not only the flowers, mountains, sunsets, but every pebble, every grain of dust, the beautiful structure of every atom, proclaim the glory of the Being Who planned and understands it all.'

With regard to miracle, take this : 'In particular, and as an example of what I mean, if I trespass off my ground and on to the ground of the Theologians, I want to say that, as far as I can judge, the progress of science is tending towards a strengthening of Theology in all its really vital aspects ; and that certain narrations which have been doubted—I shall be understood by many here if I cite as examples the direct voice at the Baptism, the Presences at the Transfiguration, the Vision on the road to Damascus—were true happenings. True, that is, not merely because of historical evidence, about which many are better judges than I, but because things like these *can* happen. And I look to the time when the constant interaction of spirit and matter will be more fully recognized ; when the term "spirit" will be extended to human spirit, and the Incarnation can be rationally recognized as both a Divine and a human fact.'

These are remarkable utterances from such a source. They will whet the appetite of readers for more. And we can safely promise these readers that they will not be disappointed.

SENNACHERIB'S INVASION OF PALESTINE.

A thoroughly valuable and necessary piece of work in connexion with *Sennacherib's Invasion of*

Palestine has been done by Mr. Leo L. Honor, Ph.D., in a book bearing this title and published by Mr. Milford (Oxford University Press ; 9s. net). He points out that much that has hitherto passed for history is really hypothesis, and he gives seven hypothetical reconstructions of the invasion, or invasions, of Sennacherib ; for that is one of the problems—was there one or two? The value of Dr. Honor's discussion is that he presents all the available ancient evidence, both from Assyrian and Biblical sources (Kings, Chronicles, and Isaiah) and discusses it in a thoroughly objective and impartial spirit. Much of it is notoriously difficult to correlate, e.g. the pro-Assyrian and the anti-Assyrian prophecies of Isaiah, and it is a great advantage to have this calm, dispassionate conspectus of the facts. Most people like definite results ; the value of this book is that it reveals all too plainly the impossibility in many cases of reaching final conclusions on the basis of the evidence at our disposal, and the sheer folly of dogmatism. Of the seven hypotheses mentioned above, Dr. Honor assures us that no one is better substantiated by the available facts than any other, and that all our conclusions must remain hypothetical until some new evidence comes to light.

THE EXTRA-CANONICAL NEW TESTAMENT.

Some of the early Christian literature, now excluded from the New Testament, has been gathered together, and is published under the dubious title *Excluded Books of the New Testament*, with an Introduction by Dr. J. Armitage Robinson (Nash & Grayson ; 7s. 6d. net). The title suggests, as Dr. Robinson says, that the books here issued were at one time regarded as part of the New Testament and were afterwards ejected on various grounds by a council of divines, which finally settled the Canon. This is, of course, not the case. The Canon 'grewed,' like Topsy, and was selected by the faith and experience of the believers. And the books included in this volume excluded themselves. No one did it for them. All the same, it would be difficult to suggest a better title. Try it. Our own title is not very pretty.

Nevertheless, the books are immensely interesting and valuable from different points of view. They fall into two groups. First there are the Apocryphal books in the modern sense, 'The Book of James,' 'The Gospel of Nicodemus,' 'The Gospel of Peter,' and 'The Revelation of Peter'—all very revealing as to the state of mind of the early Church when

its members were cut off from heathen poetry and heathen enjoyments and found compensation in marvellous stories of Jesus and His apostles. Then there is a group of writings of strictly historical value, the Epistle of Clement, the so-called 'Second Epistle of Clement,' which is a homily of anonymous authorship, a passionate treatise called 'The Epistle of Barnabas,' also in reality anonymous, and the famous 'Shepherd of Hermas,' an early book of parables and visions that reveals much of the social side of Christian society in Rome.

These books are prefaced by an extraordinarily interesting introduction by Dr. Robinson which contains *multum in parvo* and is entirely sufficient for its purpose. The Translations are by Bishop Lightfoot, Dr. M. R. James, the Provost of Eton, and Dr. H. B. Swete. We must spare a word of praise for the beautiful dress given to this publication. The printing and the binding are unusually fine.

