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

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

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

limitations, but it has reminded us of some homely yet necessary truths. One of these is that God has more than one way of manifesting Himself, and that in the great expanse of His universe there is more than one path that leads into His presence. Let us be true, by all means, each of us to the fresh light that comes to us, but let us not lose sympathy with those others, unlike ourselves in intellectual outlook, yet with eyes upturned, upon whose faces the rays of the morning sun have fallen. Many things Harnack taught the men of my generation which it may be that the world has outgrown, but one thing he taught us that we have not outgrown, and that is that in religion, as everywhere else in human life where great issues are concerned, the key to understanding is sympathy.

Literature.

MYSTERIUM CHRISTI.

A WELCOME sign of renewed international co-operation is furnished by the simultaneous publication in German and English of a volume of Christological Studies under the title *Mysterium Christi* (Longmans; 15s. net), by five German and seven British theologians. The volume is the outcome of a Conference held in August 1928, on the Wartburg above Eisenach, and this Conference itself is one of the fruits of the World-Conference of the Churches at Stockholm in August 1925. Under the editorship of the Bishop of Chichester (Dr. J. K. A. Bell) and Dr. A. Deissmann, the essays cover a wide range. Dr. Deissmann writes a fascinating article on 'The Name "Jesus,"' with special reference to its fortunes in the history of the New Testament text. Dr. Gerhard Kittel of Tübingen treats 'The Jesus of History'; he points out that 'a matter is not unhistorical because it is open to doubt' and emphasizes the necessity of Faith as 'the only possible key to the riddle of the Jesus of History' (p. 49). Valuable articles follow by Dr. C. H. Dodd on 'Jesus as Teacher and Prophet,' by Sir Edwyn C. Hoskyns on 'Jesus the Messiah,' and by Licentiate Hermann Sasse of Berlin, on 'Jesus Christ as Lord.' No small part of the value of the volume is the contribution it makes to a mutual understanding, and from this point of view the well-informed account of Dr. J. M. Creed of 'Recent Tendencies in English Christology' is heartily to be welcomed. If the emphasis lies on the Incarnation, this is balanced in a later essay by Dr. J. K. Mozley on 'Christology and Soteriology.' The modern desire for restatement is voiced in a challenging contribution by Professor N. Micklem of Queen's College, Kingston, Canada, who, like the late W. Morgan, finds in the categories of personality a better approach to Christology than in the terms of the formula of Chalcedon. 'The Cross of Christ' is treated from the objective standpoint in a striking essay by Dr. P. Althaus of Erlangen, and although this essay will not be found easy to read it will perhaps repay study as much as any in the volume. The doctrine of the Church as Christ's Body is discussed by Dr. A. E. J. Rawlinson in an article entitled 'Corpus Christi'; 'The Hidden Glory of Christ and its Coming' is the subject of an article by Dr. H. Frick of Marburg. The volume closes with a short article by Dr. Bell, who discusses 'The Church and the Theologian.' Of the work as a whole, it may be said that it is of supreme interest in that it marks out the main Christological currents of the day, and shows that resolute attempts are being made on all sides to surpass merely 'humanitarian' estimates of Christ's Person. The editors and printers are to be congratulated on producing so handsome a volume, but there are a few misprints on pp. 96, 131, 150, 285.

THE GOSPEL OF LUKE

With the publication of *The Gospel of Luke* (Hodder & Stoughton; 8s. 6d. net), by Professor William Manson, D.D., of New College, Edinburgh, another volume has been added to the growing series of 'The Moffatt New Testament Commentary.' In his Introduction Dr. Manson gives a very useful discussion of the sources of the Third Gospel. He does not commit himself to the Proto-Luke hypothesis recently revived by Canon Streeter, but he is in sympathy with it. On the question of authorship also he is non-committal. But he enters into this question; and he reaches the conclusion that on the whole there is a fair balance of probability in

favour of the Lukan authorship, which may be regarded as the most credible hypothesis. On the *value* of the Third Gospel he speaks, however, with no uncertain voice: 'In the endeavour to give to Theophilus and to the world an ordered statement of the Christian testimony to Jesus, Luke has cast his net wide, and produced a gospel the most voluminous and varied, the most vibrant and sympathetic, the most beautiful and sweetly reasonable of all that we possess.'

The form of this Commentary is that of a running comment upon the text, taken section by section. And it is difficult to know which to admire the most, the lucidity of the style, the balance of the treatment, or the wisdom of the judgments. Dr. Manson is fully alive to the necessity of studying the Gospels critically, and freely admits the influence of the ideas of the early Christian community — of the *Gemeindetheologie* — upon the earliest documentary sources, but he is not carried off his feet by extremists. He realizes how uncertain are the results even of the most acute critics; and with wise caution—for which his readers will be grateful—distributes his caveats over his pages.

