

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

PayPal

<https://paypal.me/robbradshaw>

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

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

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

Holtzmann's request by Walter Bauer; and it was hoped that Schmiedel would be able to revise the work of Lipsius, but this has not been done.

J. Weiss was the first editor of *Die Schriften des Neuen Testaments*. His premature death in 1914 was an irreparable loss to New Testament students. The third edition was edited by Bousset and Heitmüller. The work consists of a new translation, with introductions and continuous exposition. Its standpoint is advanced. The contributors were for the most part distinguished scholars, and in spite of some weaker sections the work is first-class of its kind.

The *Handbuch* is edited by Lietzmann. It is technical rather than popular. It consists of a translation, rather paraphrastic in character in order to lighten the exegesis, and a brief, compact commentary specially strong on the philological side and supplying a rich accumulation of ethnic parallels. The standpoint is on the whole advanced.

Zahn's commentary is a massive work from the conservative side. The veteran editor has himself written the commentaries on *Matthew, Luke, John, Acts, Romans, Galatians*, and the *Apocalypse*. His

collaborators include Paul Ewald, Wohlenberg, Bachmann, Riggenbach. No translation is supplied, and the form of the exposition is too solid to be prepossessing; but the work contains a large mass of valuable matter, though more than most commentaries it taxes the close attention of the student.

In French there is a comprehensive Roman Catholic commentary published in the series known as *Collection d'Études Bibliques*. The famous Semitic scholar, Lagrange, has published valuable commentaries on *Judges, Matthew, Mark, Luke, John, Romans, and Galatians*. Condamin has edited *Isaiah and Jeremiah*; Hoonacker, *The Minor Prophets*; Podechard, *Ecclesiastes*; Allo, *The Apocalypse*; and Jacquier, *The Acts of the Apostles*. The enterprise has been executed, especially in its later portions, on a very large scale. It is marked by sound and sometimes distinguished scholarship and by familiarity with German and British work. It is, of course, imperative for all contributors to respect the limitations imposed on criticism by the decrees of the Biblical Commission.

(To be continued.)

Literature.

THE GOSPEL OF JESUS.

DR. BENJAMIN W. BACON, one of America's ablest New Testament scholars, has published eight lectures, simple in style and comprehensive in scope, on *The Story of Jesus and the Beginnings of the Church* (Allen & Unwin; 8s. 6d. net). He himself describes the work as 'a valuation of the Synoptic Record for History and for Religion.' He begins by maintaining a position on which he had insisted in a former work, that the gospel of Jesus cannot do without the gospel about Jesus, nor the gospel about Jesus without the gospel of Jesus. Following up the latter point, he insists that we want the fullest and most accurate account of the career of Jesus that historical research can give us, not merely that we may understand the mind of Jesus, but that we may understand the mind of God. No doubt the Epistles of Paul would suffice to bring us into contact with the Spirit of God as it was in Jesus, but we need every fragment of the sayings and doings of Jesus that the records can supply, in order to know what kind of Spirit we are

of. As history divorced from religion lacks its ultimate solution, so religion apart from the check of history runs to superstition, goes mad.

Accordingly, Dr. Bacon attempts to get back to the earthly Jesus, and first he would sift the old Petrine tradition in its varied forms so as to come as close as possible to the primitive witness of Peter. Having tried to show how in the main the structure of Mark is historical, he proceeds to compare Mark's record with the much earlier, though meagre, references of Paul, and with the material from S, the so-called 'Second Source' of the Synoptic Gospels, used in common by Matthew and Luke (the material designated by the symbol Q). The result of the comparison is a more adequate and historical appreciation of Jesus' ministry than is afforded by Mark alone. In particular Dr. Bacon shows grounds for qualifying Mark's apocalypticism.