THE NEW PRAYER BOOK.

The Bishop of Gloucester, Dr. A. C. Headlam, has followed up his great 'charge,' which was recently published under the title of 'The Church of England,' by a very timely charge delivered to the clergy and churchwardens of the diocese on *The New Prayer Book* (Murray; 2s. 6d. net). The Prayer Book which has been in use hitherto is to all intents and purposes nearly 400 years old. That seems to many people a sound reason why it should be left alone. But the Bishop devotes himself to showing good reason for some change. As a matter of fact hardly any one uses the Prayer Book just as it is, and this introduces his first reason, that the Prayer Book should conform to existing usage. The second is that certain things in the Prayer Book which do not harmonize with the habits and thoughts of the day should be modified. Thirdly, we want to enrich the Prayer Book. Fourthly, many people demand that the Prayer Book should be adapted to the conditions of modern thought. Fifthly, there is a desire for more colour or ceremonial in the services. Sixthly, a Prayer Book should be such that the law of the Church would be enforced. These reasons are expounded with ample illustration and in a careful and considerate manner which is calculated to modify acid tempers. The changes are then gone over in detail, and an appeal is made for honest and candid consideration. We can hardly imagine any treatment of this intensely controversial subject more likely to produce an attitude of reasonable-

ness. Dr. Headlam is known to be not only a scholar of great eminence, but a man of rare balance and moderation. These are notable qualities in a bishop and are just the qualities that are likely to make such an appeal as his successful.

We cannot have too many books of apologetic if they are good. And to be good they must be alive to modern needs and modern ways of thinking; they must be candid; they must be written with the pen of experience. *What may I Believe?* is the challenging title of a book of this kind, by Edmund D. Soper, and published by the Abingdon Press in New York (\$1.50). No one can read this excellent series of discussions without being impressed by the author's sincerity, his knowledge of the doubting mind and of the points at which perplexity presses, and his firm grasp of essential truth. In our opinion, he gives away a little too much, e.g., in discussing the value of the 'proofs' for the existence of God. But that only increases our confidence in his honesty. The questions he deals with include all that a young man at the doubting stage would ask. How may I know there is a God? Is the Bible God's Word? What is a miracle, and do miracles happen? How much more than a man was Jesus Christ? Is man the master of his fate? What becomes of a man when he dies? Why do men pray? Is Christianity the final religion? These are only examples out of the twenty-five titles. And it may safely be said that any one who puts himself in the hands of this guide will receive help of the most vital nature. This is a book that deserves warm commendation.

The title of a collection of sermons by the Rev. Charles E. Schofield shows the author's purpose and sounds the note which runs through all the sermons. It is *The Gospel of Opportunity* (Abingdon Press; \$1.25). In an age of pessimism Mr. Schofield presents afresh the Gospel of Jesus with its undreamed-of possibilities of transforming the whole of human life. This central idea is perhaps most clearly worked out in a sermon on the Expanding Life, the gist of which may be read in 'The Christian Year.'

All that Professor Bosanquet wrote for the Press is worth not only reading but preservation. It is, therefore, not only a pious but a meritorious service which his representatives have performed in collecting his fugitive papers, *Science and Philosophy, and*

Other Essays, by the late Bernard Bosanquet (Allen & Unwin; 16s. net). The papers, twenty-four in number, are roughly classified under the headings Logic and Metaphysics; Ethical, Social, and Political; and Æsthetics. Every individual essay is of value, full of suggestion and stimulus, and all with a distinctive literary grace and finish.

Mr. Bertram Colgrave, Lecturer in English in the University of Durham, has given us a scholarly edition of *The Life of Bishop Wilfrid by Eddius Stephanus* (Cambridge University Press; 12s. 6d. net), a work which, with the exception of the Anonymous Life of St. Cuthbert, and Bede's Metrical Life of the same saint, is the earliest piece of biography in our literature. Written probably between 710 and 720 A.D., it offers a contemporary picture, if undoubtedly idealized, and bedecked with a spurious garland of miracle, of a man who was a great figure in the political and ecclesiastical life of England in the seventh century.

