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things divided, the thought is not inherent in the language, and the rendering should be in each case 'dividings' or 'distributions' (cf. *μερισμοί* = *distributiones*, He 2⁴). We owe 'diversities of gifts,' not to St. Paul, but to the English Version.

2 Co 9⁸ gives the equation *αὐτάρκεια* = *sufficiencia* = 'sufficiency,' but the notion is not the same as in 2 Co 3⁵, where the Greek word is *ικανότης*. *αὐτάρκεια* suggests independence of circumstances, self-containedness, self-sufficingness rather than the complacency or contentment arising therefrom, and this would seem to give us the true meaning of *αὐταρκής* = *sufficiens* in Ph 4¹¹, where St. Paul is not so much claiming 'contentment' as independence of externals, being ready either to abound or to suffer need. The idea is a little different from that in Lk 3¹⁴, 1 Ti 6⁸, He 13⁵, where we have *ἀρκεῖσθαι* = *contentus esse* = 'be content.'

Gal 4²⁴ gives us *γεννώσα* = *generans* = 'which gendereth,' as in 2 Ti 2²³. RV more happily gives us 'bearing children (unto bondage).'

Eph 4²² gives *φθειρόμενον* = *corrumpatur* = 'is corrupt.' RV 'waxeth corrupt' shows us that 'is corrupt' is too strong, when used as it is in a moral sense. The analogy of 2 Co 4¹⁶, where the outward man is said *διαφθεῖρεσθαι* = *corrumpi* = 'to decay' shows that the picture is suggestive rather of the physical process of deterioration.

In Col 3¹³ we have *μομφή* = *querela* = 'quarrel,' where we should rather have 'complaint' (RV).

In 2 Ti 3¹⁷ we find *ἄριστος* = *perfectus* = 'perfect.' But the notion in the Greek is not of moral perfection, but of quantitative completedness and wholeness rather than of qualitative excellency (cf. He 10⁵ *κατηρίσω* = *aptasti*). 'Perfected' rather than 'perfect.' The idea of 'perfectness' pursues *ἄριστος* to 1 Co 1¹⁰ AV, where *κατηρισμένοι* = *perfecti* is in AV 'perfectly joined together' (cf. Mt 21¹⁶ [Ps 8³ LXX] *κατηρίσω* = *perfectisti*). Lightfoot on 1 Th 3¹⁰ shows how *καταρίσω* there ('perfect' AV) suggests correcting, restoring, and completing, or fitting together what is broken.

Lastly, in 1 Ti 3¹³ we have *βαθμός* = *gradus* = 'degree,' a perplexing expression. Hort (*Chr. Eccl.* 202) points out that while *βαθμός* = 'step' might mean a grade of dignity and function, we are probably to understand it of the vantage-ground or 'standing' (RV) above the common level, which the better among the deacons might win by a faithful discharge of duty.

The above illustrations will show how powerful an influence the Vulgate has exercised on the English Version. Transliterated words alone form a large class, and serve to show not only that objectivity in translation is exceedingly hard to preserve, but also that a translation into a living language is destined to obscure progressively, the older it becomes, the meaning of that which it set out to make clear.

Literature.

THE WISDOM BOOKS.

IT is an immense convenience to have all the Wisdom Books of the Old Testament fully and carefully discussed within the compass of a single volume by a competent scholar who is acquainted with the extensive literature that has recently gathered round these books. This valuable service has been rendered by Professor Harry Ranston, M.A., Litt.D., of Auckland, New Zealand, whose *Old Testament Wisdom Books and their Teaching* has just been published by the Epworth Press at 10s. net, a small price for so large and good a book. We are glad to note that he has included the Song of Songs.

