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(ii) It is in accordance with God's order both in nature and grace that the more simple should come first and the more elaborate at a later stage.

(iii) Whatever be the date, the Tabernacle and the worship of the second Temple set forth the same lesson of the holiness of God and the reverence with which men should draw near to worship Him. The Day of Atonement still foreshadows the way by which the Divine High Priest was one day to 'enter in once for all

into the holy place, having obtained eternal redemption.'

If it is because they believe that such spiritual teachings as these are done away with by the 'Wellhausen theory,' that so many devout Christians still cling desperately to the traditional view, then may not one hope that a truer understanding of the position will lead them to recognize that it is only historical questions of date and authorship which are in question, and that the truths they cherish are not in danger?

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## Literature.

### *A THEOLOGY FOR LAYMEN.*

WELCOME signs are appearing on every hand of a revival of interest in Christian doctrine. The bold assertion that it does not matter what a man believes so long as he lives right, is less frequently heard. It is beginning to be seen—though it was always plain enough to those who had eyes to see—that belief and conduct are not to be separated. The attempt to carry on with a creedless Christianity is manifestly a failure, and many who had drifted away from a positive creed are again seeking for some sure anchorage of faith.

In these circumstances we note with the greatest pleasure the appearance of an extremely able and timely book, *Beliefs that Matter*, by the Rev. W. Adams Brown, Ph.D., D.D. (Hodder & Stoughton; 8s. 6d. net). Dr. Adams Brown made a name for himself in the theological world years ago by his 'Christian Theology in Outline,' and it is not too much to say that the present volume will enhance his reputation. He has been a close and penetrating observer of the trend of thought in our day. 'The generation that is drawing to a close has been trying on an unprecedented scale the experiment of a creedless religion.' Now there are signs that the tide is on the turn. 'In many quarters we find evidences of a reviving interest in questions of belief. In the church this appears in movements like Fundamentalism and Anglo-Catholicism, which emphasize the importance of right thinking in religion. Outside the Church it appears in the increased market for books which deal with the more serious aspects of religion. Theology, it appears, is coming to its own again.' To meet this situation Dr. Adams Brown has written his book.

It is 'neither a history of belief nor an apology for believing. It is a statement as plain as I can make it of what one modern Christian believes may be a practicable faith for the men and women of to-day.'

It would be quite impossible to give an adequate idea of the richness and variety of its contents, for it travels over the whole field of belief. After an introductory chapter on Why Religion cannot Dispense with Belief, there follow chapters on What to Believe about Oneself, about the World we live in, about Jesus, about the Cross, about God, about the Church, about the Bible, about the Sacrament, and about Immortality. These are immense topics to be treated in a volume of three hundred pages, yet they are handled in a masterly way without leaving any sense of omissions or undue compression. The sub-title of the book is 'A Theology for Laymen,' and nothing could be more admirable as a guide to any intelligent inquirer. Preachers will find in it inspiration for many sermons, and if they could embody its leading ideas in a course of lectures, systematic theology might begin to shine out again after its long eclipse. At the end of the book there is a carefully selected bibliography and an excellent index.

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### *THE ETHIC OF JESUS.*

Books on 'Christian Ethics' have not, in general, been impressive performances. A blight seems to fall on any one who begins to expound this theme—why, it is difficult to say. Even Martensen is not beyond a suspicion of dullness. A straight book on ethics can be very fascinating; witness Professor Laird's 'Study in Moral Theory.' On the

other hand, it makes all one's bones ache to recall the weary pages of Dr. Such-and-such on the Christian brand of the same affair. It is therefore a real pleasure to praise a book on this theme that has both distinction and sound thinking: *Christ, the Wisdom of Man: A Study of Jesus as an Ethical Teacher*, by the Rev. A. Boyd Scott, M.C., D.D. (Hodder & Stoughton; 15s. net). Part of the enjoyment is derived from the style. It is perhaps a trifle 'precious,' and there is a tendency to overwork phrases like 'our engagement with a theme.' But apart from these little blemishes, the style is as unlike that of a heavy treatise as one would wish. Dr. Scott has produced not only a piece of philosophy, but a piece of real literature. And one of the charms of his writing is the frequently unexpected use of words, as when he calls T. H. Green 'that great and advantageous philosopher.' All the more regrettable, therefore, is it that the 'jacket' of his book should be disfigured by the sentence: 'The crucial controversies of the day centre round the ethics of Jesus.' If a forward 'centred round' the goal he would not long remain a forward! But he would not, of course, even attempt so absurd a feat.

