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not run, and which his legions could not help him to annex. Pilate's answer, 'What is truth?'—in spite of Bacon's epigram—was no jest, though he did not wait for a reply. It was the natural answer of a 'Sceptic' when asked to give his assent to any positive proposition. It suggests that He had caught at least this much of the Lord's meaning. A deeper understanding of the words, as they themselves declared, depended on a spiritual condition which Pilate, alas! failed to fulfil. As his subsequent conduct showed, he believed in the innocence of his prisoner, but dared not face the consequences of acting up to his convictions. He was not 'of the truth,' and so failed to hear the voice of the King.

We must not, of course, limit the words to the meaning which Pilate was capable of apprehending. There is no reason to suppose that they were addressed exclusively to him. The truth expressed in them concerns the whole world. The examination was held in open court, though religious scruples prevented the prosecution from setting foot in it. So there may well have been among those who heard 'the Good Confession' some who were better qualified than the Roman Governor to appreciate it. If, for instance—and it is by no means an extravagant supposition—'the other disciple' who had followed His Master into the house of the High Priest, followed Him on into the Governor's palace, and himself heard the cross-examination which he reports, the reference to the Truth would have recalled at once the revelation to St. Thomas which he had heard but a few hours before. And the two utterances would have begun at once to give and receive light each from the other, as they cannot fail to do as soon as we take them together.

Such in outline is the account in St. John of the claims put forward publicly by our Lord in the course of His ministry.

Here, as in St. Mark, His consciousness of Himself as 'the Christ the Son of God' is all-pervading. With the details of that consciousness as it affected

His personal relations to His Father in heaven we have dealt only in passing, as they came into expression when He was on His defence before the Sanhedrin. This part of the subject demands a fuller treatment, which must include an examination of the more intimate self-revelation that He made in His intercourse with His disciples, especially in chapters thirteen to seventeen. For on this side also of the life which he records, St. Mark leaves us asking searching questions and looking for fuller light. But our immediate subject is limited to the consideration of the claim to authority over the people of God that Jesus put forward on the strength of it, and of the steps that He took to make His claim clear to the constituted authorities in Jerusalem. In St. Mark our attention is concentrated on the final crisis, and we are given no hints of any preparation that Jesus had made for the inevitable conflict. St. John shows us how Jesus all through His ministry had been in close touch with the Jewish authorities, the Sadducean High Priests and the Pharisaic lawyers. There is nothing in this that conflicts with any positive statement in St. Mark. There is much that throws welcome light on St. Mark's account of the last week of the ministry. And, we may add, the account of the examination of Jesus before Pilate in St. John goes far to explain the action of Pilate, which in St. Mark is so summarily treated as to be utterly unintelligible as it stands (15²⁻⁵).

St. John's account is self-consistent. The only point in which we are conscious of a residual conflict of testimony lies in the impression that we gather from Mk 8²⁹ that faith in the Messiahship of Jesus was the goal of discipleship, while Jn 1⁴¹ seems to make it the starting-point. When we consider how fluid the conception of Messiahship was, we shall, I think, hesitate long before we regard it as an irreconcilable contradiction. And still longer before we assume that the error, if there be an error, is to be put to the account of St. John.

Literature.

DR. C. G. MONTEFIORE ON THE SYNOPTIC GOSPELS.

IN the first volume of Jackson and Lake's 'The Beginnings of Christianity' (1920), Dr. Montefiore

wrote: 'I should be far from attempting to deny the original elements in the Gospel teaching. The summons not to wait till they meet you in your sheltered and orderly path, but to go forth and seek out and redeem the sinner and the fallen, the

passion to heal and bring back to God the wretched and the outcast—all this I do not find in Rabbinism ; *that* form of love seems lacking.' This is frankly said from the standpoint of Liberal Judaism, and an engaging frankness pervades the same writer's latest work, namely, the second edition revised and partly rewritten of his Introduction and Commentary to *The Synoptic Gospels* (Macmillan ; 2 vols., 30s. net).

The first edition was published in 1909, and it has been out of print for a number of years. This second edition contains many quotations from books and articles by English, French, and German scholars that have been published in the last seventeen years, and to make room for them many of the quotations given in the first edition have been omitted. In the first edition the authors most frequently quoted were Loisy, Wellhausen, and Johannes Weiss ; in the second edition, while there are still frequent quotations from these scholars, the scholars specially mentioned are Streeter, Burkitt, Lake, and Bultmann. Dr. Montefiore regards Streeter's 'Four Gospels' and Bultmann's 'Geschichte der synoptischen Tradition' as the two most important and valuable works upon the Gospels which have appeared since 1909.