Many who are repelled by an ordinary commentary would rejoice in a book of this kind, gathering up as it does the results of detailed exegetical study, and presenting them in the form of continuous discussions. The two distinctive features of Dr. Ranston's study are his examination of possibly foreign influences upon the Hebrew Wisdom Literature—*e.g.* of the Egyptian Amen-em-ope upon Proverbs, of the Babylonian story of Tabi-utul-Bel upon Job, and of the Adonis-Tammuz liturgy upon the Song—and his very careful and detailed estimate of the ethical and religious teaching of the four books with which he deals, so that the scholar and the plain man alike will find much to interest them. A fine sanity pervades the critical con-

clusions. In the section on Proverbs, *e.g.*, we are told that 'as a literary movement, Wisdom reflection arose after the time of the great prophets, but a good deal of the material it worked up and re-shaped originated in earlier times.' The Book of Job is described as Chapters in the History of a Soul, and full justice is done to the frequently depreciated speeches of Elihu and the Epilogue. While declining to accept the view that the speech of Jehovah in Job 38 f. contains no solution of the problem, he admits that it would not satisfy any other than a truly religious mind. Dr. Ranston thinks it certain that the author or authors of the Song 'did use certain material originating in the practices of the Tammuz-Ishtar worship of Canaan,' and that 'while the Song was written primarily of earthly love and lovers, the possibility must not be ruled out that it had the further intention of expressing higher and spiritual love.' He does not regard Ecclesiastes as an unqualified pessimist, and he is less inclined than some recent scholars to accept the view that that book has been more or less extensively interpolated. Job he puts about 400 and Ecclesiastes about 200 B.C. He maintains in this book the theory of his earlier volume that the affinities of Ecclesiastes are not with the Greek philosophers, but with the Greek gnomic writers, and more particularly Theognis.

The reader who studies this book carefully will be abreast of all the scientific problems involved in the Wisdom Literature, and, in the careful and comprehensive sections on the Teaching of the various books, he will also have much food for reflection on the moral and religious problems of life, which, in their essence, vary little from age to age.

WAR ?

A remarkable book on the prevention of war and the achievement of world peace has been written by a Swedish officer, Major K. A. Bratt—*That Next War?* translated by E. Classen, with a foreword by Dr. Wickham Steed (Allen & Unwin; 10s. 6d. net). It has created something of a sensation in Sweden, and is discussed (Dr. Steed tells us) all over the land. This is not surprising, for it is engrossing and enlightening. The author suffers from no illusion of enthusiastic optimism. He is a level-headed, sane, broad-minded thinker who looks steadily at realities and knows, and allows for, all that can be said for war and its inevitability. Briefly, his panacea is an organized movement on the part of labour—international

labour, not sectional—for he recognizes that any mere national organization would be futile and even dangerous. But an international movement, organized and prepared, that would 'down tools' on the threat of war—this, he thinks, would secure peace. That is a bald summary of a notable propaganda, and criticisms and objections assail the mind at once, *e.g.* Italy and its Fascism and Russian Bolshevism. But Major Bratt safeguards his scheme on all sides, and his book ought to be read and pondered. What a pity it is, we may add, that such books, appealing to the many, should be published at what is a prohibitive price for the many. This is no fault of the publishers, but it is regrettable all the same.

THE FOURTH GOSPEL.

Two small books on the Fourth Gospel have just been published. One is in the series of text-books issued by the Church of Scotland for Bible Classes, *The Gospel of Life: Studies in the Gospel according to St. John*, by the Rev. John M'Connachie, M.A. (Church of Scotland Committee on Youth; 1s. 6d.). We have nothing but the warmest commendation for this scholarly, frank, and reverent exposition. None of the difficulties is shirked, but the answers to them are given, or suggested, with a wisdom that is always admirable. The book must be the fruit of long and loving study, and the skill of the exposition belongs to one who knows youth and how to present truths to the youthful mind. The author might perhaps revise his view of the relation of John to the 'Logos' idea. It is by no means certain that any Greek influence enters into its use in this Gospel. This, however, is a point (like several others) on which difference is not of vital moment. And, with regard to the book as a whole, we need only say that it is excellently adapted to its purpose. It is full of good things, and its clear exposition of the message of the Gospel is at all points satisfying.

The other book is also one of a series, the 'Study Hour Series'—*St. John*, by the Rev. W. Graham Scroggie, D.D. (Marshall, Morgan & Scott; 3s. 6d.). It is a different type from the former. The author is a well-known speaker of the 'Keswick' tendency, with a speciality for Bible readings. He has a great reputation in this direction, and his work is immensely popular. This book is on similar lines. One would not gather that there are any difficulties connected with the Gospel. To deal with such matters is not the writer's purpose. His book is a devotional exposition with pointed applications to

the reader. It will be sufficient to say that from his own point of view the work is well done, and will be greatly appreciated by those to whom it appeals.