The closing chapter of the volume faces the question, How did the gospel about Jesus begin? thus seeking to penetrate the obscurity which surrounds the birth of the Resurrection-faith. It was Peter's faith in the risen Christ that was made the founda-

tion-rock of God's building ; it is to Peter, through Paul, that our own line of spiritual succession goes back. With this reasonable contention Dr. Bacon concludes a volume remarkable alike for its zealous investigation of historical facts and its deep appreciation of religious values.

NATURE AND GOD.

The Rev. Professor William Fulton, until lately Professor of Systematic Theology in the University of Aberdeen, and now of Glasgow University, has published the Alexander Robertson Lectures, which he gave at Glasgow in 1926, under the title *Nature and God: An Introduction to Theistic Studies with Special Reference to the Relations of Science and Religion* (T. & T. Clark; 9s. net). The letters which follow his name, 'D.D., B.Sc.', suggest the two lines of his studies that make his choice of subject peculiarly appropriate. Professor Fulton has been known to the wider public by his association with Dr. Moffatt in the production of 'The Expositor's Year Book'; but he has been regarded in Scotland as an able, thoughtful, and competent teacher of theology, and we have been waiting patiently for the appearance of something from his pen worthy of his reputation. This volume of apologetic amply realizes our expectations. It is amazingly learned. Nothing that bears on his subject seems to have escaped Dr. Fulton's notice. Its range of quotation is almost a minor defect, but certainly the author is not weighed down by his learning. He wears it lightly and confidently, and (what is more to the point) it never makes him dull. His style is flexible and simple, and, though he is dealing with great themes, he is always intelligible, not merely to trained minds, but to the average capacity. It is one great merit of this book that it could be read with pleasure and profit by 'the ordinary layman.'

The object of the book is to further the reconciliation of science and religion. That is one way of putting it. Perhaps it would be truer to say that it is to confirm and establish the presence of Purpose in Nature, using the word Nature in its widest sense. He has taken to heart the suggestion of a distinguished scientist that it is a mistake on the part of the theologian always to be on the defensive. When Darwin or Einstein supersedes older theories it is claimed as a triumph for science. Why should not theology make the same claim when it gives up the apologetic of the past? Dr. Fulton frankly abandons the older Paleyan contention. He admits that Kant's criticism and Darwin's discoveries have

been fatal to it. But he himself takes a much broader view. He advances slowly but surely towards the concept of Purpose in Nature, and he contends that by applying the rational principle to the world of Nature we can reach God, even if it is a cold and limited theism that results. But the Purpose he finds in the universe is not the finite series of contrivances of Paley with its 'anthropomorphic theism,' but something deeper and greater, something that passes into the category of value, an end worthy of the Absolute Himself.

We have had many volumes of apologetic lately that cover the whole ground of belief. Here we have nothing of that kind. It is a limited field Dr. Fulton occupies, one part only of the nature and worth of religion. But it is a great gain to have that field thoroughly worked, and the theistic standpoint so ably vindicated. The reader will learn a great deal about the contentions of the most recent science; he will be led through a study of the developments of religious belief on this particular topic, and he will realize at the close that what the world itself yields to us is not an abstract Absolute, but a Redeeming and Sustaining Will.

CONVERSION.

The subject of conversion attracts all the writers who deal with the psychology of religion. And naturally so, for, if it contains evidence of a supernatural grace, it is the strongest of all proofs of an objective Divine Reality. The psychologist, however, refuses to admit this evidence as coming within his sphere. In this he is wise, though many psychologists who pay lip-service to this limitation actually set it at naught, and have no scruple in finding in the conclusions of psychology a disproof of religious belief. We have just received a large and important essay on the subject of religious experience from the pen of a scientist—*Religious Conversion: A Bio-Psychological Study*, by Sante de Sanctis, Professor of Psychology in the University of Rome, translated by Helen Augur (Kegan Paul; 12s. 6d. net). It is a careful survey, based on wide knowledge and long reflection. The author is acquainted with the extensive literature of the subject in all languages, and his discussion is at all points well-informed. The book will be found interesting and stimulating even by those who profoundly differ from its point of view.