The Introduction, which extends to one hundred and forty-six pages, is informative on many things, and in particular on the present state of the Synoptic Problem.

The Commentary is chiefly designed to meet the requirements of Jewish readers, and seeks to combine reverence towards Jesus with freedom in the discussion of His teaching and of the opinions of the Evangelists. It is the second element in this combination that has hitherto been conspicuous in Jewish expositions of the Gospels. But Liberal Judaism has taught Dr. Montefiore to be appreciative at once of the lives and teachings of many of the ancient Rabbis and of the character and teaching of Jesus. Not that he would accept the teaching of Jesus in its entirety. He repudiates it, for example, on the doctrine of the Last Things.

The late Dr. Rashdall once remarked, facetiously it is true, that his friends told him he knew too much about God to be a philosopher and too little to be a theologian. Dr. Montefiore, who by the way deeply admired Dr. Rashdall, expresses the hope that in his work he may seem to Jewish critics too Christian, and to Christian critics too Jewish ; in which case, as he adds, it may be that now and then he may have said the truth.

It is because we think Dr. Montefiore often corrects in his Commentary certain prejudices and distortions

of vision to which the Christian expositor is liable, and from which only an intimate knowledge and experience of Jewish thought and life could save him, that we should regard it as a good and salutary thing for him to keep at his elbow such a well-informed work as this.

But perhaps he should be reminded of the affinity between the standpoints of Liberal Judaism and Unitarian Christianity. Of this Dr. Montefiore is fully conscious, and it appears in his Commentary. Indeed, he thinks that in the distant future there may be found in the teaching of Jesus a reconciliation or meeting-point between a Reformed or Liberal Judaism and a frankly Unitarian Christianity. '*That* Judaism and *that* Christianity may find that they differ in name, in accent, and in memories, rather than essentially or dogmatically. *That* Judaism and *that* Christianity may both claim Jesus as their own.'

THE PSALMS.

We do not think that the Rev. Professor T. E. Bird, D.D., Ph.D., has any reason to cherish the fear expressed in the Preface to his *Commentary on the Psalms* (Burns, Oates & Washbourne ; 2 vols., 25s.), that he may be accounted a reactionary or an obscurantist. It is a commentary of which no scholar, Roman Catholic or Protestant, need be ashamed. The Vulgate Version of each psalm is followed by an English translation of the Masoretic Text, which takes large account of all reasonable textual emendations. For example, Ps 19¹⁴ reads 'Withhold thy servant from strange (gods),' which presupposes זרים for M.T. זרים (cf. Vulg. *alienis*). So also Ps 49⁶ reads 'Certainly a man cannot ransom himself' (?) where the emendation אָח (certainly) is, as it would seem rightly, preferred to the traditional אָח (brother). There are, however, other points where plausible emendations are not mentioned : for example, the traditional text of Ps 73²⁴ ('Thou wilt hereafter take me into glory') and Ps 104²⁸ ('There ships move along') is accepted without textual comment. But, speaking broadly, the textual comment keeps full in view the Vulgate, the LXX, and the Masoretic Text, and is a valuable piece of work.

While the critical conclusions incline to the conservative side, the case is usually argued and not presented dogmatically. For example, while Dr. Bird acquiesces in the decision of the Biblical Commission, which 'forbids us to deny the Davidic origin of those psalms which in the Old Testament or New Testament are expressly quoted with David's

name,' nevertheless in his cautious discussion of the origin of Ps 51 he very freely admits that the last two verses were added during the Babylonian exile, which thus helped to adapt the psalm to the needs of the later Jewish community, 'in exactly the same way' as 'we recited the Ps. in our churches during the European War; at what time we also added another line to the Litany of our Lady—*Regina pacis, ora pro nobis.*' Also, while insisting that the Aramaisms of Ps 139 are not an infallible sign of a late date, he concludes the discussion of its date with the following careful sentence, 'It must be confessed, however, that the style of the Ps. is unlike that of Davidic compositions.' In spite of the admirable defence which Dr. Bird puts up for Ps 119, it is quite refreshing to hear that 'some priests find the Ps. tedious.'