A survey of the history of civilization in a hundred pages of large print seems a pretty stiff job. Yet Professor Charles Richet has essayed it in *The Story of Civilization through the Ages* (Allen & Unwin; 3s. 6d. net), and Sir Oliver Lodge commends his work, which has been well translated by Mr. Fred Rothwell. Professor Richet's aim is to show the evils of war, and how peace may be achieved. He looks for this to science, and partly to the lowering of all tariff barriers; singularly enough, though there is a brief chapter on Christianity, he does not seem to think that religion will have anything to say in the creation of the new era. At least he does not mention it. And we fear that his optimism about tariffs is ill-founded. The book is earnest but superficial.

A delightful book for young people is *Talks from Nature for Children*, by May Coley (Allenson; 2s. net). Each month is taken in turn, and a nature talk suitable to each is given. Objects for demonstration are indicated, then the points round which the talk is woven, and then the talk itself. For January, for example, we have a half-used copy-book, and the subject 'the New Year—a new leaf: what shall we write on it?' with a chestnut branch showing natural marks (resting-place of last year's buds). The talks are all good, simple, interesting, and suggestive, and will be useful to parents and teachers.

There is sometimes a good deal of sound theology in books that have no profession of it, and that can be said of *Why was Jesus our File-Leader?* by Mr. F. J. Miles, D.S.O., O.B.E., V.D., President of the Christian Endeavour Union of Great Britain and Ireland (Christian Endeavour Bookroom). 'File-leader' is Mr. Miles's translation of the Greek word variously rendered in the A.V. as captain, prince, leader, and author. And he asks why was Jesus a Child? A Boy? A Young Man? A Jew? A Man? A Teacher? A Worker? A Carpenter? A Humorist? and so on. These are his chapters, and they are very well done indeed. The headings are 'catchy,' and the lettering is Daily Mailish, but (as we have hinted) the substance is sound, direct, healthy, and edifying.

The addresses were first given to workmen at their meal hours, and they were well received. Any one wishing guidance or hints or models for addresses to boys or young men could not find anything much better than this book offers. No price is named for the book, but we should hazard two shillings or thereabouts.

We have just received the new volume of the *Christian World Pulpit*, vol. cxvii., from its publishers, The Christian World Ltd. (7s. 6d. net). It contains one hundred and seventy-eight sermons, and they are those of the best preachers irrespective of denomination. We have chosen for quotation in 'The Christian Year' the points from a sermon by Dr. Herbert Gray.

Mr. Howard B. Rand, LL.B., tells us that his reason for writing his book on *Joel's Prophetic Message and Warning* (The Covenant Publishing Company; 2s. 6d. net) is 'to make the Anglo-Saxon world realize that God is calling them to make restoration of the Law and its administration'—whatever that may mean. We do not expect much exegetical or other illumination from a book which asserts that Joel 1⁶ 'describes the late war, when Assyria (The Central Powers) came against God's people,' that 'enemy aero-planes are described' in Joel 2⁵, and that the Anglo-Saxons are I-Sac-Sons or sons of Isaac (!). The Bible must indeed be a great book to have survived so many fantastic interpretations of this kind.

A perfectly delightful book has been written on what would seem an uninspiring subject, the literary work of the missionary. Its title is *The Shrine of a People's Soul*, by Mr. Edwin W. Smith (Edinburgh House Press; 2s. 6d. net). The shrine is a people's language, and the writer tells us in a fascinating way how a missionary learns a people's tongue, and how he renders the Bible message into it. The book is full of illustrative anecdotes that are fresh and illuminating. We all know how interesting a missionary biography can be, but this story of his literary adventures yields nothing in interest to the adventure of pioneering.