The author declares his aim to be a description of the processes of conversion outside of the works of 'grace.' He investigates the genesis, establishes the relations, and in the last instance indicates the

data for the recognition and the predictability of the occurrence of religious phenomena in individuals immune from either insanity or the neuropathic diseases. He is aware that in this method he is 'up against' theologians who insist on the inscrutable prerogative of grace, and also the philosophers who defend the unpredictability of volitional behaviour. We confess to a sympathy with these two excluded classes. But Professor de Sanctis is right in delimiting his sphere of action. Psychology has nothing to do with 'grace' except so far as grace becomes an experience. The writer is justified in excluding the supernatural from his investigation. The other assertion he makes is, however, far more disputable. His psychology is deterministic, and this seems to us quite unwarrantable. Free will, however restricted, is a reality of experience, and no amount of scientific analysis will dissolve this conviction.

But in addition to this the author makes other points which are as unwarrantable. He is not content with asserting that the Personal Deity is beyond the province of psychology. Granted. He goes on to say, however, that if God the Transcendent is to be found, it must be by other than empirical methods. Such an assertion will be denied by all those who have found God in life. Indeed, the main affirmation of religious experience is just that it is in life that God is known most surely. There are other points on which readers will wish to break a lance with the Professor. Indeed, the book bristles with them. But it is a poor believer who cannot learn from so earnest and so competent an investigator as Professor de Sanctis. And when he deals with religious psychology, with conversion and its causes, with sublimation, and with the features and processes of religious life, we are constantly learning from him. The book ought to be read and pondered. We part company at many points with the learned author, but we praise him for his learning and his zeal and for the obvious sincerity with which he discusses the great issues of religious experience.

FAITH.

The Rev. D. M. Baillie, M.A., has the reputation of being one of the ablest and most scholarly of the younger ministers of the United Free Church of Scotland, and this is confirmed by his volume, *Faith in God and its Christian Consummation* (T. & T. Clark; 9s. net), being the Kerr Lectures for 1926, revised and extended. An introductory chapter on 'The Idea of Faith and its Historical

Emergence,' in which Mr. Baillie makes careful use of authoritative writers, leads to the consideration in Part i. of the nature of faith, and in Part ii. of Christian faith, the whole treatment being determined by the conviction that the concept of faith requires to be maintained and elucidated if true light is to be thrown upon the nature of religion.

At the heart of religious faith—so runs Mr. Baillie's exposition—there is a quite distinctive kind of personal conviction, which cannot be reduced to 'reason' or to 'authority,' nor derived from religious experience. Indeed, faith and religious experience are essentially the same thing. Nor is the essence of faith to be identified with the 'will to believe,' though it is true that faith is somehow conditioned by the will, by the moral life, not arising *in vacuo*. The truth is that when we take our moral convictions seriously, they are found to carry with them the religious conviction that truth, goodness, and beauty are at the heart of the universe. And this religious conviction is faith in God.

Passing to Christian faith, Mr. Baillie deals with the much-canvassed problem of 'Faith and History,' holding that while Christian faith in God is dependent on the historical Jesus, it is not so in any mechanical way, but may be kindled by the Living Divine Spirit manifested in the historical Jesus. In the concluding chapter the real conviction and attitude of Christian faith are discussed, particularly in view of the problem of evil.

In developing his (not unfamiliar) positions, Mr. Baillie ranges widely in recent theological and philosophical literature, touching upon many current topics. Indeed, this constitutes the chief value of the book, which is richly informative and will prove suggestive of many lines of study, whether to the professional student or the general reader. And it is written in a non-technical style such as the general reader will easily follow. It attracts, too, by the modesty, engaging frankness, and spiritual earnestness of the writer, and by the moderation and restraint with which he states his arguments and reviews his conclusions. It is in the spirit of the late Baron von Hügel and as learning of him that he writes as follows: 'We have not succeeded in giving any very simple and definite answer to our question as to the essential purport of the claim of Christian faith, but have rather been reminded that we are here in a region in which we cannot get rid of antinomy without sacrificing depth and richness; so that the danger is that of undue simplification, of hastening to a logical simplicity in which our minds can idly rest.'