There is a careful preliminary discussion of the problems usually treated in books on the Psalter—for example, Hebrew poetry (the rhythm of which Dr. Bird thinks consists rather in the balance of thought than of sound or accent), the Titles, Authorship, Date, and Subject of the Psalms. Throughout the book the scholar is more in evidence than the preacher, but there are occasionally brief 'applications' appended. Here is a comment on Ps 91⁶ reproduced from the *Breviarium in Psalmos*: 'You may be a monk going for a walk by yourself in the city. During the walk you hear shouting in the circus. Some one comes up to you and says: "Let us go and have a look; there is a circus here." You reply: "I cannot; I am not allowed to go there." He may then point out to you that there are thousands of spectators in there and say: "There are 200,000 spectators in there. Are they all going to be damned while you alone are saved?" But you must bear in mind that this is the work of the devil (*symptoma diaboli*), and that many, indeed, do fall.'

THE CREATOR SPIRIT.

The Rev. Charles E. Raven, D.D., Canon of Liverpool, has gathered into a volume two sets of lectures, one delivered at Cambridge, the other at Harvard. There is nothing haphazard, however, about the combination, and probably the line of reflection had been taken deliberately in view of the double event. The book is fitly called *The Creator Spirit: A Survey of Christian Doctrine in the Light of Biology, Psychology, and Mysticism* (Hopkinson; 8s. 6d. net). The aim of the book is to show that the work of the Holy Spirit is to be seen in 'the creative as well as the inspirational energies of the

Godhead; that creation, incarnation, and inspiration reveal the same eternal values; that biology and psychology bear witness to love rather than to will.' Dr. Raven is distressed by the divorce between the old piety and the new learning, and he thinks that the greatest task of this age is to liberate science from a deterministic materialism and to show that God is the same God everywhere and always. We gather from some very modest references that he himself has come to his faith from a materialistic biology, and largely on the grounds urged in this book.

That is, at any rate, a good introduction to his argument. And his argument is for a Christ-centred universe—a noble theme, and, it is only just to say, nobly pursued. Dr. Raven sees evidence of narrowness in the prevalent ideas of the Spirit which confine His operations to Church circles on the one hand or identify Him with the Risen Christ on the other. To take this latter course is to divorce Him from the First Person of the Godhead. Both, however, are errors, for the Spirit is the great creative Power in the universe, in creation and in all Nature, and also in the life of the soul. This thesis involves a survey of science and also one of psychology. The author acknowledges his debt to Professor Lloyd Morgan, whose view of emergent evolution coincides with his own main idea.

We confess to a very warm sympathy with this idea. No view will make this world intelligible that does not see the traces of God's creative and inspiring presence in every sphere of existence, animate and inanimate, natural and spiritual. There is something very uplifting in the outlook of this volume, something liberating and expansive in its atmosphere. It is carefully and interestingly written, and, because of its wide scope and its author's wide knowledge, enriching to mind as well as heart. Dr. Raven has entered on a great crusade and we wish him God-speed in it.

GREAT ENGLISH CHURCHMEN.

This month we notice three further volumes of the 'Great English Churchmen' Series, edited by Mr. Sidney Dark, namely, *St. Thomas of Canterbury*, by the editor himself, *Thomas Arnold*, by the Rev. R. J. Campbell, D.D., and *Archbishop Laud*, by Mr. A. S. Duncan-Jones (Macmillan; 6s. net each). Thomas à Becket is one of the most romantic and at the same time puzzling characters in all the history of the English Church. In his phenomenal rise from a humble origin to the highest positions, first in the State, then in the Church; in the rise

and fall of his favour with the king; in the pitiful story of his death, which all will agree was an awesome murder, and many will hold with Mr. Dark to have been a martyrdom—in all this there is material for a great story. The literary grace of the fascinating narrative is just what we expect of the accomplished editor of the 'Church Times.' The historical insight and sound judgment displayed make the volume not only a brilliant biography, but a valuable contribution to ecclesiastical history. Mr. Dark is quite frankly a 'partizan,' but, as he points out, every one who would write interesting history must be that. Dangerous doctrine, of course, unless we know just what it means, but Mr. Dark's meaning is quite plain, and we agree with him that 'sympathy is necessary to understanding.'

In a book which pleases us so much and which we can cordially recommend, there are two points which call for amendment. First, after we have read how time and again the Chancellor was entrusted with delicate negotiations, we cannot see how it can be maintained that the Archbishop 'was no diplomat.' While, as Mr. Dark makes so clear, the Archbishop was very different from the Chancellor, it is difficult to believe that diplomatic ability would or could be one of the things either renounced or lost. Second, when Mr. Dark remarks that 'there is a constant and curious resemblance between the tragedy of Canterbury and the Passion of our Lord,' he has, we think, allowed his sympathies to betray him into what at the least is a breach of good taste, and will grate upon many of his readers as something much worse.