The real task of a reviewer is to give a picture of a book, to let the reader see what is in it. And this is easy in the present case because of the orderly progression of the writer's thought. He begins, naturally, with the Personality of Jesus and the validity of the records of His words and deeds. It is one of the merits of this study that you find in it, not the 'meek and mild' Jesus of tradition, but the real, regal, august Jesus of the Gospels. The pages in which we read an analysis of the impression St. Mark leaves on a candid reader are very fine as well as very convincing. The section on the teaching of Jesus seems to us to be the slightest and least impressive in the book.

But the author gets into his stride when he proceeds to the comparison of Jesus with other great ethical teachers. Here we have the field divided between the moral standard as Law, as Happiness, and as Perfection. Under the first head we have Butler and Kant. Under the second we have Eudæmonism. Under the third we have T. H. Green, Croce, Bergson, Simmel, and Nietzsche. And none of these in any casual way either. The several systems are carefully and fully expounded. And the reader will be impressed by the author's wide reading, by his mastery of the authors he discusses, and by the extraordinary insight and sympathy that enable him to find deep and lasting

truth in all, and points of contact with the Master in all.

The original contribution in this book, however, comes at the close. Dr. Scott discusses the theory that ethics can stand on its own bottom, and rightly rejects it. But he does not accept the position that the root of ethics is religion. What that root is we find it difficult to say. Dr. Scott calls it 'piety,' and this word he reserves for an attitude towards the universe that expresses itself in religion, ethics, art, and thought. It is something deeper than religion, if we apprehend the matter at all rightly. Jesus had it in perfection. It was this mystic, poetic, childlike openness to Reality that was the 'secret' of Jesus. It is the secret of all achievement in the realm of the spiritual and æsthetic and even scientific. The chapters in which this idea is expounded are extraordinarily interesting, and perhaps with a re-reading would yield more. And they are very well worth consideration. We can say the same of the book as a whole.

#### ATTACK ON MODERNISM.

If anything were necessary to convince one of the sheer impossibility of the attitude to the Bible which is being rapidly superseded by the modern critical approach, it would be such a book as that of the Rev. T. J. McCrossan, B.A., B.D., on *The Bible: Christ and Modernism* (The Covenant Publishing Company; 3s. 6d. net). It is written, like all such books, with the best of motives—to steady and instruct all who are being 'misled' by 'those who would overturn the faith of the historic Church.' But the antiquated apologetic presented by this book is much more likely to produce sceptics than believers.

What are we to make of a writer who argues that 'the Bible is God's own Book because it contains great scientific truths unknown to all mankind until hundreds of years later,' and in defence of this contention argues thus?—'In Job xxxviii. 35, *we read*, "Canst thou send out lightnings, that they may go, and say unto thee, Here we are?" All down the ages infidels have laughed at these words; the idea of sending messages by lightning. But this is the only word the Hebrews had for electricity, so, in this age of radio messages, we realize that Job xxxviii. 35 is a very scientific statement, for to-day we can send forth messages by lightnings, or electricity. This is only another proof that the Bible is far in advance of all modern science.' Or what are we to make of a writer who infers from

Job 38<sup>22f.</sup> (which he assigns to 1500 B.C.!), that 'the Bible knew all about our very latest explosive, T.N.T.'? A sense of humour and a sense of poetry would preserve a writer from such banalities.

Not content with regarding prophecy as prediction, the writer must represent the Psalms as predicting. But where is the warrant for asserting that Ps 31<sup>5</sup> predicts that *Christ* would cry out, 'Into thine hand I commit my spirit'? May the psalmist not be allowed to express *his own* faith? All the objections of the critics to the Book of Daniel, which is 'most authentic prophecy,' are, we are blandly assured, 'puerile nonsense.' In answer to the question, 'How can we possibly be happy in Heaven when we know that some of our loved ones are suffering eternal agony in Hell?' we are told that the Bible seems to the writer to teach clearly that God will yet cause those in Heaven to utterly forget that their sinful loved ones ever lived, one of the proofs being Ps 69<sup>20</sup>. One of the chapters is designed to prove that the Bible estimates modernists as (a) intellectual fools, (b) blinded by Satan, (c) cursed of God, (d) lost souls, and that Christians should (1) beware of them and (2) have no fellowship with them. If this were all that the apologetic of the twentieth century had to offer, the outlook for reasonable religion would be black indeed.