NEW TESTAMENT WORD STUDIES.

That distinguished New Testament scholar, the late Dr. Ernest DeWitt Burton, cherished the project of writing a Dictionary of the English New Testament which should do for English students, as nearly as possible, what Thayer's 'Lexicon' does for Greek students. He was prevented from carrying out his project; but an idea of the high usefulness the Dictionary would have fulfilled may be gained from the volume entitled *New Testament Word Studies* (University of Chicago Press; \$2.00), which has been compiled by Mr. Harold R. Willoughby from Dr. DeWitt Burton's mimeographed sheets, and which we may justly regard both as 'a memorandum of a great scholarly project and as a contribution to New Testament lexicography.'

This collection of 'Word Studies' deals with more than a score of New Testament terms, such as repentance and forgiveness, faith, righteousness, spirit, soul, flesh, Son of Man, Son of God, Kingdom of God. The two last-named are the most elaborate of the 'Studies.' Some of the 'Studies' give, in plain English and in compact statement, a summary of materials already contained in the Appendix to the work whereby Dr. DeWitt Burton's fame is secured, namely, his 'Commentary on Galatians' in the 'International Critical Commentary.'

There is much in the articles before us that will be found helpful by the preacher or teacher. The student of Christology will take note of Dr. DeWitt Burton's observation at the close of his article on the title 'Son of God,' that in no passage of the New Testament does this term take on a clearly physical or biological sense 'implying that Jesus was by reason of exceptional facts respecting his paternity of divine nature. . . . It is always a term descriptive of the religious and ethical relationship between God and Christ.'

RELIGION IN SCOTLAND SINCE 1843.

The Rev. J. R. Fleming, D.D., was for some time General Secretary of the Presbyterian Alliance, and since his retirement from that position he has had opportunity to realize an old ambition, though he has considerably lessened its scope. His ambition was to write a history of the Scottish Church in modern times. As it is he has stopped at 1874, and though we would have wished the record prolonged through years that are familiar to many of us, perhaps the limitation was wise, as we may be too near recent events to judge them fairly. At any rate *A History of the Church in Scotland, 1843-1874*

(T. & T. Clark; 9s. net), is an excellent book. It is well written and always interesting. To Scotsmen at least the period is full of momentous happenings. And the writer has a clear grasp of what was really going on under and along with these events. There are two things that are creditable to the narrator, his knowledge and his impartiality. As to the former, the book is in reality a history of Scotland during these years rather than merely of the Church. Literary influences, social forces, public events, all are set forth as they helped to shape the mind and soul of the Scottish people. And as to the latter, even in dealing with incidents where impartiality is notoriously difficult, the author contrives to do justice to personalities from whom he differs widely.

In reading these pages one is struck constantly by the fact that we are to-day living in a new world. The generation depicted in this volume was marked by the rise of separate Churches. It was an era of division, sect after sect breaking off from the Mother Church. It was notable also for its 'heresy hunts' and the fierce and passionate conflicts over doctrine and even over religious practice. And finally the Church counted for a very great deal in education. To-day all this is changed. Ours is an era of uniting. It is indifferent to heresy. Its education is secular and State-controlled. But we can see clearly how the present has grown out of the past, and how the great issue of the past, religious freedom, is still the greatest issue in our religious life.

It would be difficult to praise this book too highly. It does not fly high, but as a fascinating narrative of a period that is absorbingly interesting to all patriotic and religious Scots it will receive a warm welcome. The writer has read widely and to some purpose, and though he deals with so many different currents of fact and influence we never lose the wood in the trees.

EXCAVATIONS IN 'IRĀQ.

