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observed that the Gospels represent the power by which the miracles were wrought as being not simply intellectual but principally moral and spiritual through faith in God. So far is Christ from speaking of His miracles as utterly beyond man's power that, on the contrary, He explicitly declares that, where His spirit is, the like, and even 'greater works,' may be wrought.

It is not within the scope of this article to deal with the historical evidence for miracles or with their religious value. The aim has simply been to remove certain objections to the possibility of miracles which have been urged in the name of science, and to clear the way for an unbiassed approach to the records. Once it is conceded that unprecedented and inexplicable events have occurred and may occur, then the credibility of any miracle becomes a question of historical evidence. Each case falls to be examined on its own merits. Many doubtless, after examination, we shall be disposed to reject; regarding others we may be disposed to suspend our judgment. The gospel miracles will be felt by every unbiassed mind to stand in a class by themselves, because of their connexion with a personality confessedly unique.

Into this great subject it is impossible here to enter. Suffice it to suggest that the whole record of evolution is the record of a progressive mastery of spirit over matter; that in human history man's power to achieve has been in proportion to the supremacy within him of spiritual elements such

as intelligence and will; and that there are other spiritual elements, particularly goodness and faith in God, by which men have been lifted above themselves and enabled, as by the inspiration of the Almighty, to do what otherwise would have been impossible. Not unnaturally, therefore, the hope arose and was cherished that in the fullness of time there would come an Ideal Man in whom spiritual forces would have complete sway, a very Hero of faith, an Incarnation of God, fully commissioned and empowered to redeem the world. The Christian faith is that in the man Christ Jesus this hope has been fulfilled, and that His mastery over Nature is completely congruous with His personality and mission. In which case it is futile criticism to examine His miracles one by one as isolated events. The whole situation must be faced; the whole record of the life and ministry is of a piece, and manifestly bears the stamp of uniqueness. If the record be studied in that way it will appear that the miracles are the natural and inevitable 'works' of Jesus, that is to say, as naturally the outcome of His spiritual power as the works of Shakespeare were the outcome of the genius of the poet. In that case the miracles of Jesus are not to be apologized for, or timidly defended, still less are they to be explained away. They are to be gloried in, as the apostolic Church gloried in them, because they are at once a revelation of God's almighty power to save, and a pledge of what man may be and do when restored to spiritual fellowship with God.

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## Literature.

### MR. MIDDLETON MURRY'S RETROGRESSION.

THOSE who read Mr. Murry's 'Life of Jesus' with sympathy and appreciation, despite his obvious lack of equipment in certain directions, must have hoped that the book marked a stage in a religious progress towards a fuller Christian faith. This hope is rudely shattered by the new volume which Mr. Murry has just published under the title *God: Being an Introduction to the Science of Metabiology*, by Mr. John Middleton Murry (Cape; 10s. 6d. net). Mr. Murry lands finally (if it be finally) in a complete and self-contained naturalism. He has gone 'beyond God.'

He is not an agnostic; he is an atheist. He is not uncertain about God, he denies Him altogether: 'We deny God, and we will to deny Him utterly.' The writer's course is summed up by himself in three phrases: 'I have been, by this compulsion, a God-seeker, and a God-finder, and a God-denier. I deny him more gladly than I found him, though the finding was glad enough.' How really he disbelieves in God is made clear in a passage which is happily the only piece of 'smart' writing in the book: "'God' and I, one might almost say, are a little tired of each other. It is time for us to part. This book is the story of the parting. It seems to me that we part on good terms, better, far better, than I should have ever imagined possible.'

But Mr. Murry still entertains a radiant admiration for Jesus, for the beauty of His life and the fidelity of His obedience to duty. And he understands Jesus. It would not perhaps be too much to say that he alone understands Jesus. For he has had the same experience as Jesus had. A large part of the book is occupied with a touching and poignant record of Mr. Murry's spiritual history. It was a courageous thing on his part to expose to the world the details of his life that brought about a crisis out of which peace and illumination came. It was a case of divided personality, a terrible conflict between heart and mind. And the final solution came as a vision of perfect unity, first unity within himself, and then the certainty of the universe as a unity outside himself. Jesus at His baptism had the same experience. It is true He called it God and knew Himself as at one with God. So did Mr. Murry at first. But he saw afterwards that this was a mistake. Jesus stated His experience in the language of the time. But there is no need of God at all. The unity is there. 'The mist of God disperses to reveal the wonder of the things that simply are.'