#### WESLEY'S LEGACY.

It is an evidence of the real greatness of John Wesley and the vitality of Methodism that interest in the man and his work continues to increase with the years. In *Wesley's Legacy to the World* (Epworth Press; 7s. 6d. net), Mr. J. Ernest Rattenbury has made a notable addition to the literature of the subject. He has not written a life of Wesley, nor a history of Methodism. After the recent monumental work of Dr. Simon that is unnecessary. His book is what it professes to be, an estimate of Wesley's place in history and his influence upon the life of England and of the world. Mr. Rattenbury shows an easy mastery of his subject, and he makes effective use of the writings of two distinguished foreigners, Dr. Elie Halévy, and le Père Piette. His attitude is that of an enthusiastic Methodist, with perhaps an undue sense of the importance of Methodism as when he envisages Rome and Epworth in rivalry for the throne of Christendom. But his work is by no means uncritical, and his judgments are eminently sane and supported by weighty evidences.

It is a living picture of Wesley that he sets before

us, in his wonderful union of the evangelical with the high churchman, the mystic with the man of common sense. In illustration of the doctrines and history of Methodism very full and illuminating use is made of Charles Wesley's hymns. A large and important section of the book is given to a discussion of the Wesleyan influence on religion and on social service. In regard to the former, Mr. Rattenbury argues that both the Salvation Army and the Anglo-Catholic movement 'derive, the one directly and the other at least partially, from the Evangelical Revival.' In Wesley's religious experience the sacramentarian or high church element was blended with the evangelical, and continued in undiminished intensity to the end. 'It is quite possible that we should have been spared the Romanizing of the Church of England to-day if Methodists had been faithful to the sacramental as well as the evangelical elements of the Revival of the eighteenth century.'

On the side of social service Mr. Rattenbury vigorously defends Methodism from the charge of indifference to the material welfare of the people. 'While it is not suggested that Wesley's primary concern was the social condition of England, it is asserted that his conscience was always alive to the needs of human beings, and that the idea that the early Methodists were so immersed in introspection and raptures that they had no time to discharge their social duties is so obviously mistaken that it is high time that serious social writers correct, and do not reiterate, the ignorant prejudices of misguided radicals of the early nineteenth century.'

#### JESUS AND THE HUMAN CONFLICT.

In *Jesus and the Human Conflict* (Hodder & Stoughton; 8s. 6d. net), the Rev. John Dow, D.D., Professor of New Testament Exegesis in Emmanuel College, Toronto, offers a study of the Historic Jesus and His gospel. The work is based on the Cunningham Lectures delivered by the author some years ago in New College, Edinburgh. The burden of it is thus expressed: 'Calvary did not merely decide the issue of a single combat; it was the culminating point of the universal human conflict persisted in by faith of man through mists of tears and tempests of doubt, generation after generation.' This is undoubtedly true, from the standpoint of the Christian interpretation of history.

Studies of Israel's struggle towards the understanding of the religious meaning of life, and of the significance of John the Baptist, lead to the studies

in the life and teaching of Jesus which form the major portion of the book. The first need in the human conflict is represented as a sure faith in God as Father, the second as reverence for God's spiritual nature and the patient ways of the Spirit, and the third as the meeting of evil by suffering love. Distrust, despair, and self-love are the universal human weaknesses. Over against them we must set faith, hope, and charity.

The whole volume is rich in expository material, and is written in a style that is always strong and arresting, and sometimes becomes truly eloquent.

#### MARSILIUS OF PADUA.

Mr. C. W. Previt -Orton, M.A., Librarian of St. John's College, Cambridge, has issued a critical edition, based on the MSS, of Marsilius of Padua's *Defensor Pacis* (Cambridge University Press; 35s. net). Until now the text printed in the *Editio Princeps* of 1522 had never been revised.

Marsilius of Padua was probably born between 1275 and 1280. He practised medicine in Padua, and was also for a time Rector of the University of Paris. Converted to Ghibellinism, he conceived and wrote his *Defensor Pacis*, which was finished on 24th June 1324. Taking refuge thereafter in Germany, he accompanied Lewis IV. to Rome, and inspired the revolutionary proceedings there, which seem to have been 'a doctrinaire attempt to translate the theories of the *Defensor* into action.' In his later years he seems to have lived in Bavaria, under the protection of Lewis, as a physician and counsellor. He died in or before 1343.

The *Defensor Pacis* is first and foremost an attempt to destroy the papal supremacy as conceived by such a Pope as Boniface VIII. and the whole structure of ecclesiastical jurisdiction as set forth in the Canon Law. It shows that no special Divine revelation created the papal supremacy and independent ecclesiastical jurisdiction, and also that the very nature of the perfect community of the State excluded them as incompatible with its working.