In *The Annual of the American Schools of Oriental Research*, vol. vii. (1925-26), issued recently (Yale University Press, New Haven, U.S.A.), we have a careful and interesting report of an archæological survey made in lower 'Irâq during the first quarter of 1926 by Professor Raymond P. Dougherty, Goucher College. This particular stretch of country, lying between Babylon and Ur, and immediately east of the Euphrates, includes Warka, Tello, Nippur, Fâra (ancient Shuruppak), and other Sumerian centres. Although it has preserved hundreds of ruins of all periods, it was largely

terra incognita until lately, and comparatively few of the sites had been identified. Thanks, however, to the American Schools, the surveyors have managed by means of surface investigation and in a few cases by trial excavations to find out much of the history of various Tells, thus helping us in our efforts to determine the origin, duration, and name of each ancient centre of population, and paving the way towards a complete archæological map of 'Irâq. Examples of decorated pottery, worked flints, stamped bricks, seal impressions, and other antiquities have been obtained. A preliminary report in narrative form was published some time ago in the *Bulletin* of the Schools, but the present one describes the results of the survey in greater detail and with more mature conclusions. Not mere surface examination, however, but extensive digging will be required for the determination of the real nature of many of the sites, and this should not be impossible now that a new era in archæological work in 'Irâq has started, with favourable Government conditions for excavations. The present report should be of interest to Biblical students in presenting them with reliable facts of ancient Babylonian life and history. It contains maps and numerous illustrations.

Mr. G. F. Wates is already known as a shrewd critic of things as they are. In *All for the Golden Age* (Allen & Unwin; 4s. 6d. net) he seeks to point out the way of progress. His main idea is that 'the Golden Age cannot come through this or that panacea, but by patient and strenuous work in all directions.' He writes with vigour and earnestness, but in endeavouring to cover a wide field he becomes too discursive. Many of his criticisms are doubtless just and wholesome, but some overstep the bounds of truth and charity. It is never justifiable to accuse large bodies of men of deliberate and sustained hypocrisy. To Mr. Wates the ethical interest is supreme, but he does not attempt to show upon what sanctions his ethic rests. His hope for the future is in the emergence of a universal religion in which Christians, Confucians, Buddhists, and Positivists 'shall join with ethical societies, social workers, the man in the street, and religionists who pine for more freedom, to form the nucleus of a world-wide religion that appeals to our reason, our conscience, and our enthusiasm for humanity, and in which there is neither supernaturalism nor magic nor exclusivist assumption of special spiritual knowledge and

power.' Many who are by no means obscurantist see in such eclecticism the most subtle enemy of the Christian faith to-day, the modern equivalent of second-century Gnosticism.

In 1901 Dr. Ernest DeWitt Burton and Dr. Shailer Mathews published their *Life of Christ*. A revised edition is now issued by Dr. Shailer Mathews (Cambridge University Press; 10s. net), and dedicated to the memory of Dr. DeWitt Burton, with whom he had planned again to co-operate. The most important alteration is the dividing of the work into two parts so that the first three Gospels are treated together, and then the Fourth Gospel. The latter is treated as an interpretation of Jesus, 'born of at least two generations of Christian experience.' The revision brings the book into line with the results of later New Testament research.

A popular edition of Professor Edgar J. Goodspeed's account of the writing of the New Testament, and of the collecting of the groups of books into our present New Testament, has just been published. The title is *The Formation of the New Testament* (Cambridge University Press; 5s. net).

The Rev. James Jeffrey, M.A., D.D., has published through Messrs. T. & T. Clark a little book of *Studies in the Septuagint* (1s. 6d. net), which embodies the result of his work on the Books of Job, Psalms, Proverbs, Ecclesiastes, and the Song. Differences are noted which are due to differences between the Massoretic text and the Hebrew text on which the LXX rests, to differences arising from the confusion between similar Hebrew letters, to the Greek translators' occasional ignorance of Hebrew, etc. The book is so written that readers who are entirely ignorant of both Greek and Hebrew can follow and appreciate the argument, and the differences between the Greek and the English version with which they are familiar will not only give them many a surprise, but may perhaps lure them on to an independent study of how these things come to be.