Mr. Colgrave rightly claims that there is a real need for a fresh text of Eddius. This he has supplied, with careful notes of the most important variants in the two extant manuscripts of the Life. He has also supplied an 'unpretentious' but accurate and readable translation of the Latin text, and helpful explanatory notes on the various chapters. It is a pleasure to handle a work so scholarly, and we hope that Mr. Colgrave will follow it up with that separate study of St. Wilfrid's life and character which he has in view. It would be useful and interesting to set, if possible, the picture drawn by Eddius against its true historical background.

Professor Watt, of New College, Edinburgh, with some reluctance undertook to exhibit the particular problems which have faced the Church in each of her twenty centuries, by writing an account of a Churchman representative of each. His reluctance is understandable, for it is an almost bizarre task. History does not recognize the division of her own course into centuries, however useful the convention be for us. The task of selecting just one individual as representative of the manifold developments of centuries like the eighteenth or nineteenth is obviously one which no two human beings would be likely to solve in the same way.

Apart from the conception of the book, for which the author is not responsible, the workmanship deserves the highest praise. As a brief but 'meaty' account of nineteen men, all noteworthy figures in Church history, we have seen nothing so admirable.

There was no room allowed for footnotes or references, but the statements represent the considered judgment of a scholar whose knowledge is full, and whose historical insight may be thoroughly trusted. The book is entitled *Representative Churchmen of Twenty Centuries*, by Professor Hugh Watt, D.D. (James Clarke; 6s. net); and the men selected are Paul, Justin Martyr, Cyprian, Constantine, Augustine, Columbanus, Gregory, Boniface, Charlemagne, Odo of Cluny, Hildebrand, Bernard of Clairvaux, Francis of Assisi, Wyclif, Gerson, Luther, Henderson, Wesley, and Livingstone.

The Statesmanship of Jesus, by the Rev. W. P. Goard, F.R.G.S. (The Covenant Publishing Co.; 3s. 6d. net), is declared in the subtitle to be 'A Study in the Wonderful Epistle to the Hebrews.' It cannot with any degree of accuracy be so designated. The exposition certainly follows the course of the Epistle, but little attempt is made at patient study and faithful interpretation. On the contrary, the writer's own peculiar views are thrust upon the text, and in particular it is tortured to bear testimony to the strange doctrines of British-Israelism.

The insular complacency of John Bull is a plant of renown, but the climatic conditions since the War have not been altogether favourable to its growth. We are learning, slowly and painfully perhaps, that we differ from other nations as much as they differ from us, that our standards of judgment are relative, and that other races may have not only different viewpoints, but even different mentalities. These lessons are strikingly illustrated and enforced in *China and Britain*, by Mr. R. O. Hall (Edinburgh House Press; 2s. net). The appearance of this book is timely and it ought to be read by everybody who is interested in China. It is written with conspicuous impartiality, with full appreciation of the difficulties which beset the relations of Britain and China, and with a deep desire to promote international brotherhood.

Mr. Robert Brymer vouches for the truth of the twelve stories which he tells in *Uncut Jewels* (Harrap; 3s. 6d. net). They are of lads who have come under his own personal care while he was engaged in mission work. Perhaps the strangest of all is 'Jim.' He was a thief, and after being saved from prison time after time by his friends, is at last left undergoing detention under a kind of modified Borstal system. Here is an extract from Jim's last letter: 'It's a long time

ago since I wrote to you or you to me. No doubt, now, you think I am not worth the trouble. Life here leaves a lot to be desired, as you can imagine. At present the ground is quite six inches in mud. This fact alone tends to make not only my temper rotten, but many others'.