In view of Dean Stanley's admirable and authoritative Life, there was no need for Dr. Campbell in his *Thomas Arnold* to enter into matters of biographical detail. He has wisely decided to place the emphasis of his treatment on Arnold's liberal ecclesiastical and political opinions. These he expounds very clearly in the light both of the Evangelical tradition and the Oxford Movement and of the social and ecclesiastical changes that have taken place since Stanley's day. He is also successful in bringing out Arnold's nobility and unselfishness of character, his moral intensity, his honesty of purpose.

Arnold's most lasting influence, according to Dr. Campbell, has been in the field of Scriptural interpretation, in which he fearlessly applied the historical method. 'Herein he was greatly helped by Niebuhr, whose suggestion it was that, as early Roman History might well be in substance the reproduction in a prose medium of what was originally simple epic poetry, the same might be

true to some extent of the more ancient contents of the Bible.'

In keeping with the aim of this series, Dr. Campbell deals with Arnold the churchman rather than with Arnold the schoolmaster. But there is an illuminating chapter on Arnold at Rugby. We are told how he breathed a new spirit into the dry bones of pedagogic method, but that not even he—as we may gather from 'Tom Brown's Schooldays'—was able to eradicate bullying and deception from the school life. He was also influential upon the English public school system in another direction. It was in the high place he vindicated for religion. A vacancy occurring in the school chaplaincy at Rugby, he himself applied for the post. 'The business of a schoolmaster,' he said, 'no less than that of a parish minister, is the cure of souls.' This was in consonance with the great purpose of his life, which was to further the expression of the Christian idea in ordered human society. Just as every school should be a Christian school, so every State should be a Christian State.

The Oxford Movement, which Arnold opposed, and of which, had he lived, he would have been a redoubtable antagonist, was in matters of doctrine a reassertion of the main positions of *Archbishop Laud*, of whose life and times Mr. Duncan-Jones gives us an informing study, rich in detail. Laud refused to abandon the idea which had meant so much to Cranmer, Jewel, Parker, and Hooker. He believed profoundly in the Catholic, or Universal, Church; he was certain that he was a member of it, and that the Church of England was not only part of it, but shared more truly in it than did the Roman Church. Further, it was Laud's conviction that Scripture and the Creeds give us the alone necessary foundation of our faith. It was a simple faith he desired, and liberty of interpretation.

In full sympathy with these positions, and strongly critical of Calvinism and Puritanism, Mr. Duncan-Jones develops a solid and sober account of the great Churchman's career, not failing to show his human kindness and piety, his essential masculinity of character, and his zeal for a restored order and seemliness in worship. But Laud's efforts to introduce decency into worship and comprehension into religion the *Vox Populi* declared to be Popery, and his head was laid upon the block. But he died courageously and composedly. Says this latest biographer, in words revealing his own ecclesiastical sympathies, 'He saved for England the conception that the Church had a Divine and not a Parliamentary origin, and he preserved by his life, and still more by his death, the new possibility

recovered by the Renaissance—the possibility of a Catholicism that was at once supernatural and free, confident and reticent, that drew its inspiration and resources from the One Church of Jesus Christ, and yet was able to speak to the people of England in the language in which they were born.’

THE REVELATION OF JESUS.

We have received *Jesus Christ and His Revelation*, by Vacher Burch, D.D. (Chapman & Hall; 9s. net). Of the author's scholarship and wide reading there can be no question. This carefully documented volume attests them. It would be a great improvement if he would use only the current English vocabulary. ‘Innumerable,’ ‘monition,’ ‘depravation’ are examples of the kind of word for which he has a fondness. In a scholarly work it is better, too, to allow each sentence a predicate.

When we consider the matter of the volume, we are constrained to say that while it contains many good things, it is scarcely a good book. Had it been furnished with an index the good things it contains would have been more usable. As it is, the reader will have to discover and mark them for himself. We say it is not a very good book because (1) it is overloaded, and (2) the main topic, if there be one, is not clearly enough defined. The idea, we take it, is from studies in Jewish and early Christian literature to discover the principles of the revelation of Jesus, His interpretation of Himself and His Kingdom, His use of the Old Testament, and so on. But we must confess that amid many things of interest and value which we fully appreciate, and many criticisms with which we are disposed to agree, the ‘discovery’ eludes us. What precisely Dr. Burch is trying to make out, or thinks he has made out, we are not too sure. He whets our interest by seeming to promise surprising and undreamt-of revelations of ‘finds’ he has made. But we are as constantly left asking in bewilderment, what exactly has he found? Is it this, and if so, what is its importance? The last chapter, which deals with the Slavonic additions to Josephus, illustrates this perhaps most strikingly of all. Let us grant—a big assumption—that those additions are all perfectly genuine; what, after all, is their value beyond a fuller testimony to the historicity of the appearance of Jesus at a given date in Palestine? Their interest is certainly very great, but Dr. Burch seems overwhelmed with a sense of their importance as casting light on what Jesus was and taught. His conclusion is this: ‘New evidence demands it, that Christians should