A book of an individual character on the last days of our Lord's earthly ministry has been written by the Rev. N. Levison, B.D., whose work on the Parables was recently reviewed in these columns. It is entitled *Passiontide* (T. & T. Clark; 5s. net). The special claim of this book on readers is that it is by a Christian Jew who is familiar with the background of the story both historical and geographical. He has used his special knowledge to

purpose at many points, more particularly in his exposition of the circumstances surrounding the Last Supper. The historical background is sketched with knowledge, but it is perhaps less useful than it would have been if the sketch had been a picture. It suggests much to those who know much, but it is not full enough for those who know nothing. The writer might in a second edition give some guidance for further reading.

The book will be helpful to teachers and expositors because of the discussions of difficult points in the narrative. And this is its special contribution. The theology of the Cross and of the Resurrection at the end of the book strikes us as doubtful, but after all it is not as a theological guide Mr. Levison will assist us, and his book does not lose in value even if we disagree with some of his dicta.

‘We need a definite working *philosophy* of recreation; something infinitely removed from the paganism which sets up its shrine on the golf course, or in the bull ring, or in the cinema, or on a river boat; and something equally removed from the unhealthy piety which can discern in quite natural things nothing but the stain of a Satanic imprint.’ *The Christian Use of Leisure*, by the Rev. F. C. Spurr (Kingsgate Press), hardly answers to the name of a philosophy, but it contains an amount of sane Christian counsels on the right use of leisure, with special reference to sport and its parasites of betting and gambling.

A series of addresses on the Sermon on the Mount has been published by the Rev. E. L. Hamilton, with the title *The Laws and Principles of the Kingdom of Heaven* (Marshall Brothers; 3s. 6d. net). The writer has given his life to evangelistic work for the Master, and now that he has for a time been laid aside from active preaching he has written down the addresses which have proved most helpful in his evangelistic services.

The last lectures which the late Rev. C. Silvester Horne delivered were the Yale Lectures on Preaching. They were published in 1914, soon after his death. The book has now been taken over by the Congregational Union, and the present popular edition of *The Romance of Preaching* (3s. 6d. net) may be obtained from them.

In a book on *Christ in the Hebrew Alphabet* (Marshall Brothers; 3s. 6d. net), suggested by the alphabetic structure of Ps 119, the Rev. John

Macmillan attempts to show, by stressing the original meaning (often highly problematic) of the Hebrew letters, how full of religious suggestion, and even Christian meaning, those letters are. For example, *Aleph*, the ox, suggests strength, service, and sacrifice; *Beth*, house, suggests the importance of the home and the house of God; and so on. Despite the disclaimer in the Preface, the whole thing is thoroughly fantastic. The book, which is abundantly supplied with anecdotes, may be, as it claims, ‘edifying’ to a type of reader easily edified, but one will hardly look for a scholarly discussion from a writer who spells Xenophon with Z, or Lord Macaulay as MacAulay, and who imagines that ‘bos’ is the *Greek* word for an ox.

A book which has the rare merit in these days of being inexpensive as well as valuable is *The Old Rabbinic Doctrine of God*, by Rabbi A. Marmorstein, Ph.D., published by the Oxford University Press at 5s. net. It will be especially valuable to readers interested in Jewish speculation, the more so as ‘we possess no complete work describing and analyzing, estimating or criticizing the sayings and teachings of the Jewish teachers concerning the doctrine of God’; and it is the conviction of the author that these teachings could be a practical contribution to present-day religion. He writes as one who loves as well as knows the Scribes, believing that neither Jesus nor Paul ‘can reveal God in a worthier way than that paved by these Scribes.’ If this will seem to Christians an extravagant claim, it is only fair to say that the familiarity of the writer with Rabbinic literature is immensely superior to that of most of those who would instinctively challenge such a statement.