What did Jesus mean? by Mr. W. H. S. Jones (Heffer; 1s. 6d. net), is an enigmatic title. We expect a series of chapters on the difficult words of Jesus. But that is not what we get. The writer is convinced that the central demand of Jesus was for renunciation or self-denial, and he seeks to establish this in his essay. Few will agree

with him, but his argument is worth reading. It is not helped, however, by such doubtful statements as the following, that 'self-sacrifice leads Cornelius to knowledge of God,' and that socialism is 'a gospel of hate.'

The Evangelism for To-day, by the Rev. Robert Ferguson (Holborn Publishing House; 5s. net), is an extremely readable book. After a survey of the conditions which make evangelism a difficult task to-day, the writer considers the aim of the Christian evangel and offers a number of suggestions as to 'methods of interpretation, exposition, and open-air enterprise by means of which a verdict can still be challenged and won for Christ.' If the treatment is somewhat diffuse, it is enriched by an unusual wealth of illustrative quotation. The writer shows a wide knowledge of current literature, a keen appreciation of the conflicting forces which are moving in the religious world of to-day, and withal a passionate conviction of the sufficiency of the gospel.

Psychology is to-day regarded as an indispensable part of the equipment of a teacher. Mr. Ernest Parry thinks it is at least as useful to the preacher, and in *Sermon Psychology* (Hunter & Longhurst; 2s. 6d. net) he endeavours to illustrate and enforce his contention. He thinks (and probably he is right) that if preachers had more psychology they would make better sermons. Where many people will be dubious is as to whether preachers will learn from books the kind of psychology they need. We are pretty sure they will not learn it from this one. But, all the same, Mr. Parry's book will be useful in other directions, for he has a good deal of sound advice to give on sermon-preparation, on delivery, and on many other points of importance.

Criticism of the Church is a favourite pastime to-day, and not much is said in reply. It is a good thing, then, to find some one who not only replies but is able to make his reply effective and convincing. This is the least we can say of *The Call of the Church*, by Mr. Henry Cook, M.A. (Kingsgate Press; 1s. 6d. net). The writer's first chapter, on 'The Criticism of the Church,' is one of the best kinds of apologia we have read. It is fair and free from dogmatism, and for that reason persuasive. The other chapters on 'The Necessity of the Church,' 'The Purpose of the Church,' 'The Basis of the Church,' and 'The Ordinances of the Church' are in their way as good. The author is a Baptist, but he does not unduly obtrude this fact. He is

also a very 'low' churchman, but this also is irrelevant. The value of his book is that he shows what the Church has done, and is doing, and why we could not get along without it.

A review of the origin and history of the Sunday School during one hundred and fifty years is given briefly and popularly in *The Sunday School and its Story*, by Mr. W. T. Bushrod, M.A. (Lindsey Press; 6d.). It is an interesting story, well told, and one that will hearten those who still believe in the possibilities of the great movement it chronicles.

The Rev. Dr. W. Graham Scroggie knows his Bible well, and he has written a book on the *Fascination of Old Testament Story* (Marshall, Morgan & Scott; 6s.) 'to help the rank and file of Christians to see the unity and progress of the Old Testament revelation.' He has furnished it plentifully with alliterative devices, diagrams, and chronological charts. His mind is of the analytic order, and he shows considerable skill in penetrating to the spiritual quality of a passage, tending on the whole to see too much rather than too little. We hardly, however, expect a modern treatment from a book which ascribes Ps 51 to David, Lamentations to Jeremiah, and Ecclesiastes to Solomon, and which, at this time of day, can speak of 'the remarkable occurrence of the sun standing still at the bidding of Joshua.' No indication is given of the real message of the Book of Jonah, which lifts it to so high a place in Old Testament literature, and Isaiah and Jeremiah are dismissed in half a page each. Surely a more fascinating book than this could be written on the Fascination of the Old Testament. The book is essentially unmodern in its approach, though it will be welcome enough to those who love to see great literature schematized. 'The importance of the Book of Deuteronomy,' we are told in one place, 'cannot be overestimated, furnishing us, as it does, with the key, not only to the history of Israel, but to the whole subject of Old Testament Modern Criticism.' We should much have liked to see how Dr. Scroggie would develop this. He writes in the humble confidence that his book, 'despite its defects, will make the Old Testament fascinating.' We take leave to doubt this.