It is hardly necessary to point out that there is not a shadow of evidence that Jesus ever had anything like the torturing experience of disunity described in this book. But evidence is a thing Mr. Murry can do without. Twice over he asserts that Jesus Himself denied that He worked miracles, and the sole support of this assertion is the saying, 'an evil and adulterous generation seeketh after a sign, and no sign shall be given it.' The idea of miracles fills Mr. Murry with 'a loathing that is almost nausea. If I could really believe, that once, veritably, Jesus rose in the body, I should go mad.' The supernatural in the life of Jesus is thus cleared off the board with a sweep of the hand, and we can work out the problem presented by mystical experiences within the borders of 'the things that simply are.'

It is really difficult to assess the value of a book like this. As a record of moral and spiritual autobiography it is impressive and engrossing. As a new metaphysic, a new psychology, and a religion without God it is perplexing and unconvincing. There are few persons who have had, or are likely to have, his 'mystical' experience. There are still fewer who will be able to find within a pure naturalism the motive for lofty ideals. One can only hope that this able and earnest seeker will yet find his way to something better and more inspiring than the conclusion he reaches in this curious essay.

### AUTHORITY IN RELIGION.

The substance of the Rev. Dr. R. H. Strachan's new book, *The Authority of Christian Experience* (S.C.M.; 7s. 6d. net), consists of the lectures delivered by the author on the Alexander Robertson Trust at the University of Glasgow in 1929. The subject dealt with is of supreme interest and importance, and the writer gives evidence of wide scholarship, earnest thinking, and literary skill in every chapter. His main contention is that the seat of authority in religion is the individual Christian conscience, but he safeguards this central position from subjectivism and caprice by acknowledging the value of the religious community and of historical revelation. The reader will find searching criticisms on mere external authority in Bible or Church a very helpful refutation of some psychologists' view that religion is an illusion and, in what in our view are the best chapters in the book, a consideration of the relation between science and religion. In Part IV. he deals with the Authority of Jesus, but in our opinion this section suffers from the attempt to crush too much matter into too small a space. The real crux of the problem of authority and experience is to combine into one theory the two factors which the Reformers called the Word of God and the *testimonium Spiritus Sancti internum*, and we are of the opinion that the emphasis must be put on the former, both as the originator of experience and as its corrective. It is very difficult as one feels in reading this excellent volume to get out of subjectivism if one stresses 'experience' even to the extent this writer does. The historical side of Christianity is a datum preceding individual experience, and experience does not create data—but has to accept and interpret them. The writer admits all this on one page and seems to contradict it on the next, which shows how difficult it is to do justice to this vexed question. We would not say this were we not aware that in this book we have a notable and worthy contribution toward the understanding of a great problem.

### THE PRISON EPISTLES.

A new study of first-rate importance dealing with the Pauline Epistles has appeared from the pen of Professor G. S. Duncan, entitled *St. Paul's Ephesian Ministry* (Hodder & Stoughton; 8s. 6d. net). The tradition which assigns the Prison Epistles to Rome has in recent years been questioned by various critics. Deissmann in particular

has given the weight of his name in support of the theory that Ephesus was the place of their origin. It was at his suggestion that Professor Duncan undertook a thorough study of the whole question. The result is the present volume, which is the most complete monograph on the subject that has yet appeared. The direct evidence in support of the theory is of course very slight. The Acts gives no hint of any imprisonment in Ephesus. This silence, however, is not conclusive, for 'how little there is in Acts corresponding to the sufferings enumerated in 2 Co 11<sup>23ff.</sup>. "Five times received I from the Jews the thirty-nine stripes"—Acts gives us no instance of this; "thrice was I beaten (by the Romans) with rods"—Acts relates only one such beating, at Philippi; "in prisons more abundantly"—up to this period Acts tells of only one imprisonment, that at Philippi; "three times was I shipwrecked, a day and a night I was adrift at sea"—of these experiences there is not a hint in Acts.' One of the most interesting parts of Professor Duncan's argument is that in which he offers reasons drawn from the political situation which would make it inadvisable for Luke to make any reference to Silanus the pro-consul of Asia. The main support of the theory, however, is drawn from a study of the Prison Epistles. 'The great argument for an Ephesian imprisonment is that it provides by far the most intelligible setting for some (the present writer would prefer to say, for all) of these Epistles.' To mention but one point, 'According to the traditional view, Aristarchus, Epaphras, Onesimus, Timothy, Mark, Tychicus, Jesus, Justus, Luke, Demas, Epaphroditus are all in Rome.' Yet most, if not all, are Asiatics who with one or two possible exceptions have no connexion with Rome. It may be felt that Professor Duncan elaborates his theory to excess when he argues for three separate outbreaks of hostility in Ephesus, accompanied by one or more imprisonments. His book, however, is one which deserves and will doubtless receive the careful attention of New Testament scholars, for obviously its thesis, if accepted, would have far-reaching effects on Pauline chronology and New Testament study generally.