'You have interested yourself in the class of boy that is here, namely, the poor-law class, and have found good in them. After nine months' residence here I cannot find one redeeming feature about them. It's the greatest eye-opener in the world to stop at a place like this. In my opinion there is a far more deserving class of people need help. To keep these people, who breed like wild animals, is sheer waste of taxpayers' money.

'I captain our football team, and I'm looking forward to the summer, when cricket arrives. Give my kind regards to all at the Brotherhood who were acquainted with me, also to Mrs. Brown. I should like to hear from you soon.' Mr. Brymer's comment is, 'Here faith and prayer have been sorely tried.'

A Book of Modern Prayers: A Collection of Prayers and Readings by Modern Writers, with an Introductory Essay on the Meaning and Value of Prayer, has been prepared by the Rev. Samuel McComb, D.D., and published by Messrs. Longmans (6s. net). The editor has not been content with well-known and easily accessible prayers. He has ranged widely from Cardinal Newman to Henry Ward Beecher, from Robert Louis Stevenson to Benjamin Jowett and George Matheson. The volume contains about sixty prayers, which are arranged under broad subject headings.

The Life of Thomas Cranmer, by Canon Anthony C. Deane, M.A., F.R.S.L. (6s. net), is the first of the 'Great English Churchmen' Series, edited by Mr. Sidney Dark of the 'Church Times,' and published by Messrs. Macmillan. The series, which is intended to show the significance of the man in the age in which he lived, makes a most excellent beginning. Canon Deane has succeeded in writing an attractive book. It is on popular lines, and the style is as popular as it is pointed. His estimate of Archbishop Cranmer seems to us to be very just; and the setting of time and place is portrayed with admirable clarity. Particularly successful is the description of the relations between the greedy and immoral despot and his credulous, pliant, and subservient tool. We are told that the general editorial policy is to select a biographer sympathetic with the character with whom he deals. In the study

before us Canon Deane certainly shows understanding of Cranmer's mind and temperament, but that does not prevent him from dealing faithfully with Cranmer. He would 'mingle pity for the timid servant of a tyrant king with unfaltering censure of an Archbishop who betrayed his Church.' 'Few good men,' he adds, 'have done so many bad things.' Undoubtedly it would have taken a man of courage, conviction, and resolution to lead the English Church in the days of Henry VIII., and Cranmer was not such a man. His lamentable failure in leadership may only be excused on the ground that he was transferred against his will from Cambridge to Lambeth; and it was only redeemed in the last act of his unhappy career when he thrust his right hand into the rising flame, crying, 'This hand hath offended!' Yet after all, Cranmer was a great Churchman. He first secured for the English people the right to own and study the Bible in the English tongue, and he gave the Church of England her Prayer Book, which work is his best memorial.

The second volume in the series is *John Wesley*, by the Rev. W. H. Hutton, D.D. (Macmillan; 6s. net). This is a volume which is equally fitted to inform the general reader and to charm the scholar. It is eminently readable, and without being overburdened with detail it gives a sufficient outline of the great preacher's life and work. But perhaps it is most admirable in the judicious, fair, and charitable estimate it gives of Wesley's character, and in the artistic skill with which it makes his noble figure stand out clear against the background of his own times.

Was Jesus an Historical Person? by the Rev. Elwood Worcester, D.D. (Milford; 6s. net), embodies the substance of two lectures delivered in Emmanuel Church, Boston. The first surveys the evidence of early heathen writers, and there is a particularly full discussion of the references to Jesus in the various texts of Josephus. The second lecture deals with the evidence of early Christian writers, and here the most notable point is a thoroughgoing defence of the Gospel miracles in the light of modern therapeutics. On this subject Dr. Worcester, as is well known, speaks with an uncommon degree of authority, and his book, though all too brief, is a weighty contribution to the matters of which it treats.