There will always be those, it appears likely, who will discover in apocalyptic actual prophecies of specific future events. In an elaborate volume, *The Unveiling* (Stanley Martin; 12s. 6d.), Mr.

H. W. Layclerc expounds the tenth chapter of the Book of the Revelation as portraying the figure, according to his interpretation, of the Angel of the Reformation. The rainbow on his head signifies the end of the deluge of barbarism; his face as the sun signifies daybreak over England and the Continent; his feet as pillars of fire signify flaming martyr piles—in England and Bohemia; the little book open signifies the Bible opened in translations; and so on. On such a basis the Reformation is made to unfold itself as a Divine drama, in which events and personalities appear to be projections upon the screen of history of events and personalities in the early Church. The volume before us is described as the 'second edition revised,' yet it contains a number of misprints even on the first few pages.

The latest Alcuin Club Tract (the nineteenth) is *A Directory of Ceremonial*, Part II. (Milford; 3s. net). This volume is supplementary to the first part of the Directory of Ceremonial, and is written to offer suggestions for the conduct of services on certain of the fasts and festivals of the Church's year. The writers (one clergyman, the Rev. A. S. Duncan-Jones, and two laymen, Mr. S. Gaselee and Mr. E. G. P. Wyatt) have endeavoured to enrich the services of the Book of Common Prayer 'in places where eloquent and symbolic action in public worship is specially called for.' The suggestions are clarified by many diagrams and explanations, and are directed for the most part towards a fuller and more dramatic ceremonial. This explanation will probably be sufficient to indicate to those for whom the book is intended what they may expect.

The Rev. S. A. Swaby, B.D., F.R.G.S., has given us a thoughtful little book on *The Prophets*, with the sub-title 'Thoughts on the Reality of their Inspiration' (Mowbray; 3s.). He reminds us that the Bible has nothing to fear from psychology any more than from criticism. We welcome the help of psychology in so far as it may lead to an understanding of the inspiration of the prophets, but psychologists have to be reminded that to analyse an experience is not necessarily to explain it. A very brief but reliable sketch is given of the prophets in their chronological order, under the captions 'Life, Synopsis, Ideas, Message.' The perspective is not above criticism—Haggai, e.g., getting as much space as Is 40-66. But the very brevity compels the writer to concentrate upon things of first-rate importance; and for beginners

in the study of prophecy this is a gain, especially when, as here, it is wisely done. On p. 25, xlii. should be corrected to lxvi., and on p. 34 Habbakuk to Habakkuk.

The Inspiration and Accuracy of the Holy Scriptures, by Mr. John Urquhart, has reached its third edition (Pickering & Inglis; 5s. net). It deals with (i) the Scripture Doctrine of Inspiration, (ii) the Genesis of Rationalism, and (iii) the Critical Results (especially as they affect the Books of Esther and Daniel) as tested by Modern Discovery. The book is well written and contains a good deal of useful information, besides occasional fulminations, such as we have learned to expect from defenders of the faith, against 'the arrogant ignorance and daring impiety of these men, who, notwithstanding the exposure of their blunders, still ask us to acknowledge them as "experts"—"these men" including scholars like the late Canon Driver. It is interesting to find Mr. Urquhart welcoming Sayce when he agrees with him, but pointing out that he has an 'unreliable side' when he happens to differ from him. It seems a pity that so much energy and ingenuity should be expended in proving the historical accuracy of the Old Testament, when so little is said about its spiritual quality, which is surely the thing that supremely matters. And even if the accuracy of the Book of Esther were all that Mr. Urquhart claims for it, would he approve of the queen's vindictive petition in 9¹³? Faith, hope, and love are even more important than accuracy.

Twenty-one Difficult Texts in the Bible, by Mr. Ernest Barker (Pickering & Inglis; 1s. net), is an attempt to explain familiar Biblical difficulties, such as the sin against the Holy Spirit. On the whole the explanations are sound enough, and will reassure minds that are troubled about such things.