For example, he is willing to admit that the original prediction of Jesus has been conformed to the later events in which it was fulfilled, so that in Lk 9^{22} we now read that the Son of Man is 'to be rejected by the elders and high priests and scribes, to be killed, and on the third day to be raised.' Or again, he is willing to recognize that in Lk 5^{24} ('But to let you see the Son of man has power on earth to forgive sins') and in Lk 6^{5} ('The Son of man is Lord even over the sabbath') Jesus may have used the phrase 'Son of man' (*barnasha*) in the ordinary human sense of 'man,' not in its special sense as equivalent to 'Messiah'; on the other hand, he allows that the phrase 'Son of man' may have been derived in both instances from the Christian community, and thus may not belong to the *ipsissima verba* of Jesus (in which case it would have to be read in the transcendent Messianic sense). But there are also many points on which he yields nothing to the 'advanced' critics.

It may be hypercritical to find fault with an exposition which is necessarily brief, but in expounding the difficult section on the Law of Love (6^{27-36}) Dr. Manson appears to be guilty of at least a formal inconsistency. In one sentence he appears to stand for a literal, in the next for a spiritual, interpretation of the concrete instances cited by Jesus.

Dr. Manson would direct his readers' attention to the view here adopted that the imminence of the Kingdom of God in the teaching of Jesus is to be connected throughout with His consciousness of bringing to His nation a final revelation of the redeeming will of God. 'Loving enemies, meeting evil with good, dying to self, and becoming by a new birth sons of God, constitute the central and vital datum, the "mystery" which Jesus reveals to men.' On this view, unless we misunderstand the drift of Dr. Manson's thought, a *rapprochement* is effected between the 'thoroughgoing eschatology' and the liberalist conception of the Kingdom.

THE FUTURE OF THE CHURCH.

If ever a man put his heart into a book, Canon T. Guy Rogers, M.C., B.D., Rector of Birmingham, has done it in *The Church and the People* (Sampson Low; 7s. 6d. net). The book is a delightful one to read, because, though there are passion and earnestness everywhere, the writer never becomes 'sloppy'; he keeps a firm hand on the reins, and his serious purpose does not prevent his keen sense of humour from appearing at appropriate moments. Canon Rogers is keenly alive to the critical nature of the present time. It is the Church's golden moment. 'Always outside the sound of these interminable discussions on Church order I seem to hear the sound of feet marching away from the Church. Sometimes I seem to perceive the figure of Christ marching with them, and I begin to wonder how He can be both with them and with us.' These sentences will reveal the master motive of this book. The writer always has in his mind this great host of outsiders, and his urgent pleas almost suggest that, with our obsessions about this, that, and the other secondary matters, we are all fiddling while Rome is burning.

Canon Rogers is not pessimistic. He believes in the Church. He believes the outsider can be won back, but only if the Church will concern itself with real things. We are too much taken up with the past, with church order, with debates about the method of the 'real presence,' with the necessity or otherwise of episcopacy, and all the while the 'common herd' look on and drift away. Canon Rogers by no means suggests that everything should be made easy for the world to sweep into the Church. For one thing, he insists, with refreshing definiteness, that the Church must have a clear and positive message. Only the Incarnate Saviour, only a gospel of redemption in Christ, will meet the need of humanity. If the Church loses that, what remains will not be worth bothering about.

But, that understood, let the Church open her doors, let her concern herself with the future, not with the past. Let us have a great Church, not 'anglican' but federated from all the Churches, with a brief creed, a witnessing Church in earnest about the real difficulties and problems of our time. That, very briefly, is the substance of this remarkable book. The writer brings his broad-minded attitude to bear on some of the urgent problems of to-day, on reunion, on marriage, on sex, the ministry of women, and international peace. On every one of these questions he has something penetrating and enlightening to say. But, better than any such contributions is the spirit of the book itself, the writer's evangelical definiteness, his breadth of mind, his charity, his generous judgments. Among all the books which Lambeth has occasioned (and the world can hardly contain them) we would put this one very near the top.

THE CONFLICTS OF THE EARLY CHURCH.