DR. DEISSMANN ON THE  
NEW TESTAMENT.

The Haskell Lectures for 1929 were delivered at Oberlin, Ohio, and are now published under the title *The New Testament in the Light of Modern Research*, by Adolf Deissmann, D.Theol., D.D., Litt.D., Professor of Theology in the University of

Berlin (Hodder & Stoughton; 6s. net). These lectures remind us now of 'Light from the Ancient East,' and again of 'The Religion of Jesus and the Faith of Paul,' and the message of each of these former books is repeated here. For one thing the Christian religion arose among the working classes. It was simple, and spoke a simple language, not the Attic Greek, but the 'common' Greek of the fireside. And it remained, during nearly all the New Testament period, a non-literary movement. It was only late that a literary period began with the Epistle to the Hebrews, which is a real Epistle, not a letter. Apart from this Epistle there is practically no theology in the New Testament. To speak of 'the theology of the New Testament' is an error. It is as false to speak of the theology of Paul. To draw a 'Paulinism' out of Paul is to turn what was living, hot, urgent religion into something dry and dead.

And this is the real ground on which the trustworthiness of the Gospels can be assured. It is not merely a question of historical science. Dr. Deissmann does not undervalue this. He has a lecture on it. But he asserts that, even on historical grounds, the Gospels can vindicate themselves. And in this connexion he mentions an interesting fact. He had been studying Arrian's *Anabasis* of Alexander the Great, and Arrian wrote in the second century A.D. Between Alexander and his biographies lies a large space of time, while between Jesus and His biographies is a very short space indeed. Dr. Deissmann confesses that formerly, in his callow days, it was on facts like this that he relied for his belief in the historical worth of the Gospels. But to-day he has quite departed from that. He thinks the 'demonstration of the spirit' has even more to do with our assurance, or, as it might otherwise be put, the religious impression the facts make on us.

It is precisely at this point that the candid reader will be a little puzzled. Dr. Deissmann's science is 'liberal.' He says, for example, that a number of the miracle stories may be regarded as secondary, and that the Gospel of John is to be regarded as containing rather 'cult-tradition' than actual history, so far as a good part of it is concerned. But then, when the author comes to apply the religious test, he finds the Fourth Gospel of first-rate value. It contains a revelation of the living Christ. The Divine Word speaks in it. The *testimonium internum* restores to us what science seems to have taken away. We are reminded of Kant's removal of God on grounds of reason, and his restoration of God on moral grounds.

But these, though outstanding, are not the only themes discussed in this delightful volume. There are six lectures, two on the 'Origin of the New Testament,' one on 'The Language of the New Testament,' one on 'The New Testament in World History,' one on 'The Historical Value of the New Testament,' and the last on 'The Religious Value of the New Testament.' Those who know Dr. Deissmann's previous studies will find all the charm, the direct simplicity, the scientific faithfulness, and the deeply earnest religious spirit which make this writer so attractive and helpful. His new book will find a warm welcome among us, and it will help to show how one can be a critic, with perfect candour and knowledge, and at the same time a humble and devout believer in the Lord Jesus Christ.

#### NATURE AND PURPOSE.

Dr. James Young Simpson, Professor of Natural Science at New College, Edinburgh, and Trinity College, Glasgow, has published his Terry Lectures delivered at Yale in 1929 under the title *Nature: Cosmic, Human, and Divine* (Milford; 6s. net). The first lecture is mainly a cosmogonic survey, in which there is much useful up-to-date information regarding the stellar universe. The second lecture is mainly an anthropological survey, equally informative, giving recent data and theories as to man's origin and destiny. There is an interesting discussion as to whether the Golden Age does not lie behind, and may not be recaptured once more. The third lecture is philosophical rather than scientific in its emphasis. It views the world of inorganic and organic nature as the sphere of manifestation of an Infinite Energy. But Nature thus Divine, though describable, is not explainable in mechanical terms. The category of Purpose is needed for its explanation, and Purpose spells in this reference God. Accordingly, Nature Divine points to Divine Nature. Here the Christian assertion, that God is love, is considered. Here also the doctrine of the Logos, taken by itself as affirming Mind in Nature, is declared to be a satisfactory philosophy of the universe: indeed, there is none more so. With the aid of the idea of a progressive Incarnation the author is led to say that 'Nature is not merely fulfilled in grace, but is, because of her unity throughout, the vehicle of grace.'