take the hand of Josephus to be led back to things concerning Christ the Revealer and His Revelation which they have forgotten.’ If there be ‘new evidence’ of such importance as that, Dr. Burch has kept it a secret. There is nothing in the chapter to justify such a conclusion. And that, we fear, is characteristic.

The Dudleian Lecture for 1926, delivered in Harvard University by Professor E. S. Drown, comes to us under good auspices from the Harvard University Press. The subject is *Religion or God?* and the lecture is published in this country by Mr. Humphrey Milford at the Oxford University Press (4s. 6d. net). The argument is one for belief in God on natural grounds, and the writer joins in the present fashionable depreciation of the ‘so-called arguments for the existence of God.’ Their weakness lies, he thinks, in the fact that they started outside the direct field of religion and morality, and apart from that field tried to arrive at a religious and moral result. Dr. Drown prefers to start from the whole field of religion as a fact of religious consciousness, and he finds in this widespread religious consciousness the foundation of our belief in the reality of a transcendent religious reality. There are, however, many thoughtful persons who still believe that the old proofs, properly stated, are as valid for us as they ever were, and it is doubtful whether the argument Dr. Drown presents will be found more convincing. The interest of this lecture, however, lies in its survey of the field, and this, in its way, is a masterly achievement, and in any case the reflections of so cultured a mind on this big problem will be found to repay, and more than repay, the reader's trouble in following them.

The Christlike God, by the Rev. F. J. McConnell (Abingdon Press; \$1.75), is in the highest degree a thought-stirring and helpful book. It is ‘a survey of the divine attributes from the Christian point of view.’ The writer stresses the point that ‘Christ is of God as the centre of His being, the Word which is constantly in the Divine Mind.’ This, when firmly held and consistently applied, makes a vital difference in the focus and perspective of theology. ‘If we think of the teaching of the divinity of Christ as resulting from progressive exaltation of Christ, we may think of God as, indeed, including Christ, but as including much besides—with God as an all-inclusive Absolute reconciling everything in Himself. If in God we

see essential Christlikeness, the focus is a little different.' Taking, then, the Christlikeness of God as the determining element, Bishop McConnell treats in successive chapters of the Divine attributes. The whole makes a very fresh presentation of the Christian doctrine of God.

It is not always easy to get an attractive title for a volume of sermons, but the minister of Cadder Parish Church, the Rev. J. Woodside Robinson, B.A., has found one in *Hearts Aflame* (Allenson; 6s. net). 'The world is looking for mercy and justice and honour. It is seeking Hearts Aflame to lead it back to God.' There is variety in Mr. Robinson's treatment. Some sermons are after the older pattern—being divided into heads, preferably three. In others there is one central idea, approached from different sides so that at last all its richness is borne in on the reader. And good use is made of illustration. In the first sermon we find the following story. 'In the eighteenth century a man called John Walker started a political movement in England. A large party gathered round him. As time went, on his followers became dangerous cranks and extremists, and called themselves "Walkerites." John Walker himself found it necessary to protect his name, and he began to explain everywhere he went that he was not a "Walkerite." It is a pertinent thought that if Christ came to Glasgow and saw the grotesqueness of much of what a great many call Christianity, might He not have to defend His own teaching and exclaim, "I, Jesus Christ of Nazareth, am not a Christian"?'

A second edition of *The Progress of World-Wide Missions* (James Clarke; 7s. 6d. net) has been called for. This is not surprising, for it would be difficult to find any one more suited to the task of preparing a compendium of missions than Dr. Robert H. Glover, considering his medical and theological training, his practical experience of eighteen years of missionary work in China, and his executive experience as Foreign Missions Secretary, and now as Director of Missionary Course in the Moody Bible Institute of Chicago. The volume is full of well-documented information and accurate statistics, and at the same time it holds the general reader's attention. The needs of study groups also have been well met.