Under the Shadow, by Rev. G. H. Lunn, M.A. (Morgan & Scott; 3s. 6d. net), contains a series of twenty-six short meditations which first appeared

in 'The Christian' during the year 1926. 'They were written with the very definite purpose of providing short, simple forms of worship for the "shut-in" Christians who, through illness or infirmity, were "shut out" from the ordinary means of grace. They were written, too, with the earnest desire that they might in some small way breathe a message of hope to the downcast, cheer to the depressed, comfort to the lonely, and salvation to all.' We need not commend them further than to say that they are eminently fitted, in their wisdom and tenderness, to fulfil this ministry of love.

Pioneering in Northern Rhodesia, by Mrs. E. M. Jakeman (Morgan & Scott; 2s. net), is a simple narrative of three years' work at Luampa, a recently opened station of the South Africa General Mission. It is doubtless intended mainly to inform and interest the friends and supporters of the Mission, but it is fitted to warm the hearts of all Christian readers.

Sir Arthur Conan Doyle is, as everybody knows, an ardent spiritualist. He is as ardent a missionary of his convictions on the point, and the latest proof of this is *Pheneas Speaks*: Direct Spirit Communications in the Family Circle, reported by Arthur Conan Doyle, M.D., LL.D. (The Psychic Press and Bookshop; 3s. 6d. net). Pheneas is a spirit in the other world, and a great friend of the Doyle Circle. If we could accept these communications at their face value, they would settle the matter for good. They ought, at any rate, to be carefully considered by the public; and no doubt will be. They are part of the 'evidence in the case.' And so far as these conversations are concerned, it all seems almost too easy. There seems little difficulty in 'getting it over.' The talk is as free and as detailed as at a tea-table or the fireside. They are fortunate people indeed who can so easily and so frankly and fully converse with the people on the other side.

'British Preachers, 1925,' and 'British Preachers, 1926,' were so successful that the publishers, Messrs. Putnam's, and the Editor, Sir James Marchant, K.B.E., LL.D., have been encouraged to publish *British Preachers, 1927* (6s. net), and there is every likelihood that we may look forward to an annual volume in future. The choice of representative preachers—a very excellent one—has been made by the editor, with the assistance of the Lord Bishop of Winchester, Principal Garvie, and

Dr. James Black. Among the preachers are the Archbishop of York, Very Rev. Charles L. Warr, M.A., Right Rev. Frederic L. Deane, D.D., Rev. J. Harry Miller, D.D., and the Rev. Professor George Jackson, D.D. But if we are to make an inner circle we would place in it the Rev. Thomas Yates with 'The Raised Values,' the Rev. Hubert L. Simpson, M.A., with 'The Revealing Rent,' and the Rev. C. W. Gordon, D.D. (Ralph Connor), with 'God's Eternal Quest.' Mr. Simpson's sermon will be found, in abridged form, in 'The Christian Year.'

Winifred Kiek, Minister of Colonel Light Gardens Congregational Church at Adelaide, delivered a series of lectures at Parkin College. The gist of these has now been published by the R.T.S., with the title *Child Nature and Child Nurture* (3s. 6d. net). It is a thoroughly up-to-date but well-balanced study of the different factors in child development. It is unfortunate that space has made it necessary to leave out many illustrations and the practical application of principles. What we have whets our appetite for more. Turning to the chapter on 'The Child and Sex,' the first thing we are told is that the policy of silence must be broken. As the author shrewdly says, 'All knew that the child would somehow find out elsewhere.' Indeed they depended on his finding out elsewhere.' But in what way is information to be given? 'Very many good authorities advocate leading up to the question from a study of plant life, and this would seem very natural and easy. Of course, it would be really suitable in a case where a child was doing a course of botany or nature-study, but it would be a more or less artificial method with a child who was not accustomed to study plant life. He would be surprised at the strange lesson, and the very novelty of the subject would stir in his mind just those suspicions of a special and abnormal experience which we want to avoid. Whether this course is adopted or not we should remember, I think, that formal instruction is not what is desired. To give a detailed comparison or a long explanation is to rob the opportunity of its promise. It were better to devote one's attention to the flower until the process is fully understood, and then suggest that life in general is the result of the feeding of one seed with another. To my mind, this, good though it is, is incomplete without some references to the great and wonderful Power Who makes these things possible.'