It was a happy inspiration of Professor W. D. Niven, D.D., of Trinity College, Glasgow, to tell the story of the Early Church from the point of view of the conflicts in which, during the first four centuries of her career, she was engaged; for, as he truly says, 'it was the conflicts that made her to a great extent what she was.' We could not conceive of a better introduction to the study of those centuries than his book on *The Conflicts of the Early Church* (Hodder & Stoughton; 6s. net). So much has been written on this period by historians and theologians that sometimes one scarcely sees the wood for the trees. Dr. Niven has skilfully selected from this mass of almost intractable material just the things that matter, and he has focused our attention on that. Two introductory chapters deal suggestively with the environment into which Christianity came, and then follow lucid discussions of its conflict with Judaism and Paganism, its relations with the Roman State, the effects of persecution in welding the Church together, in creating the literature of the Apologists, and in other ways. We have been particularly struck with the chapters on Gnosticism and Montanism. The whole book more or less, and the chapter on Montanism very especially, make us feel how essentially modern those ancient controversies are, and that every age has to face the old questions. To Dr. Niven the history of the Church is the story of the development of a living organism in its environment, and his own book is very much alive. There is no wooden finality about it. 'The Judaizers and the Gnostics, Montanus and Marcion, all set problems which have from time to time re-emerged, are not yet finally solved, and'—he frankly says—'so far as we can see are not likely to be solved.'

This refreshing candour gives his book a delightful piquancy. Here are one or two of the many striking things he says: 'It is not easy, except in the case of the virtue of chastity and perhaps also of brotherly love, to show that the Christian ethic was markedly higher than that of the time.' 'From Gnosticism and the mystery religions Christianity may have taken over more in the direction of magical conceptions than she was aware.' The Epistle of James 'contains none of the essence of the Gospel at all.' The early Apologists 'do not seem to have realized themselves how revolutionary Christianity was.' He speaks of 'the pseudo-science of Typology,' and in an eloquent conclusion emphasizes the impossibility of finding a cure for the divisions of the Church in a return to the primitive. 'Back to Christ, back to the New Testament, back to the undivided Church. It is all fatuous and futile.' This informing and stimulating book, with its clear-cut sketches, could only have been written by one who was complete master of his material.

FRENCH MYSTICISM.

This is the second volume of *A Literary History of Religious Thought in France*—from the wars of religion down to our own times—by the Abbé Bremond, and it covers the history from 1590–1620, which the author happily calls 'The Mystical Invasion; or, The Coming of Mysticism' (S.P.C.K.; 16s. net). The welcome given to the first volume in its English dress will certainly and deservedly be extended to the second. The translation has been made with faithfulness and felicity, and the translator has done a signal service to the student of French history and, indeed, of religious history in general.

No one will welcome this book more than the psychologist, as here there is a fund of raw material for the study of mystical phenomena. The chapter at the close of the volume, where an attempt is made to analyse the essential elements in mysticism—to separate the essence from the accidents—is valuable and helpful. Mysticism is not necessarily or exclusively a Christian phenomenon—a hard Ritschlian would say it was not Christian at all. It is found all over the world, in every age and faith, but it may be the natural basis of religion, or at least a part of its natural soil in the soul.

It may be so, but nothing needs more to be Christianized than mysticism, and perhaps the gravest defect of this singularly interesting volume, from the psychological point of view, is its lack of critical discrimination. It is a rhapsody of praise in which distinctions are apt to be lost—and yet this is better than a wholesale condemnation where the gold is thrown out with the dross.

To the historian the volume is interesting because it makes us realize that there were men and women of piety and pity and good works in this period—and in this movement women played a conspicuous part. The Protestant historian looks with sorrow on the whole counter-Reformation, and with suspicion on Jesuitism, and yet it is good to remember that there was a saintliness fostered by mysticism which forms a link of communion for all who love Christ; and the Abbé Bremond here passes before us a goodly gallery of such souls, some known and some unknown to the student of history.

At some of the details revealed here—and the writer is prudent to keep these in abeyance—a healthy rationalism will shake its head. The unnatural austerities, for instance, the trivialities hailed as revelations—as when an ignorant girl calls the sacrament 'divine ambrosia'—these will not make mysticism any more welcome, but these are but accidentals. One feels we are here in touch with a real religious awakening where the soul of the ordinary man and woman could get religious expression, often apart from, and often in more or less opposition to, the official Church sacraments and services.

We welcome this volume, and it is sure to take a secure place among the literature of Mysticism and Quietism.

ARCHBISHOP LEIGHTON.

Koheleth said, 'there is no new thing under the sun,' but he did not live to see the day when an English bishop would be found who understood the genius of Scottish Presbyterianism. This portent has now appeared, and it deserves to be hailed as one of the most auspicious signs of the times. Bishop Knox is the writer, and his book on *Robert Leighton, Archbishop of Glasgow* (James Clarke; 12s. 6d. net), is a wholly admirable and delightful work. In a most fair and lucid way he explains for the benefit of English readers the religious and political contendings of the men of the Covenant. Scottish readers also will profit by his narrative. We have noted only two points at which the strictest Presbyterian might demur. One is the remark that after the departure of the King's Commissioner from the Glasgow Assembly of 1638 the acts of that Assembly were unconstitutional. Certainly the King held them to be such, but they were in perfect harmony with the constitution of the Church of Scotland as set up at the Reformation, a Church claiming full independence in things spiritual, as Bishop Knox so clearly shows. The other point to be noted is that when the General Assembly adopted the Westminster Confession they took exception to the clause which gives the civil magistrate power to call Synods (quoted by Bishop Knox, p. 130), and declared by Act of Assembly, 27th August 1647, that in Kirks constituted and settled such things ought not to be.