It cannot be doubted from the external evidence that a second hand was concerned in the production of this remarkable work, that of John of Jandun. But it appears to Mr. Previt -Orton that the influence of John of Jandun is more pervasive than local, though it may come more to the surface in those few passages where Aristotelian transcription is more complete, and the thought more abstract. The main author, who had 'a paternal affection for his presbyterian system, his erastianism, and a passionate republicanism,' seems to him to be

Marsilius of Padua, 'bred in an Italian commune, hating the ecclesiastical powers which put it out of gear, and anxious to combine the sharply bounded and compact unitary State he loved with a kind of society of Christendom guided by its elected advisory General Council.'

In the Introduction Mr. Previt -Orton gives a useful account of the MSS of the *Defensor*, dividing them, with Professor Scholz, into two classes, which he names the 'French' and 'German' groups respectively, the 'French' text representing in his opinion an earlier recension. He regards the *Editio Princeps* as following with great accuracy a good MS. of the 'German' class. His own text is based on the consensus of T and Q, T being the Tortosa MS. and the best exponent of the 'German' class, and Q the MS. in Magdalen College, Oxford, and an almost perfect representative of the 'French' text. Variants are recorded in the Notes, and the whole handsome volume reflects immense and laborious scholarship.

#### FROM ABRAHAM TO CHRIST.

In the volume *From Abraham to Christ* (Hodder & Stoughton; 7s. 6d. net), which represents the Warburton Lectures for 1923-1927, Canon Vernon F. Storr describes the development of theism in the Old Testament, and forcibly argues that this Old Testament theism is not only of vital importance for us to-day, but is even, strictly considered, the basis of our modern theism. He deals faithfully with the primitive elements in Old Testament religion, but he reminds us that a lowly origin does not discredit a noble ending, and he shows us that even the earlier religion, for all its defects, was prophetic of the later mature monotheism. The purpose of God in the evolutionary process is the production and development of personality, and the Old Testament is alive with the sense of the personality of God and the importance of personality in men. Emphasis on the moral quality of the Divine nature appears from the beginning: it is already present in Moses, and powerful in Nathan and Elijah, and the growing appreciation of the character and purpose of God is traced through Amos, Hosea, Isaiah, Jeremiah, Ezekiel, Deutero-Isaiah, and Jonah. It is in the history of Israel and the religious experience of her great men, and especially her prophets, that the purpose of God is made especially manifest to the world: here, indeed, is 'revelation,' the special creative action of God at particular moments in history and on selected personalities. The long story of the

growth of Old Testament theism is suggestively told. Canon Storr twice quotes, as if original, the beautiful words (pp. 232, 273), which, as the LXX shows, are certainly a mistranslation, 'In all their affliction he was afflicted'; but the words winsomely describe an aspect of Old Testament theism which is of peculiar and almost unique value and which the Canon was more than justified in emphasizing.

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A book on *A Liturgical Study of the Psalter* (Allen & Unwin; 10s. 6d. net) which has the double honour of being introduced by Canon Box and of winning for its author, the Rev. Cuthbert C. Keet, B.A., B.D., the London Ph.D., is worthy of the attention of all students of the Psalter, especially as that aspect of the Psalter with which it deals is very obscure and, as the author is well aware, many of the results are necessarily conjectural. The writer has been profoundly influenced by the investigations of Mowinckel, especially by his treatment of the Psalms dealing with the Accession-Festival; and to those who cannot read German his book has its value as an introduction to the very important work of that able scholar. It raises and tentatively answers such questions as, To what extent did the laity participate in liturgical worship at the time of the Chronicler? and, Were women allowed to sing in the Temple-choirs of post-exilic times?—the former question being answered in the affirmative and the latter in the negative. Dr. Keet believes that Greek music must have left its impress upon the Temple-psalmody, and that in turn Jewish music must have had considerable influence on the Christian Church, though the Hebrews, he maintains, had but small conception of harmony in their instrumentation, and none at all in their vocal music. Psalmody, it is argued, was probably an element in the worship of the primitive synagogue, and indeed some of the psalms, for example, the didactic psalms, were written, not for the Temple but for the synagogue. There is also a brief but suggestive discussion of the text of the Psalter, which, as the facts show, was for long anything but fixed; then apart from inadvertent changes due to careless copyists, there were deliberate changes due to the deepening of spiritual apprehension, which could not be satisfied with older psalms in their original form. These are but a few points touched upon in Dr. Keet's investigation of a relatively unknown field.