Dr. Simpson's writings gain in power and precision as he goes on; and as his challenges to traditional theology become more insistent, they become at the same time more pointed. Thus what he

has to say regarding the Dogma of Original Sin is well and pertinently said, but we are not sure that he is sound in his Pauline exegesis (Ro 5<sup>12</sup>). We are grateful to him, however, for an attractive and stimulating book.

#### NEW TESTAMENT PROBLEMS.

This admirable and most suggestive volume, *New Testament Problems*, consisting of a series of twenty-three essays on New Testament and patristic subjects, is culled from the private journal of the Editorial Secretary of the S.P.C.K., the Rev. W. K. Lowther Clarke, D.D. (S.P.C.K.; 7s. 6d. net). Some of these essays have already appeared in theological periodicals, including THE EXPOSITORY TIMES, but we are profoundly grateful to the author for collecting them with additional matter in this delightful form. The book is dedicated in a preface of singular felicity to the venerable scholar, Dr. Foakes-Jackson, a worthy tribute by a grateful pupil gracefully offered to a worthy teacher.

Each essay is complete in itself, and the range of topics is truly amazing. There is nothing dull or heavy in these pages. In every page we meet scholarship and living suggestiveness. Here we have the latest speculations on the Virgin Birth, an adequate discussion on the 'Formgeschichte' method of gospel criticism which seems to antiquate much of our current literary criticism of the sources; Edward Meyer's views on the origins of Christianity, and other articles dealing with current New Testament problems. There are delightful pieces of exegesis, such as, to take one example, that on Mk 10<sup>13-16</sup>, which if it is not true, one feels in reading as if it ought to be. The essays XX. and XXI.—'The Early History of the Eucharist' and 'Confession to Laymen'—reveal the writer's patristic scholarship, where he has already won his spurs. The writer in the last essay—'May we expect a Religious Revival?'—is not afraid to prophesy, and though he bases his prediction on somewhat ancient and doubtful history, we love him for it—for here the wish is father to the thought, and the prophetic urge is prior to, and perhaps better than, the reasoning on which it is apparently based. This is one of the most suggestive books dealing with technical problems which we have had for many a day.

#### THE DIDASCALIA.

*Didascalia Apostolorum* (Milford; 18s. net) is a handsome volume, doing credit to the publisher.

and a scholarly volume too, doing credit to its learned editor, the Rev. R. Hugh Connolly, O.S.B., of Downside Abbey. It contains a translation from the Syriac version, accompanied by the Verona Latin Fragments, and supplied with an elaborate introduction and many footnotes, of a third-century work, of which the original Greek text is lost. Written in Syria or Palestine, this has been characterized by Dr. Hans Achelis, the writer who has given us the fullest and most careful study of it, as providing us with more detailed information than any other Christian writing concerning the life, in all its aspects, of an early Christian community.

Until this edition appeared, the student who would find his way to the complete document required, in default of a knowledge of the Syriac language, to use modern translations, the French of Mgr. Nau, the German of Dr. Flemming, or the English (incomplete and based on a second-rate manuscript) of Mrs. Dunlop Gibson. Those who desire to reconstruct as much as may be recovered of the author's Greek must still be referred to Funk's edition of the 'Apostolic Constitutions,' where much of the preliminary work is already done, but the present editor warns them that for the remainder of their task they will find it necessary to use the Syriac and the (fragmentary) Latin versions. The present translation is based chiefly on the text of the Codex Sangermanensis, the oldest authority for the Syriac version, belonging probably to the eighth or ninth century.

The *Didascalia* (it would likely have been named *Didache*, but that this title—the more obvious word for 'doctrine'—was already in requisition for an older work) has been naturally classed with that family of documents which we know as the Church Orders, thus forming a third in point of time with the 'Didache' and the 'Apostolic Tradition' of Hippolytus. But the author comes before us neither as a theologian nor as a canonist; his interest is engaged with personal conduct and with ecclesiastical discipline in its wider practical bearing. The work may be more truly described with the present editor as an elementary treatise on Pastoral Theology.

There is much of human interest to be found in its pages, not to speak of the vivid picture it undoubtedly presents of early Church life. It is very elaborate on the office of the bishop, but we should like to conclude this notice by quoting from its instructions to the order of widows: 'Those who are gadabouts and without shame, cannot be still even in their houses; for they are no widows

but wallets (*μη χήραι ἀλλὰ πήραι*), and they care for nothing else but to be making ready to receive. . . . And, moreover, she who has received an alms of the Lord—being without sense, in that she discloses (the matter) to her that asks her—has revealed and declared the name of the giver; and the other, hearing it, murmurs, and finds fault with the bishop who has dispensed, or with the deacon, or with him who has made some gift, saying: "Knewest thou not that I was nearer to thee and in more distress than she?"'