The Rev. J. H. Burn has added another to the volumes of sermons which he has already edited. The title of the present one is *Conflict and Conquest* (Skeffington; 3s. 6d. net), and it embraces 'a course of seventeen addresses for Ash Wednesday, the Sundays in Lent, the days of Holy Week and Easter Day.' The sermons are by representative preachers of the Church of England, such as Dr. Alfred Plummer, Dr. J. Skinner Wilson, etc. They are brief, eminently understandable, and well fitted to lead devout souls into paths of meditation suitable to the Lenten season.

For some time past the 'Morning Post' has published a Saturday sermon by the Rev. L. B. Ashby, Rector of Dickleburgh. The writer has now gathered together a number of these under the title of *A Reasonable Faith for a Plain Man* (Skeffington; 3s. 6d. net). There are fifty-two sermons in all and they are arranged according to the sequence of the Christian Year. They are clear, fresh, and pithy; full of Christian teaching and sound moral guidance. They will assuredly commend themselves as 'reasonable' to the plain man, and preachers will find in them many suggestive themes.

Short and simple instructions in the Apostles' Creed are contained in *Concerning the Creed*, by the Rev. George Alcock (Skeffington; 2s. net). They are very simple, strongly 'Anglo-Catholic,' and suited to very receptive and submissive minds.

Worship and Communion (S.P.C.K.; paper 1s. 6d., cloth 2s. 6d.), by the Rev. H. Montague Dale, B.D., Vicar of Holy Trinity, Tulse Hill, is composed of a number of simple addresses—at any rate they read like addresses—on such themes as the necessity of worship, the object of worship, communion with God, the institution of the Holy Communion, the Eucharistic sacrifice. Though the addresses possess no particular distinction, whether of form or substance, they are earnest and devout in tone and have the merit of being clear and readable. The standpoint is that of evangelical Anglicanism. Throughout the volume modern psychology is cited as on the side of those who, like the author, would emphasize the importance of the religious life of the individual.

The Rev. Harold Smith, D.D., thinks there is room for a brief history of the Anglican Articles which will take into account points which have come to light or into prominence since Hardwick wrote. Accordingly he offers such in *The Thirty-Nine Articles of Religion* (S.P.C.K.; 2s. net). But his work deals with more than the Anglican formula; it deals also with other related formularies, both English and foreign. For example, it shows the influence of the Augsburg Confession on the Anglican Articles; it points out that almost all the Canons of Trent were before the revisers of 1563; it explains how in the Lambeth Articles the Augustinianism of the earlier Articles is greatly heightened in tone. The author pays a tribute to the Westminster Confession as 'the best available standard document of British Protestant Theology.' It is interesting to notice his opinion on the subject,

much canvassed at present, of creedal revision: 'no mere revision of phrases or details in the Articles, however desirable, is likely to take place; and any new statement of doctrine would either be highly ambiguous or a mere party victory.'

We commend to the notice of the general reader a work by the Rev. James Adderley on *The Epistle of St. James* (S.P.C.K.; paper 2s. 6d., cloth 3s. 6d. net). It consists of an Introduction and a Commentary. The Introduction deals very fully with the story of St. James. In the Commentary the text of the Epistle is that of the Revised Version, and the method employed is to give an exposition and, where it lends itself to it, an application under each verse. The whole forms a useful and trustworthy guide, homiletical in tone, Anglican in outlook, to the contents and meaning of the Epistle; and the usefulness of the work is increased by its frequent references to more extended literature. With such a work as this in his hands the Bible-Class teacher, for example, would be well equipped.

Many attempts have been made to re-tell the Bible stories in simpler form and with imaginative details that are supposed to make the stories more vivid. Some of these efforts are successful and some are far from that. In *The Pearl Merchant*, by Mr. K. E. Maclean (S.P.C.K.; 2s. net), there are seven gospel stories which (the author says) have been submitted to the test of a children's hearing and have been approved. After that we can have little to say. The tales are well told and the imaginative additions are not too improbable.

A third series of *Lectures in Hyde Park*, by the Rev. Professor C. F. Rogers of King's College, London (S.P.C.K.; 2s. 6d. net), is just as good as the former two. In this volume we have discussions of industrial and social problems, betting and gambling, Christian marriage, and 'Why men do not go to Church.' Professor Rogers is just the man to handle such matters with effect in a crowd. He is fair, straightforward, courageous, and possesses the requisite equipment of knowledge and readiness.