In *Far Above Rubies* (R.T.S.; 5s. net), Mrs. Agnes Sligh Turnbull has done a daring thing. She has

taken a number of Bible stories and has not only filled in the background but has invented fresh incident. So the Bride of Cana is one Elisabeth, 'a bride with white in her hair.' She has been betrothed for many years, but the marriage has been postponed again and again because she is still needed in her own home. There will be diversity of opinion as to the wisdom of this. But if it is to be done it could not be done with more delicate fancy or in a more reverent spirit than here.

Palestine Awake, by Sophie Irene Loeb (Sampson Low; 7s. 6d. net), is the story of 'the rebirth of a nation.' The fascinating narrative of the colonization of Palestine by Jewish pioneers is told with great vividness and enthusiasm. It is an amazing record of an ancient land being visibly transformed day by day. Even America would find it hard to equal the growth of Tel Aviv, the wonder city of Zionism, which has sprung up near Jaffa, almost with the rapidity of Jonah's gourd. Said the Mayor, with a proud smile, 'During the last four years, when anybody asked me the population of the city, I would answer, "This morning the population of Tel Aviv is so many thousand," because by the afternoon or the next morning there would be a hundred or two more.' Lovers of Biblical Palestine will read the story with mingled feelings, and may wonder whether the new Jerusalem with its cinemas and jazz bands, its beauty parlours and cabarets, is any improvement on the old. But it cannot be doubted that here in the ancient Holy Land we are witnessing one of the significant movements of history, and one which deserves to be closely studied.

It must be an extraordinarily difficult thing to write a short manual on Christian doctrine, covering the whole field and preserving a due proportion between the several parts. Yet the work, if well done, should be highly serviceable. In *Christian Foundations*, by Principal H. Maldwyn Hughes, D.D. (Sharp; 4s. net), we have a summary of the doctrines of the faith which it would be difficult to praise too highly. It is admirable in every way. It has been written 'at the request of the Connectional Local Preachers' Committee of the Wesleyan Methodist Church, for the use of local preachers and candidates for the ministry,' and certainly the local preachers who master this book will be well equipped for their work. It is not, of course, built on the same scale as the standard works on Systematic Theology, but it gives a bird's-eye view of the whole subject which will

enable the student to see at a glance the lie of the land. If any preacher is minded to give a series of sermons on Christian doctrine—and there is a feeling abroad in the Church that the time has come for a revival of doctrinal preaching—he cannot do better than take this book for his guide.

We are getting almost too much of Psychoanalysis. Still, there is always room at the top! And Mr. A. E. Baker makes out a good case for his examination of this subject in *Psychoanalysis Explained and Criticised* (The Sheldon Press; 3s. 6d. net). His case is this. First, his book is simple—a sound reason. Secondly, his book is frankly critical, which few on the subject are. Thirdly, his book is decent, a notable fact also. And finally, it is cheap! Well, can you resist all these arguments? Not likely. And when you do spend your 3s. 6d. (net) you will really get good value. Mr. Baker is well informed, fully expository, and entirely sceptical of the value of Freud's work as a contribution to truth. He ventures to do what very few venture—he denies the very existence of the Unconscious! This is courage indeed, and what is worse (or better), he has his very persuasive reasons. But the same common sense and the same douche of cold reason are applied all round. Do not imagine this is a superficial and scornful rejection of the New Psychology. Its truth is granted, but its errors and its assumptions are ruthlessly analysed.

Our Great Heritage, by W. T. F. Jarrold (Simpkin, Marshall; 5s. net), is written in support of the British-Israel theory. It tells how the prophet Jeremiah fled from Egypt to Ireland, bringing with him a Jewish princess through whom the British royal house comes to be of the lineage of David, with many other tales of a like kind. The author's conception of historical evidence is extraordinary, and only to be matched by his impossible pictures of the future, when a restored Israel shall occupy all Arabia and build a mile-square temple in the centre.