It is a great convenience for all who are interested in the history of interpretation to have an accurate and admirably printed text of so famous a *Com-*

mentary as that of *David Kimhi on Isaiah* (Columbia University Press, New York; \$2.50). The painstaking and erudite labours of Dr. Louis Finkelstein, Instructor in Talmud at the Jewish Theological Seminary of America, have furnished us with an edition which will greatly facilitate the study of that important work, which had the honour of being printed three times between 1482 and 1492, and which, like all Kimhi's work, profoundly affected later Christian exegesis. As the introduction, dealing with his life and his quality as a commentator, points out, Kimhi happily combined French traditionalism with Spanish scientific method, and this combination carried his influence far and wide. This edition of Isaiah also contains a hitherto unpublished commentary on Gn 2-4.

The Rev. R. Waterville Muncey, M.A., has issued an English translation, with introduction and notes, of *The Passion of Saint Perpetua* (Dent; 3s. 6d. net), 'the most beautiful as well as the most undisputed of all early Christian martyr-records.' The translation has been made from Dr. Armitage Robinson's edition in 'Texts and Studies.' The notes are scholarly. In the introduction it is held that the Montanist character of the martyrdom is disputable, and Dr. Robinson's opinion cited that the author of the Martyrdom may have been Tertullian himself. Mr. Muncey's chaste little volume would make a suitable Christmas gift.

One of the prime requisites for a study of the Bible (and for its intelligent exposition) is a knowledge of the background. That means, of course, a great deal. It means history, geography, social customs, religious development, political government, and other things. And a good deal of literature exists which supplies what the student needs, notably those volumes dealing with 'The Local Colour of the Bible' by Budden and Hastings. A scholarly little book has just appeared which deals with one section of the background, *The World to which Christ came*, by Mr. Frank Richards, M.A. (Epworth Press; 2s. 6d. net). The term 'world' is strictly geographical. Mr. Richards deals in turn with Judæa, Samaria and Galilee. Syria and Arabia, the Jewish Dispersion, the Greek World, Egypt, the Roman Empire (in various aspects, political and religious), the Parthian Empire, and even the British Isles! Nobody but a careful scholar could have written this book. It is based on wide reading and contains a large amount of accurate and necessary information which will illuminate the whole field of Biblical

interest for the serious reader. The more books of this kind we have (and read) the better equipped we shall be to grasp the situation into which Christ came.

A great deal of attention has recently been given to the subject of hymnology, since so many of the churches have been overhauling their stock of praise-forms. A charming book on the subject has been written, called *England's Book of Praise*, by the Rev. John Telford, B.A. (Epworth Press ; 2s. 6d. net). It is historical, anecdotal, informative, and withal pleasantly written. Starting with an excellent chapter on the Psalter, it reviews all the great periods of creative praise, deals with all the great hymn-writers, tells of the origin of famous hymns, and is altogether a satisfactory account of a most fascinating theme.

It is the custom at Bedales School—the famous English co-Educational Boarding School—for any member of the Staff who cares to do so to address the boys and girls on Sunday evening. Any subject may be chosen, and it is followed by discussion. Mr. Geoffrey Crump spoke on Education and Idealism, Responsibility, The Pursuit of Pleasure, The Real and The Ideal, Sacrifice, Friendship, English Country, On Reading, On Time, and On Death. These ten addresses, direct in language and obviously sincere in thought, have now been published by Messrs. Heffer. The title is *For Weal of All* (4s. 6d. net). The exterior of the volume—black boards with green title label—is no less attractive than the contents.

Any exposition of the Words from the Cross is welcome if it is devout and suggestive. Suggestive it needs to be since so much has been written, preached, and printed on the Saviour's Seven Words. The Right Rev. Bishop Charles L. Slattery of Boston has added to the large number of such books a small volume of addresses with the title *The Words from His Throne : A Study of the Cross* (Longmans ; 4s. 6d. net). It is not elaborate or 'scholarly,' but it will help devout worshippers to enter into the spirit of the Dark Hours, and it will suggest thoughts which, if not new, are always tenderly and suitably expressed.

A second edition of *A Book of Devotional Readings*, edited by the Rev. J. M. Connell, has been issued by Messrs. Longmans (5s. net). 'The contents are arranged in chronological order, beginning with New Testament times ; and the endeavour has been

to include what is most vital, significant, and inspired of God in the writings of the teachers of Christendom throughout the ages, as far as it is possible to do so in a volume of moderate size.'

Introduction to the Acts of the Apostles and the Epistles of St. Paul, by Evelyn Parker (Longmans ; 3s. 6d. net), contains first, a brief but very readable account of St. Paul's life and missionary labours, with, second, an exposition of the teaching of the Pauline Epistles. As one might expect in a book bearing the imprimatur of the Roman Church, the writer reads into the Apostle's words a great deal more of ecclesiasticism than a strict interpretation would warrant. But the whole is written with ability, candour, and in an earnest Christian spirit.