A very welcome section is that dealing with the pronunciation of the Tetragrammaton, which appears to have been temporarily driven out under Hellenistic influence. Almost more interesting is the discussion of the term *Elohim*, in which we are informed that for four centuries this name was not used in the schools or synagogues of Palestine: the term was too general to convey the idea of God distinctive of the Hebrew people, and came to be used in reference to the idols. This, and scores of other interesting facts, occur in the section dealing with ninety-one different names of God, among which we find not only relatively familiar ones like המקום but אב שבשמים (Father in heaven), כבודו של עולם (the Glory of the World), etc. The discussion of the Rabbinic synonyms for God is followed by a discussion of the Attributes of God—Omnipresence, Omniscience, Omni-

potence, Eternity, Truth, Justice, Goodness, Purity, and Holiness—a discussion crowded with illustrative quotations and anecdotes from Rabbinic literature, which helps us to feel how penetrating was the sense of God in post-Biblical Judaism.

Dr. Benjamin B. Warfield, who was Professor of Didactic and Polemic Theology in the Theological Seminary of the Presbyterian Church at Princeton, New Jersey, from 1887 to 1921, provided in his will for the collection and publication of his numerous articles and papers on theological subjects contained in encyclopædias, reviews, and other periodicals. The first volume, containing his articles on *Revelation and Inspiration* (Oxford University Press, American Branch, New York; \$3.00), has now been issued, and the succeeding volumes will contain his articles on certain Biblical doctrines, on historical theology, on perfectionism, etc. The whole series will be welcomed by many as a memorial of a learned and scholarly divine who worthily maintained the Princeton tradition in theology, and also as a potent instrument of orthodoxy in its contemporary struggle with modernism.

In the volume before us there are, besides general articles on the subjects comprised in the title, special articles on the term 'Scripture' in the New Testament, on 'God-inspired Scripture,' on 'Scripture says,' and on 'The Oracles of God.' All the articles, both general and special, reveal Dr. Warfield's distrust of modern tendencies in criticism, and his loyal adherence to traditional Protestant positions, despite doubts and difficulties. Here is a characteristic utterance: 'We believe this doctrine of the plenary inspiration of the Scriptures primarily because it is the doctrine which Christ and His apostles believed, and which they have taught us. It may sometimes seem difficult to take our stand frankly by the side of Christ and His apostles. It will always be found safe.' It is not often that Dr. Warfield unbends as in the following: 'Wherever five "advanced thinkers"

assemble, at least six theories as to inspiration are likely to be ventilated.' Almost needless to add, all the articles and papers reflect Dr. Warfield's minute and massive learning.

Alive for Evermore, by the Rev. T. A. Gurney, M.A., LL.B. (R.T.S.; 7s. 6d. net), contains a series of careful and devout 'studies in the manifestations of the risen Lord.' The writer is not primarily interested in critical questions, though he shows a competent knowledge of the narratives in the original. His main object is to preach the gospel of the Resurrection. 'It is time to proclaim boldly that we are more convinced than ever, after the siftings of the historic method, that the ancient records are true; that nearly two thousand years of Christian experience carry some weight of conviction with them; that there is no other gospel that meets human need.' 'If Christ is alive at all He is King, and if He is King anywhere He is King everywhere—all fields of human life and love and labour must belong absolutely to Him.' 'It is just this dominating fact that needs to be restored, through the mind of the Church, to the mind of all humanity.'

A second edition has just appeared of one of 'The Indian Church Commentaries.' It is *The Revelation of St. John the Divine*, by the Right Rev. E. H. M. Waller, M.A., Lord Bishop of Madras. These Commentaries are specially prepared for the Indian Christian, and translations are made of them into various vernaculars. The present edition is a revised one, and takes account of Archdeacon Charles' Commentary in the 'International Critical Commentary' Series. The publishers are the S.P.C.K., and the price of the volume is 6s. net.

Mr. J. H. Oldham's *Studies in the Teaching of Jesus* has now reached its eighth edition, completing thirty-two thousand copies. The Student Christian Movement publish it in paper covers at 2s. 6d. net.