#### SERMONS.

We have picked out the five best volumes of Sermons that have reached us within the last few weeks. They are *An Apology for Rogues*, by the Rev. James Black, D.D. (Hodder & Stoughton; 7s. 6d. net); *Life Indeed*, by the Rev. Harold E. Brierley (T. & T. Clark; 7s. net); *From Chaos to God*, by Archdeacon F. B. Macnutt (James Clarke; 6s. net); *Sermons and Lectures*, by the late Chancellor E. R. Bernard (Cambridge University Press; 6s. net); and *The Glory of Going On*, by the Reverend R. Moffat Gautrey (Epworth Press; 3s. net).

A sermon from each of these volumes will be found in an abridged form in 'The Christian Year'—four in 'The Christian Year' for this month, and the fifth (Archdeacon Macnutt) in that for last month. In this way readers may compare the sermons for themselves. Dr. Black's volume differs from the others, because it contains character sketches. The book, he says, is 'a plea for a revaluation, long overdue, of some of the outstanding characters of the Bible who have been immemorably criticised or condemned.' The other four volumes, it is interesting to note, have each a sermon on death and immortality. Two, curiously enough, include a sermon with the title 'The Motherhood of God.'

Dr. Black, in his introduction, says: 'I believe that many of our ideas of historical characters, especially Biblical characters, have come to us at second-hand. Indeed, not a few of our popular judgments have been accepted unthinkingly, as an heirloom from a more prejudiced and less historical age. . . . In regard to the title of my book, I should like to say that I use the term "rogue" . . . rather as a modern gardener employs it to describe *outré* specimens among his flowers.' Cain, Esau, Korah, Saul, Jezebel, Gehazi, Pontius Pilate, Ananias, Demas, and others become startlingly akin to ourselves as their motives and

circumstances are analysed. 'Yes, that is right,' we say, 'that is the real man.' All the sketches are suggestive. We have quoted 'An Apology for Cain.'

'The Divine Worker' is a good example of Mr. Brierley's work, though not in any other way surpassing the other eighteen studies, all of which are outstanding. They are full of thought, and will be found to repay close study—they are, perhaps, not always easy reading. Mr. Brierley's mind is steeped in the results of modern scientific research, and he makes excellent use of his knowledge in these sermons. He 'welcomes all the facts of modern knowledge.'

There is a leading idea running through Archdeacon Macnutt's *From Chaos to God*. How far, he asks, have Church and nation travelled in the post-war years along the road out of chaos? And the message is that the only way of escape lies along the way to God. There is an attractive directness in Archdeacon Macnutt's style, and he has a wealth of illustration. It has not been possible to show this fully in the sermon quoted, as it had to be shortened.

In 1921 Edward Russell Bernard died. For a number of years he was Chancellor of Salisbury Cathedral, but latterly he gave up all offices, although he continued to preach, and his message never lost its force. The present volume contains sermons and lectures selected from the whole course of his ministry. When Chancellor Bernard's love of the classics and his classical training—he was a Fellow of Magdalen College—are remembered, some of the distinctive notes in his preaching are explained. They are its restraint and the beauty of its language. 'On pleasing God' is the sermon we have chosen for 'The Christian Year.' It gives a good idea of the book as a whole.

Mr. Gautrey's *The Glory of Going On* is slighter than the other volumes, but it contains twelve sermons. They have been preached at widely separated intervals, but they do not lack cohesion. Can they do so, the author asks, if Christ be the theme? Mr. Gautrey is a master of the short and pithy sentence. Here is an example: 'Never be ashamed to pray. It is the hall-mark stamped upon our poor humanity. It is our chief certificate of sonship with God. Only as you pray can you come to the fullness of the stature of your manhood.'

Wesley College, Cambridge, England. It may be regarded as an Introduction to Christian Doctrine, treating as it does systematically and successively the great fundamental convictions of the Christian faith. The treatment is on popular lines, so that the work is more suited to the requirements of the preacher or Bible Class teacher than to those of the theological student. But President Hughes is obviously well read in technical theology, and his work is a sound and competent exposition of the various Christian doctrines from a modern evangelical standpoint. It is rich in Scriptural references. It is tolerant in spirit. If it is in places non-committal, and in other places inclined to skip over difficulties, these things may be pardoned in view of the nature of the treatment and the limitations of its scope.