The Apocalypse in the Light of To-day, by Rev. J. O. Bevan, M.A., F.S.A. (Skeffington; 4s. 6d. net), is a brief and popular exposition of the principal symbols and main ideas of the Apocalypse. The writer makes no claim to originality, but he shows a competent knowledge of modern commentaries on the book. His treatment is perhaps too slight to serve the purpose of the student, but it will give the general reader a very fair conception of the Apostle's thought, and may lead some to

'see visions and dream dreams,' without which no Christian can be 'what he was intended to be—a mystic and an idealist.'

The Rationality of Public Worship, by Rev. J. E. Roscoe (Skeffington; 2s. 6d. net), is described in the subtitle as 'a polemic,' but there is really little of the controversial spirit in it. The argument is not closely knit, but the writer has many pleasant things to say about the value of public worship from the intellectual, moral, and social points of view.

Dr. W. O. E. Oesterley has put us once more in his debt by his translation of, and commentary upon, the difficult but highly important *Tractate Shabbath* (S.P.C.K.; 6s. net), which he has prefaced with a really illuminating introduction. To Christian sentiment much of the tractate seems wearisome in the extreme, and more intelligently than ever, in the light of this little volume, can we rejoice over the liberty from Rabbinic views of the Sabbath which was won for us by the emancipating words and acts of Jesus. Its painfully minute directions as to what is and what is not permitted on the Sabbath, and its unedifying subterfuges must not blind us to its real importance, both for the understanding of the New Testament and as illustrating folklore. Dr. Oesterley has brought out these and other points in a lucid and stimulating way.

The publication of *The Philosophy of Confucius*, by C. Y. Hsu (S.C.M.; 1s. 6d. net), is most opportune. Every attempt to interpret Chinese thought to Western minds is to be welcomed, and especially is it necessary to endeavour to see China through Chinese eyes. Mr. Hsu has given a brief but most

helpful summary of the teaching of Confucius, in which among other things he reveals some remarkable points of contact between the best Chinese thought and the teaching of Jesus. His conclusion is that 'Confucius' idea of God is more or less similar to that of Christianity, and that Confucius, though he was not a religious founder, has paved the way for Christianity in China as Plato did in Greece. Thus the gulf between Confucian philosophy and Christian doctrine can easily be bridged, if both are understood thoroughly and interpreted properly.'

There are now seven volumes in the 'Modern Series of Missionary Biographies' which is being published by the Student Christian Movement. The latest addition is *George Grenfell, Pioneer in Congo*, by Mr. H. L. Hemmens, the Assistant Home Secretary of the Baptist Missionary Society. It in no way takes the place of the classic life by the Rev. G. Hawker, or of Sir Harry Johnston's volume on 'George Grenfell and the Congo.' But it has a place of its own, telling the story of Grenfell shortly but in an admirably fresh and interesting way. And it contains not a little new information. Perhaps the most interesting concerns that strange recluse of Leeds—Robert Arthington. He literally modelled his life on a missionary's words, 'Were I in England again, I would gladly live in one room, make the floor my bed, a box my chair, and another my table, rather than that the heathen should perish for lack of knowledge of Christ.' He was straitened so that the Missionary cause might not suffer, and it was his gift of £1000—offered in the famous letter of May 14th, 1877—that led to the opening up of Congo by the Baptist Missionary Society.

The Messiahship of Jesus.

II.

The Evidence of St. John (I).

BY THE REVEREND J. O. F. MURRAY, D.D., SELWYN COLLEGE, CAMBRIDGE.

IN studying St. Mark we were in touch with the earliest stage in the transmission of the Gospel story. The sources of St. Mark date back to the time when the earliest converts in Jerusalem gathered round the Apostles to hear the story of the

things that they had seen and heard in the course of their discipleship. Jesus, as they believed, had been raised from the dead to His throne at the right hand of God as Christ and Lord. His will was the law of their life, and guidance in the dis-