At the cheap price of 2s. the Epworth Press have published twenty-two children's addresses by the Rev. C. N. Button, Ph.D. The title is *Out of Focus*. Dr. Button was for three years minister of Candlish United Free Church in Edinburgh. He came to Candlish Church from Australia, and many of the young people remember how interesting he made Australian life and ideas to them. The talks that he has chosen for this volume do not deal with Australia, however, so perhaps he may be planning to follow it with a second one. The last four addresses form a complete children's service—Dr. Button's idea, in which he has succeeded admirably, being to teach the meaning of the different parts of the service. With part four we come to the offering, and here Dr. Button tells a story.

'There was once a little girl who had a favourite dog named Cæsar. She loved Cæsar so much that she thought nothing was too good for him. She always used to save up some of the best pieces of meat at dinner to give to Cæsar. One day, when her mother had some friends to dinner, she was picking out some nice pieces for Cæsar, when her mother said, "Never mind Cæsar now, I'll find something for him afterwards." Then after dinner her mother collected a few scraps, one or two bones, and a little gravy, scraped them all into a dish, and gave it to the little girl for Cæsar. The little girl was very sad at this. She thought it wasn't nearly good enough. By and by she took the dish into the kitchen, where Cæsar was waiting for her, and as she put the dish down on the floor she said sadly, "Here you are, Cæsar, I was going to give you an offering, but mother has sent you a collection."

'Well, in this church we always have offerings and not collections. We may not be able to give very much, but we can give our best, and we can give it cheerfully, with our heart's love in it. Then it becomes an offering, even if it is called a collection.'

To the beautiful *Ginsburg Edition of the Hebrew Old Testament* published two years ago, the British and Foreign Bible Society has issued a brief *Introduction*, which is both interesting and valuable (2s. 6d. net). It gives a succinct account of the history and plan, method and scope of that edition, describes the work of the assistants and the arrangements after Dr. Ginsburg's death, explains the meaning and aim of the Massorah, etc. To the average reader the most valuable part of the book will be the chapter on Abbreviations, which will enable him to read with ease the footnotes to the Hebrew text. No amount of intuition would

suggest, for example, that N stands for 'another copy' or 'other copies': all the words thus contracted are written out in full and explained. For this, even if for no other reason, this little volume deserves a hearty welcome.

An interesting and curious book is *Ideas and Revelation*, by the Rev. F. W. Kingston, B.D. (Heffer; 4s. 6d. net). It is almost unique in one respect. Dr. Oman of Westminster College, introduces the book, which he had to read for some academic purpose, and his introduction is after the manner of Balaam. He praises the writer but has some frank criticism to make of his production. It says a great deal for Mr. Kingston's courage and sincerity that he has printed so frank an introduction and set it beside his own argument. Perhaps the best account one could give of that argument is to say that we get the impression of a man thinking his way through the problem of life and being to his own conclusions. We have found it an interesting task to follow him. He has his own view of the universe, and his own way of explaining it. The main conception in his mind is the difference between ideas and notions. Ideas are revelations, information imposed on us from outside. Natural science, so far as it is knowledge, consists of ideas. Notions are the product of our own minds and generally lead to error. This idea is applied to Revelation, to its consummation in the Incarnation and to its instruments in the sacraments. The book is well worth reading and contains a real contribution in its own way.

The Roman Catholic Church has been very active in propaganda for some time, as well as in the task of instructing its own people. The Summer Schools, which are held annually, probably come under the second of these two activities. We have had a number of volumes containing the lectures given at these schools in past years. The latest deals with *The Church*, and contains the papers delivered at Cambridge in August 1927. It is edited by the Rev. C. Lattey, S.J. (Heffer; 7s. 6d. net). It would be very difficult to deal adequately with these lectures unless we were allowed as much space as they themselves occupy! It will be enough to indicate the main subjects dealt with. These include 'The Old Testament,' 'The New Testament,' 'The Notes of the Church,' 'The Endowments of the Church; Indefectibility and Infallibility,' 'Jurisdiction,' and others. It will be apparent that the book raises some of the questions that chiefly divide Romanism from other

forms of Christian belief, and the arguments run on familiar Romanist lines. Some things stated here, however, will be novel to many readers. One is that not only is the Pope infallible but the bishops also, met in conference and acting in harmony with the Pope! Another is that the Church's infallibility extends not merely to the interpretation of Holy Writ but even to truths of natural science, such as the existence of substance, and to philosophical truths, such as the simplicity of the soul, and to historical truths as, for example, the fact that St. Peter was bishop of Rome! That includes a fair field, and the claim will be a staggering one to most people, if not to many Romanists themselves. This book is valuable to Protestants in showing what the Roman Church actually claims and on what grounds.