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*The Bible and the Immortality of Man*, by the Rev. A. Wiseman, M.A. (Allenson; 7s. 6d. net), is obviously the product of much and prolonged study. Whether that study has been always well directed is another matter. It hardly seems necessary for the writer to encumber his theme at the outset with fifty pages of argument with the evolutionists over the first chapters of Genesis. Nor does it seem relevant to devote the closing fifty pages to discussion about the millennium and kindred matters in the Apocalypse. The writer's attitude to Scripture is quite uncritical, and his line of argument is not likely to convince the unbelieving. Yet it should be understood that the book contains much sound Christian teaching on the great problems connected with man's duty and destiny.

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This small volume, *The Intuition of God: An Introduction to the Philosophy of Mysticism*, by Mr. T. M. Watt, M.A. (Aberdeen), M.A. (Oxon.), comprising the Hastie Lectureship delivered at Glasgow in 1927, is worth its weight in gold (Blackwood; 5s. net). The style is excellent and the substance is even better. There are four lectures on 'Intuition and Reason,' 'Psychology and Religious Experience,' 'The Question of the Non-Rational in Religion,' and 'Christian Mysticism and Theology.' In each of these we have a positive contribution to theology. Nowhere have we seen in small compass a better discussion on the attitude of the 'religious' psychologists who would explain religion away than here. It will be read with appreciation in America, where the views of Professor Leuba are widely canvassed. We commend heartily the discussion of Otto's views, for this writer has surely a truer understanding of his position than is found, say, in

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*Basic Beliefs* (Abingdon Press; \$1.50) is a new work by Dr. H. Maldwyn Hughes, President of

Dr. Strachan's recent book, 'The Authority of Christian Experience.' This is the first book by Mr. Watt we have seen—we hope it will not be the last.

To his valuable series of short commentaries on the Old Testament the Rev. Canon Sell, D.D., of Madras, has now added two small, but useful volumes, obtainable from the Church Missionary Society, London—one on *The Messianic Hope* (9d.), and the other on *Sin* (8d.). These books are marked by the same extensive command of the Biblical material and the same acquaintance with the literature relevant to the topics in question as characterize his commentaries. In the former volume the Messianic Hope is sketched from its adumbrations in the Mosaic age through the undivided kingdom right on through the centuries to its fulfilment in Christ, who in His own person gathered up all the aspirations of the past. The contributions to the Messianic idea offered by the psalmists, the prophets, and the apocalyptic writers are briefly but carefully considered. We are glad to note that he has not ignored the Samaritan idea of the Messiah, which regards Him as the Restorer and the Prophet 'who will tell us all things' (Jn 4<sup>25</sup>).

The volume on *Sin* deals in succession with these topics—the nature of sin, the Jewish view of sin, the Law and sin, sin and death, Satan and sin, and God's remedy for sin. Dr. Sell, who is an authority on Arabic, enriches his discussion by allusions to the Muhammadan conception. The Qur'an, he tells us, denounces disobedience and other forms of sin, but it nowhere speaks of the need of a broken and contrite heart. It is interesting to find that he believes in the personality of Satan, 'whose one aim is to stir up any evil propensity within us to active revolt against the laws of God, and to exercise over us the "power of death."' The Appendix offers a useful compendium of the principal Greek, Hebrew, and Arabic words for sin, carefully discriminating between the various words.

Simultaneously there has appeared from the indefatigable pen of Dr. Sell a volume on *The 'Ayyub and Mamluk Sultans* (C.M.S.; 1s. 9d.) who reigned during the most brilliant period of Egyptian history, from A.D. 1171 to 1517. It is by no means a uniformly edifying story. The Sultans were often men of great ability, and they did much to encourage architecture, poetry, music, and the decorative arts, but the brilliance of their record is stained by much vindictive and wanton cruelty. Dr. Sell's pages form a reliable guide to the tortuous

history of those three and a half centuries, his brief account of which furnishes a useful approach to the more elaborate histories of that important period.

One is very often asked to recommend a really good book upon Christian Ethics, and the answer is not always easy. Works, of course, there are in plenty, from mere booklets like Ernest Scott's thought-stirring little essay on 'The Ethical Teaching of Jesus' to the rounded fullness of, say, Haering's 'The Ethics of the Christian Life'; and the stream of them keeps running with an ever-stronger current. Yet the book for which one waits delays its coming, and no field lies open to the advent of a satisfying masterpiece. Meanwhile here is a competent introduction in the Baird Lectures of the Rev. George Walker, D.D.—*The Idealism of Christian Ethics* (T. & T. Clark; 7s. net). It has all the characteristics of its author. Well informed, open-minded, balanced, moving forward steadily even in places where a foot can very easily slip, and never overpressing any of its points, it is a workmanlike and a trustworthy bit of scholarship. Opening, as is natural, with a study of the scope and the postulates of Christian Ethics, it deals in turn with the self-realization of the individual who has adopted this standard, the social claims of life upon him, a detailed description of the character required of him, and so, since Christian Ethics is no mere discussion of the Good and the Ideal, but the offer of a Power to lift the poorest creature up to that, to a final chapter on 'The Christian Dynamic and Motive.'