Love's Immensity, by Bertha Carr-Harris (Marshall Brothers ; 5s.), purports to be a study of 'the progressive revelation of God through His Hebrew names.' In reality it is somewhat of a medley. Beginning with a series of trumpet blasts against Higher Criticism, Evolution, Romanism, and Christian Science, it goes on to the interpretation of the Hebrew names for God, mingling with much that is excellent a miscellaneous assortment of apocalyptic lore and astrological speculation. If the book were purged of its fanciful and critical elements it would make a small volume of good Christian reading.

Recently we referred to Dr. Hector Macpherson's account of the conflict of Science with the Church. This month we have received his *Modern Astronomy : Its Rise and Progress* (Milford ; 6s. net). We are glad that Dr. Macpherson is writing so much, and all on the same high level. Here we have within brief compass an interesting and full account of the developments in astronomical science, and the work is embellished with illustrations. Specially interesting to the general reader are the two last chapters on Cosmology and Cosmogony. In the former we read, 'We are forced to admit that we have evidence of objects at a distance of one million light-years,' which means that when the eye sees them it beholds not what they are to-day, but what they were a million years ago ! In the latter. Dr. Macpherson concludes 'that we are no more unique in origin than in location, and that the stellar dwarf which we call the Sun is not the only star which is attended by at least one inhabited world.'

The Romance of the English Bible, by the Rev.

Carey Bonner (National Sunday School Union ; 2s. net), is the simple retelling of a well-known story 'with no pretence to originality of treatment.' The incidents are well chosen and the narrative interesting, but if the book be intended to serve as a handbook in study circles it is surely a grave omission that nothing is said of versions subsequent to the time of King James.

We have received from the Press and Publications Board of the Church Assembly a copy of the *Prayer Book Measure, 192-* (3d. net), as finally proposed by the House of Bishops (published March 16, 1927).

We have also received from the Managers of the Oxford and Cambridge University Presses and the King's Printers a copy of the *Book Proposed to be Annexed to the Prayer Book Measure, 192-* (2s. 6d. net), being the Book of Common Prayer of 1662 with permissive additions and deviations approved in 1927 (published February 7, 1927). We have also received a copy of the *Book Referred to in the Prayer Book Measure, 1927* (2s. 6d. net), being the volume above-named as revised by the House of Bishops, which was submitted to the Convocations on March 29. In the Preface the need of Prayer Book revision is set forth, and it is stated that in all things the revisers have set before their eyes 'the duty of faithfulness to the teaching of Scripture and the godly and decent order of the ancient Fathers.'

Two books that will delight children of all ages come from the Religious Tract Society—*Animals of the Bible* (6s. net) and *Four-footed Helpers* (7s. 6d. net). They are both by Eleanor E. Helme, and both illustrated by Barbara Briggs, F.Z.S. The letterpress is full of information given in an admirably simple way, the illustrations are numerous and include in each book twelve coloured plates and many black-and-white drawings. The books are large, handsome, beautifully printed and bound volumes, and how they can be published at these prices is a mystery. Here are two admirable gift-books to charm the ears and rejoice the eyes of youth.

An edifying book on the Holy Spirit is not without its uses, even if it be not very scientific. Such a book has been written by the Rev. W. C. Proctor, F.Ph., and published by Mr. Robert Scott, London—*The Teaching of Holy Scripture concerning the Holy Spirit* (2s. net). The writer's critical standpoint may be judged from his statement that 'the

two wave-loaves, baked with leaven,' of Lv 23¹⁷, 'surely foreshadowed the Christian Church, composed alike of Jews and Gentiles.' But even this does not prevent his book from being a helpful one. It shows a careful knowledge of Scripture, and expounds uncritically but fully the whole doctrine of the Spirit. There is a great deal of sound research in the book, and many people will find it satisfying and enlightening.

Two excellent little volumes of the Churchman's Popular Library have come to hand. *Christ the King*, by the Rev. K. D. Mackenzie, M.A. (S.P.C.K. ; 1s. 6d. net), is 'a study of the incarnation.' It is not easy to deal with so profound a theme in a simple and popular way, but we may say at once that the writer has succeeded to admiration. Certain careful studies in the portraits of Jesus as presented in the Gospels, followed by a consideration of the Christ of Paul and of the Early Fathers, lead on to a constructive statement of 'Who Christ really is.' The writer sums up thus: 'If Jesus Christ is indeed the central fact of history, then it is surely not beyond belief that the rays of Divine revelation should be so concentrated in Him individually as to make it possible to say that He and He alone is the perfect Image of the everlasting Light. We ought to be prepared to believe this if there is any positive reason for doing so, and no negative reason of unworthiness or inadequacy to hinder us. Whether these reasons do or do not exist, the individual must in the last resort judge for himself. But if any one still asserts that the life of Jesus does not look like an Incarnation of God, it is not unfair to ask, How, then, would you expect Incarnate Deity to behave?'