*The Gospel of St. Paul*, by the Rev. Sydney Cave, M.A., D.D. (Hodder & Stoughton; 8s. 6d. net), is described by the author as 'an attempt to present the gospel of St. Paul as that of a missionary of the first century who expressed his message in terms of the world-view of his age.' Recent research has thrown a flood of light upon the social environment in which the gospel was first preached, while in regard to St. Paul himself he is seen to be pre-eminently a missionary preacher rather than a systematic theologian. Dr. Cave found, when a missionary in India, 'how closely the paganism to which he had to relate his Christian teaching resembled that of St. Paul's age, whilst the problems which emerged in dealing with immature converts differed little from those with which St. Paul had to deal.' In the present book, while giving a careful and scholarly exposition of St. Paul's doctrine, he has made the happiest use of his own missionary experiences to illustrate the teaching of the Apostle. Take this, for example. 'In turning aside from speculation, and in preaching Christ and Christ crucified, St. Paul was doing what many a missionary to-day finds best to do. Thus, in India it is easy to secure a hearing from high-caste Hindus so long as a man speaks in terms of the philosophy of religion. But a missionary soon learns that interest in the discussion of religion is no proof of moral earnestness. It may even be a substitute for it. The most effective message is simply that of Christ and the significance of His life and death to men. Religious discussion often conceals men's need for forgiveness and renewal. The preaching of Christ may reveal that need, and answer it.'

The author of *The Baptists of London*, Mr. W. T.

Whitley, M.A., LL.D., F.R.Hist.S., must have spent infinite labour in research and compilation. He tells us that 'about 856 Baptist churches founded in the London area since 1612 are catalogued here with an epitome of the history of each' (Kingsgate Press; 10s. 6d. net). Statistics show that about four hundred and forty have ceased to survive as separate churches though they may have amalgamated. The most notable progress of the different Baptist societies was during the reign of Queen Victoria. The church census taken in London in 1903 by the 'Daily News' showed an attendance of 108,000 worshippers in Baptist churches, a total excelled only by that of the Anglican churches. As long ago as 1890 the late John Clifford, the most influential Baptist minister of his day in north London, as Charles Spurgeon was in south London, wrote as follows: 'New ideas are dominant in the life of to-day. The controversies of our fathers are obsolete, and their divisive effects should cease, so that together we may secure that true and healthy reconstruction of religious thought and life for which humanity longs.'

In *Paul the Apostle: His Personality and Achievement* (Longmans; 1s. 6d. net) Professor Peake gives us a glowing and eloquent account of the great Apostle, and compels us to feel afresh his amazing versatility. Great not only as a theologian but as a man, he stands before us in these pages as a pioneer of the first rank, a man strong but conciliatory, passionately conscious of his mission to the Gentiles, yet passionately devoted to his own people, resolute yet conciliatory where principle was not at stake, a very skilful organizer and administrator with the keenest of eyes for strategic situations, a man of rich emotional nature with a genuine strain of poetry in him; above all, a man who 'struck with amazing force into universal history.' He rendered to religion the incomparable service of detaching Christianity from Judaism, while it is 'to him we owe the first Christian theology, apologetic, and philosophy of history.' And he was all this because of his mystical union with Christ, who had made all things new to him. Dr. Peake discusses Paul's quality as a preacher, and three times over he describes his letters as 'great literature,' giving good reasons for this lofty estimate. The charm of the discussion is that, though it obviously rests on an intimate acquaintance with the enormous literature on Paul, it eschews critical technicalities, and we hear throughout it the voice of the earnest preacher rather than that of the accomplished scholar.

The student who is attending his first lectures in Moral Philosophy is faced with no easy task. It is weeks, sometimes months, before he gets his bearings, and from many of the books offered to him he finds little help. To all such students and to all those who are not students but whose minds have been teased by differences in codes of morals and questions as to whether there is something in the nature of acts themselves which make some right and some wrong, and if so, what is this thing—to all such we would commend *The Theory of Morals*, by Mr. E. F. Carritt (Milford; 4s. 6d. net). It is exactly what it sets out to be—an introduction to ethical philosophy. It is written by some one who combines several things which are not too often found together in the writers of text-books on ethics—mastery of the subject, a power of passing rapidly under review various systems of thought, bringing out clearly their dominant ideas and relating these to other systems, and expressing the whole in simple language and in the clearest way.