That is a well-trodden road. But it runs through interesting country, and to very splendid goals; and who so cares to take it with him will find in Dr. Walker a sagacious and interesting guide. It is not easy to name any of the burning moral problems of the day that are not dealt with, sometimes quite briefly, often much more exhaustively, by a dispassionate and thoughtful mind.

'The world is sick and in need of a physician, and we know that there is still available for it the healing of the great Physician which waits only on the confession of our disability and our faith.' These words occur in an excellent book on *Psychology and Religious Experience*, by Professor W. F. Halliday, M.A. (Hodder & Stoughton; 8s. 6d. net). Professor Halliday writes mainly for the guidance of Christian ministers, but he has given us an able treatise on the relation of the New Psychology to religion. The treatment is eminently sane throughout, and not least in the steady insistence on personal

inward sincerity as the indispensable precondition of all helpful dealing with others. Strong emphasis is laid on the importance of the home, and there is much here to guide parents in the education of their children as well as the Christian pastor in his cure of souls.

The Ingersoll Lecture for 1929 has been published under the title of *Man's Consciousness of Immortality*, by the Rev. W. Douglas Mackenzie, D.D., LL.D. (Harvard University Press; 4s. 6d. net). The fundamental thesis of the lecture is stated thus: 'The idea of immortality, the belief in personal survival, has entered as an inherent, essential, ineradicable element into every phase of human experience from the beginning; it has contributed certain qualities to the entire reflective life of man, without which that life, as we know it, would have been impossible.' Leaving aside the usual arguments for immortality, President Mackenzie shows impressively that 'humanity has made its history in and through the consciousness of immortality.' He has given us in this lecture a piece of fresh and original work.

Some excellent volumes of sermons to children have come together. It is difficult to say which of them is best. They are all by well-known men, and each is attractive in its own way. Perhaps the first place may be given to *Nuts and Nut-Crackers, and Other Parables for Children*, by the Rev. R. E. Thomas, M.A. (Independent Press; 2s. 6d. net). The addresses are not all parables, but they are all fresh and interesting. This book has been 'tried on the dog,' and the verdict of a fourteen-year-old is enthusiastically favourable. *Lamps and Lamplighters*, by the Rev. John Macbeath, M.A. (Carey Press; 2s. 6d. net), makes a good second. It is beautifully got up, and its subjects are attractive and well-handled. 'Hats Off!' 'Coats Off!' Fans, Mats, Mascots, and what not, give Mr. Macbeath his opportunity, and he uses it well. *The Boys and Girls of the Bible*, by the Rev. A. D. Belden of Whitefield's Tabernacle (Allenson; 2s. 6d. net), deals with a series which every minister has wished sometimes to handle under such experienced and skillful guidance as the well-known minister of Whitefield's can give; there will be no lack of ability to handle it now. The addresses are short and pointed, and all the boys and girls are ticked off with a title that sums up their quality. Finally, *The Singing Grasshopper*, by the Rev. Gordon Carmichael, M.A. B.D. (Allenson; 3s. 6d. net), has a char-

acteristic of its own. The author spent years in South Africa, and he has used his experiences there to good purpose in illustrating his talks to children. There are forty-two of them, and they will be found good.

To write the history of the Church in one volume of some five hundred pages is a difficult task. The Rev. C. P. S. Clarke, M.A., has attempted it, and done it well. Proportion is kept, and the most important movements receive due attention. It is not a dry catalogue of events. It is a most readable and interesting narrative. We cordially recommend the volume to students and to the general reader, both of whom will profit from its perusal—*Short History of the Christian Church from the Earliest Times to the Present Day* (Longmans; 10s. 6d. net).

Dr. Morgan, who till lately was Chief of the Training College for Teachers in Edinburgh, has followed up his excellent history of the 'Rise and Progress of Scottish Education' with a fascinating book on *Makers of Scottish Education* (Longmans; 5s. net). These studies are probably the overspill from his previous more elaborate survey, and they are all of them intensely interesting. Dr. Morgan has cast his net wide, and has included in the 'makers' of education not only scholars and teachers, but administrators and also benefactors. As a result we have charming sketches of George Heriot, Daniel Stewart, and a host of other wealthy merchant princes who devoted much of their fortunes to the founding of educational institutions that are still famous. The last section of the book deals with well-known educationists like Professor Laurie, Sir Henry Craik, Sir John Struthers, and Lord Haldane. Dr. Morgan has many amusing and significant stories to tell of his worthies, but, while giving their human side an engaging prominence, he never loses sight of what they did for the youth of their land. This is a delightfully interesting book that will appeal to all patriotic Scotsmen, and to all anywhere who value educational ideals.