Of the making of literature on the Prayer Book there seems to be no end. The latest of these essays is *An Introduction to the Prayer Book*, by the Rev. F. W. Vroom, D.D., D.C.L. (S.P.C.K.; 3s. 6d. net). Dr. Vroom is the Dean of Divinity at King's College, Halifax, and probably Canada is not so rich in such books as we are. In any case this

book justifies itself by its excellence. In addition to giving us a history of the Prayer Book, it goes over the whole ground, with intelligible explanations that seem to answer every question. The writer is an able, sensible, thoroughly well-informed scholar. His book is easily read, and it will meet every requirement of those who wish to know the why and wherefore and how of all matters in their devotional manual.

The Rev. Thomas S. Hall, B.D., Incumbent of Upper Falls Parish, Belfast, has published a third edition of his tract or treatise, *Is Infant Baptism Scriptural?* (Elliot Stock; 1s. net). The work has been carefully revised and considerably enlarged. He contends very ably that Infant Baptism is agreeable to the Scriptures, and that the Baptist position is difficult to maintain; he also discusses the mode, significance, and benefits of Baptism. Though the subject is controversial, the tone of the discussion is admirable.

The Hymn-book published by the World's Student Christian Federation, *Cantate Domino* (S.C.M.; 4s. net), is a joy to behold and handle. The hymns have been chosen by the Student Christian Movements of the whole world. The original text (with music) comes first, and then follow two translations. The three languages mainly used are English, German, and French. But there are hymns in Japanese, Chinese, Dutch, and other languages. The printing must have been difficult, and considering that the price is very moderate. Of the eighty-two hymns, seventy are in German, sixty-nine in English, sixty-four in French, and forty-five in other tongues. As a matter of fact twenty-three languages are represented in the hymnal, and it is a fascinating task to compare, for example, the original of the hundredth psalm with the French and German versions. This is a rare possession. Many of our prime favourites are here, and the book is not only a symbol of the unity of all Christians, but a means to a wider and deeper unity.

A clergyman who has 'shared in the life of the Church of England for more than sixty years' must be advanced in years. It is all the more

delightful to find in such a man the adventurous mind shown in *Highways and Hedges, Streets and Lanes*, by the Rev. Ambrose J. Wilson, D.D. (Williams & Norgate; 3s. 6d. net). Dr. Wilson is distressed by the numbers outside the Church and tells us something of the meaning of this large defection. He draws upon his own wide experience; he has been a fellow of Oxford Colleges, headmaster of schools, and rector of both rural and city parishes. He is convinced that we must go out to the people, with sympathy and understanding, and with their own language. We must recruit clergy from all classes. We must be in earnest and get inside their skin. This is urged with a sane earnestness and knowledge that carry home the writer's point. It is a healthy tonic this book administers. If only the patient would swallow it!

It is difficult to know exactly where the author of *Modernity*, Mr. F. L. Wheeler (Williams & Norgate; 3s. 6d. net), stands. He professes that he is not against modernity as a whole, but he has a good whack at it wherever it raises its head. He takes modernity in philosophy, in theology, in literature, and in the modern generation, and finds little that is good in it anywhere. We gather that he is a Roman Catholic, and his *bête noire* is subjectivism, whether in philosophy or theology. He insists on the absolute authority of the Church, and advocates a return to neo-scholasticism. The treatment of his subject, however, is superficial and somewhat vague, and he fails to leave any very definite impression on the mind.

The Rev. Walter Walsh, D.D., is an apostle of a 'larger' religious outlook, and to expound this has written a series of *Twenty Dialogues on Universal Religion between Seeker and Finder* (Williams & Norgate; 2s. net). All the religions are explained, including Christianity, with the conclusion that none is true and none is false. Jesus was not a Christian. It is doubtful whether He existed. In any case the Gospels consist of myths like other religious books; and so on. We find ourselves in a rarefied atmosphere where the ordinary man could hardly breathe.