Sir Hermann Gollancz, D.Litt., Emeritus Professor of Hebrew in the University of London, University College, has published a translation from the Syriac original of a MS. in the British Museum edited in 1880 by Hoffmann of Kiel. With Hoffmann he styles the text, *Julian the Apostate* (Milford; 12s. 6d. net). The British Museum MS. is the only known MS. of the 'Syriac stories,' traced to the sixth and the tenth or eleventh centuries, that clustered around the name of Julian, and it is said to be translated now for the first time. It deals in the first portion with the youth of Julian, from about the death of Constantine the Great to his accession to the throne, and in the second part with the history of Julian from the time of his expedition to Persia until his death. The translation, which is no doubt trustworthy, is very readable, and we may grant the translator's claim that it 'might well be regarded as an historical or legendary treatise, introducing the characters of Julian, Jovian, Eusebius, and others, and can be perused without reference to its Syriac original. The flow of language and the style of composition in the original are matters for students of the Syriac language; but the lofty sentiments expressed in the speeches contained in the work, their warmth and enthusiasm, carried at times to danger-point, . . . must in effect prove interesting and elevating to the general reader and lover of literature.'

First published in 1925, *The Mystery-Religions and Christianity*, by Professor S. Angus, Ph.D.,

D.Lit., D.D., of St. Andrew's College, Sydney, has now been issued by Mr. John Murray in a cheaper edition. The price of the new edition is 10s. 6d. net.

The Rev. L. J. Baggott, the Rector of Newcastle-under-Lyme, believes in doctrinal sermons, and he had the happy idea of giving a course of them on Sunday evenings in Liverpool, taking as his guide the Apostles' Creed. Men and women, especially young men and women, do want to know what the Christian Faith is, and if it holds good to-day. *The Faith for the Faithful* (Nisbet; 5s. net) is 'sent forth with trust in those eternal verities by which men and women can live triumphant lives and stand erect in this period of gravity and heart-searching.' Mr. Baggott does not claim to have made any fresh contribution to Christian apologetics, but he has certainly written a book which should prove very useful to the men and women whom he has in mind.

A new edition in one volume of the famous work on the life of Christ by Père Didon has been published—*The Life of Jesus Christ*, by the late Rev. Père Didon, of the Order of Saint Dominic, with a memoir of the author (Kegan Paul; 10s. 6d. net). This is the sixth edition, and, in order to bring it within the compass of one volume, the book has been slightly abridged, but without sacrificing anything essential. The work took Père Didon seven strenuous years, during which he made many prolonged journeys to the Holy Land. It is only necessary to say that in its new form it makes a handsome and pleasing book to handle and read.

A popular account of the great Conference on Faith and Order held at Lausanne in 1927 has been written by Canon E. S. Woods and published by the Student Christian Movement under the title *Lausanne 1927: An Interpretation of the World Faith and Order Conference* (4s. net). It is a fascinating story, told with both competence and enthusiasm by one who was inside all that went on. When one thinks of the diversity of churches and views represented at the Conference one is amazed at the results achieved. Imagine a body of men consisting of Anglicans, Presbyterians, Lutherans, Baptists, Quakers, Greek Orthodox, and Methodists set down to come to an agreement on questions not only of belief but of organization! It would seem impossible even to get them to think together. And yet any one who reads Canon Woods' engrossing narrative will find that they not only thought together but came into a wonderful fellowship of

outlook, hope, and even positive conclusion. However, the most that could be done was to prepare the ground for the future. And, in particular, two things became clear, one that the Church of the future will be characterized by 'unity with variety,' the other that the churches must be content to have a period of experiment to begin with. Both these conclusions are wise; the first contains an inspiring ideal. In any case such books as this will do much to bring about that blessed time when we shall be content to fix our minds on the big things that unite us, and ignore, or tolerate, what divides us.

The time for giving gifts will soon be upon us. Messrs. Seeley, Service & Co. are ready with six volumes, one of which should suit most tastes.

There are two missionary books—the life of Dr. Arthur Neve, with the title *A Crusader in Kashmir*, and *The Life of Sam Pollard of China*. The price of both these volumes is 6s. And both lives have been written by some one in the closest touch with the subject of them—that of Dr. Arthur Neve being by his brother, Dr. Ernest F. Neve, and Pollard's life by his son, Walter Pollard. Mr. Pollard keeps himself so much in the background that we are not at all certain when he is with his father and when he is out of China, but he knows the life, and he makes the story more vivid by quotations from Pollard's diary. Sam Pollard's most important work, as those who have read 'The Story of the Miao' or Grist's life of him know, were the last years spent among the Miao, an aboriginal hill tribe which was very down-trodden by their Chinese over-lords. He translated the New Testament into Miao. 'We were also baffled by the word "comforter." For a long time all our efforts to find this word failed. Some of the men knew Chinese, and we tried hard to get them to see the meaning of the Chinese word to "comfort," but we failed entirely. It sounds so simple and easy, but in practice our word-hunting was an excitement which led us on and on, but often left us tired and baffled. At last one day "James" came to me and said he would not be able to study that day, as in the village over the other side of the hills, a woman had lost her little child, which had died in the night, and he was going to the home to ". . ." the heart of the parent. I thought at once that the unknown word used by my friend must be the word we had pursued for so long in vain. . . . Questionings and explanations proved that the prize was indeed ours. Eureka! once more. I found out from my

friend that the word "to comfort" means "to get the heart around the corners."