It is a pleasure to commend in the strongest terms *The School Bible: Being Selections from the Text of the Authorized Version* (Nelson; 2s. net). It has been recognized recently that the form in which the Bible is presented to children militates against its acceptance by them. The double columns, the bad print, the conventional binding, the chapters and verses, all remove the Bible so

far from ordinary experience that the child has no liking for it. Consequently, attempts have been made to present to children a Bible more like their ordinary books, well-printed, attractively bound, with headings instead of chapters, without verses, and, finally, omitting much that is uninteresting and unnecessary. The Cambridge Press led the way, Mr. Mee produced an excellent book, the Nelsons themselves issued an edition in six volumes. Only one thing was against these admirable efforts; they were too dear. But now we have this beautiful little book, with all that is essential, well-printed, arranged with suitable headings, light to handle, and only two shillings! This is a really fine achievement, and ought to be rewarded with a large sale. One special feature of this edition, absent from all the others, is that the relevant parts of the Prophets are printed, not separately, but in their place in the history, so that you read about Assyria in Kings, and then, alongside of this, what Isaiah has to say about it. We wish this admirable book a great success.

*On the Track of the Prodigal*, by the Rev. Julian Harvey (Skeffington; 2s. net), contains ten very simple and straight talks on the principal episodes of the Prodigal's career. There is no detailed exegesis, but the writer makes each text a peg on which to hang a number of shrewd observations and wise Christian counsels. The style is conversational, and pleasantly brightened by apt quotation and anecdote.

*Short Addresses after Evensong*, vol. i., edited by the Rev. John H. Burn, B.D. (Skeffington; 6s. net), is a volume of fully fifty sermons by various clergymen of the Church of England, arranged for Sundays, Festivals, and Fasts throughout the Christian Year. The quality, of course, varies, but the general level is high, and the book should prove most suggestive to preachers who follow the course of the Christian Year. A curious feature of the book is that, by way of introduction, there is a passionate attack on 'ecclesiastical bureaucracy,' as it operates in the Church of England. The relevance of this to the sermons which follow is not apparent, though we may perhaps take it that the various writers are in sympathy with the protest.

It has been remarked in these columns before now that there is a dearth in our midst of reliable information as to the venerable Church of the East. Here is a splendid book—precisely what we have been searching for—*The Eastern Orthodox Church*, by Stephan Zankov (S.C.M.; 5s. net). The author is the Professor of Ecclesiastical Law in Sofia, who speaks with full knowledge. His work has been translated by Mr. D. A. Lowrie. It is not a lengthy exposition of the Creed, the Polity, the Worship, and the Piety of the Eastern Church; but it gives sufficient under each of those heads to enable us to have some real and true conception of the long-isolated and little-known Eastern Communion.

*Christian Convictions*, by the Rev. George Barclay, M.A. (S.C.M.; 3s. net), consists of a short series of articles which appeared originally in 'The Student Movement.' They treat of such topics as Life and Creed, Belief in God, Jesus the Son of God, the Death of Jesus. Though brief, they are really excellent. If one wished to put into the hands of a young student a short summary of Christian truth, it would be difficult to find anything more admirably fitted to the purpose than this.

*The Art of Living*, by the Rev. J. W. Coutts, M.A. (S.C.M.; 4s. net), is a book to be placed in the hands of youth. It is full of wisdom and humanity, humour, and insight. The writer has a competent knowledge of the best psychology, but never obtrudes this. Indeed, there is more sound psychology in his genial pages than in most works of professional psychologists, but you would hardly guess, unless you read between the lines, how extensive his reading has been. The book is divided into two parts, one dealing with 'Principles,' the other with 'Practice.' In the former we have discussions of conscience, habits, 'that queer mixture—human nature,' 'Dr. Jekyll and Mr. Hyde,' with unconventional and well-illustrated talks about life and its problems. In the latter we have chapters on 'Husbands and Wives' (a frank and searching treatment), 'Parents and Children,' 'The Use of Leisure,' 'Some Common Faults with Great Consequences,' and 'On Growing Old.' The whole book is refreshing. It is thoroughly human, wise, and helpful.