The ABC of Christian Living, by the Rev. Cyril E. Hudson (S.P.C.K. ; 1s. 6d. net), is written in a lucid and interesting style. It treats of the growth of the soul, the science and art of prayer, the means of grace and the kingdom of God. It concludes with an appeal for the exercise of the mind in religion. The writer is an educational expert and has many suggestive things to say regarding the principles of the new psychology in their application to the religious life.

The Fact of Prayer, by Professor J. E. Wishart, D.D., LL.D. (Revell ; \$1.75), is a philosophic rather than a devotional book. 'Books on the subject of prayer are innumerable, and not a few of them are of such excellence that they have become classics.' Why then write another? The writer's

aim is to show that through prayer we come into contact with reality, that the instinctive needs of our souls, as they are expressed in genuine worship, form a criterion of truth in the religious sphere, and that supplication is the secret of victory. The discussion is maintained throughout on a high level; and though there may be little that is positively new, there is much that is freshly put and helpful. A notable feature of the book is the variety and aptness of the quotations with which the theme is illustrated.

Beyond the Sunset, by the Rev. H. B. Smith, D.D. (Revell; \$1.50), is 'just a sheaf of sermons tied together, picked up from the pulpit of Immanuel Presbyterian Church of Los Angeles.' Coming from such a city, they might be described, fitly enough, as a series of moving pictures, so full are they of illustration and anecdote. But they give evidence of wide reading and are packed with sound sense and Scriptural teaching. They deal with the subject of the Resurrection and the conditions of the future life. Perhaps in matters of detail the writer speaks with more assurance than the evidence warrants, but he has a real message of comfort and of hope.

The Student Christian Movement has published a short study of factory life in India. The title is *From Field to Factory*, and the author Miss Margaret Read (1s. 6d. net). The scope is not sufficient to make this more than an introductory study, but the picture drawn is an arresting one. It should help in the formation of a public conscience as to the conditions under which industrial work is carried on in India.

A small book has been written by Sir Charles Marston to put the Employers' case in Industry. Sir Charles Marston is the head of a well-known firm of Motor Cycle Manufacturers. He is a member of the Church of England—indeed, he is a member of the house of Laity—and it is partly because he feels that the Church of England has been, to some extent at least, identified with other views than those which he holds that he has written *The Christian Faith and Industry* (S.P.C.K.; 2s. 6d.). Some of his points are that modern industry is not an affair merely of capital and labour; industries must have heads and the Employer also is needed; human beings are not equal, but unequal, and so require unequal remuneration; that workers are wrong in assuming that a man helps his fellow-workers by a 'ca' canny' policy; that low costs and high wages are an outstanding feature of American industry and might be an outstanding feature of our industry here; that Trade Unions have not been entirely beneficial to the country.

Several chapters are devoted to a consideration of Christ's attitude to the industrial system prevalent in Palestine and to the attitude of the early Church. While there is very much in what Sir Charles Marston says, it would be well to read, along with this little book, some other treatment of the industrial problem, which would look for some method of dealing with extremes of poverty and riches, and of providing a fair though not necessarily an equal chance for all, and which would not lay down that the *only* way to regulate wages is the law of supply and demand. The Bishop of Manchester's volume of *Essays in Christian Politics and Kindred Subjects*, published this month by Messrs. Longmans, might be suggested.

Present-Day Faiths.

The Faith of the Baptists.

BY PRINCIPAL H. WHEELER ROBINSON, M.A., D.D., REGENT'S PARK COLLEGE, LONDON.

THE living faith of a religious group is no more to be limited to the pattern of its beginnings or subsequent history than the meaning of a word to its etymology and usage in previous generations. The word 'Baptist' itself illustrates this, for it is the abbreviation of the opprobrious word 'Anabaptist,' which was repudiated by those in this country

who followed the New Testament ordinance of believers' baptism from 1612 onwards; but the word has now been accepted by Baptists and filled with an honourable meaning, as have been the equally opprobrious terms 'Methodist,' 'Quaker,' and even 'Christian.' The Baptists, like the 'Anabaptists' of the sixteenth century, were