A handsome volume, printed in clear, large type and illustrated with excellent photographs, is *The Land Pirates of India*, and the author is Mr. W. J. Hatch (21s. net). It gives an authoritative account of a tribe of Southern India, the Kuravers.

Messrs. Seeley, Service have already published forty volumes in their 'Library of Romance'—some of these not at all likely subjects, such as 'The Romance of Modern Commerce' and 'The Romance of the Post Office.' But there is no doubt about the romance of the latest subject, *The Romance of Modern Travel*. The author is Mr. Norman J. Davidson, B.A. The volumes in this Library are published at the uniform price of 6s. net.

Another handsome volume is *Modern Conceptions of Electricity*, giving a lucid explanation of many of the latest theories concerning atoms, electrons, and other matters relating to electricity, by Mr. Charles R. Gibson, LL.D., F.R.S.E. (12s. 6d. net).

For those who want a boy's story here is *Dick Valliant in the Dardanelles*, by Lieut.-Commander John Irving, R.N. (5s. net).

*A Taoist Pearl* is the title given to a book by Mr. A. P. Quentin and published by the S.P.C.K. (4s. 6d. net). It is the life story of Siao the Chinese Christian Saint. At the end of the volume there is a brief popular account of Taoism, and the Art designs are specially attractive, being based upon designs found on Chinese walls, porcelain, silks, and coins.

'One snowy morning, when the wind was whistling through the rickety old building that serves as an out-station, I heard him [Siao] get up and dress. Praise, of course, was the first thing on his lips, and in a conversational manner I heard him say, "Lord, how kind thou art! Look at this fine sheepskin gown I have; how cheap it was and how warm I am! Oh, I praise Thee, I adore Thy great unmerited grace." Can you wonder that every one loved him?'

*A Biblical Thoroughfare* (Student Christian Movement; 7s. 6d. net) is the title of a work in which Dr. N. S. Talbot, Bishop of Pretoria, aims

at giving the technically unlearned layman the general 'hang' of the Bible, to enable him to see the wood as well as the trees. He owes much, confessedly, to other writers such as H. S. Holland, A. S. Peake, and B. H. Streeter, and his work abounds in quotations from other writers as well as from the Bible itself. An evangelical tone is pervasive throughout. The book might be described as a popular Introduction to the Old and New Testaments, and it serves its purpose well of leading the general reader through the 'labyrinth' which the scholars seem to have made 'of what was to our forebears a plain track.' It is interesting to observe that Bishop Talbot frankly declares the early chapters of Genesis to be myth and legend used for the conveyance of spiritual truth, and the Pentateuch to be only in part, and indirectly, ascribable to Moses: 'To ascribe the whole book to Moses is as impossible as to assert that the builder of the Saxon crypt in a cathedral was also the architect of its perpendicular chancel.' In treating of the New Testament he insists on the point that if we would read it historically, we must pass not from the Gospel stories on to the Epistles, but the other way, namely, from the faith and life represented by the Epistles to the Gospel stories.

On the vexed question of *The Original Language of the Apocalypse* (University of Toronto Press) the Rev. R. B. Y. Scott, M.A., B.D., has written a dissertation for the degree of Ph.D. in the University of Toronto. The writer is not afraid to cross swords with Dr. Charles, and, as the result of a minute investigation of the text, he comes to the conclusion that the book is a Hebrew apocalypse translated into Greek. This conclusion is based partly on the frequency of Hebrew idioms in the book, such as the wide use of *δίδωμι* corresponding to the Hebrew *נתן*, but ultimately on the occurrence of mistranslations which, Dr. Scott argues, are not capable of any other explanation. This conclusion is further supported by occasional transliterations: a writer composing in Greek, for example, it is contended, would in 12<sup>10</sup> have used the word *κατήγορος*, not *κατήγωρ*, which looks suspiciously like a plain transcription of the Rabbinic word *קטניור*. The whole question is well worthy of re-consideration in the light of this fresh discussion.