How Robert Leighton, the mystic, the scholarly recluse, the lover of peace, the 'ineffectual saint,' steered his devious course through these troubled waters is here told with great insight and sympathy. 'His real error was that he tried to reconcile schemes of church government fundamentally irreconcilable. The Church of Knox and Melville could not be fitted on to the Church of Henry VIII. and Elizabeth. Great Britain was not then ready at all events for *une église*. Is it ready now?' It is a relief to turn from this scene of strife and bitterness to a study of Leighton's writings and devotional life. Here again Bishop Knox has much that is interesting and valuable to say. Comparing Leighton with his contemporary Bunyan, he says that both 'not only had the same message, the worthlessness of the temporal in comparison with the eternal, the Omnipotence and Love of God revealed in Christ, and the joy of deliverance from the guilt and power of sin, but they delivered it with equal power and earnestness, each to his own world: Bunyan to the commonalty, Leighton as a scholar to scholars.' The book, which is introduced by forewords from John Buchan and Professor Main, ought undoubtedly to take rank as the standard life of Archbishop Leighton, and it will be found full of practical counsel for those who would guide the Church politics of to-day.

JOSEPHUS.

The writings of Josephus are not so familiar to the religious public as they once were; if this neglect should continue, it will certainly not be the fault of Professor F. J. Foakes Jackson, who has just given us, in his *Josephus and the Jews* (S.P.C.K.; 12s. 6d. net) an extraordinarily interesting account of the personality and literary achievements of that historian. The debt the

world owes Josephus, the writer tells us, cannot be overlooked: 'but for him the bridge between the Old and New Testament would be almost annihilated, and the life of Christ and His Apostles would have no background.' Some of his work is admittedly tedious and he cannot always be trusted implicitly; one must always discount what he says, even in depreciation of himself. But, at any rate, 'the last part of the "Antiquities" is invaluable for the history of an obscure period of the history of Israel,' and the modern historian of the period with which he deals can never afford to neglect him.

But as a man Josephus is almost more interesting than as a historian. He is not indeed an admirable character. Dr. Jackson maintains that he was conspicuously lacking in patriotism—a thoroughly selfish individual, who was prepared to secure ease and comfort at the expense of his nation, and complacently to witness its ruin on the ground that it was a Divine punishment. The writer recognizes, however, that it is only fair to Josephus to remember that he believed that the empire of Rome meant the peace of the world, that it had been established by Divine Providence, and that the Jewish insurrection was a criminal error; and he pays homage to his historical power by recognizing the skill with which he introduces digressions into his record at points where it tends to become tedious or monotonous. The literary style of Josephus, with its curious variations, his character, his career, his faith, his attitude to the literature of his people—these and many other topics are discriminatingly dealt with in this scholarly and fascinating book, whose perusal is facilitated by the addition of prefatory titles to each paragraph.

THE PENTATEUCH.

With a view to satisfying a long-felt want among English-speaking Jews, the Chief Rabbi has published an edition of *The Pentateuch and Haftorahs* (the Lessons from the Prophets recited immediately after the reading of the Law), with a popular commentary for use in Synagogue, School, and Home (Milford; 7s. 6d. net). The Hebrew text of Genesis and the English translation (R.V.) are printed upon opposite pages, to the foot of which the comment is conveniently relegated. Dr. Hertz has drawn freely from the works of Christian as well as Jewish scholars, though he makes clear at the outset that he has no use for Wellhausen, whose criticism of the Pentateuch he regards as 'a perversion of history and a desecration of religion'—a description to which many Christian scholars would most emphatically demur. The rejection of the documentary theory is very evident in the treatment of the Creation and Flood stories. Gn 2 is not another account of Creation, it simply supplements ch. 1; similarly the general direction in Gn 6^{19} to take a pair of each kind of animals is supplemented in 7^{2} by the more specific direction to take seven pairs of clean beasts—an explanation which to many minds must look like a subterfuge. The employment of different names for Deity, instead of pointing to different documentary sources, 'varies according to the nature of the context.' We do not accept the late Earl of Halsbury's characterization of the documentary theory (quoted by Dr. Hertz) as 'great rubbish' any more than he would have accepted an *ex cathedra* utterance of ours on a point of law. In an interesting excursus on 'Alleged Christological References in Scripture,' starting from Gn 49^{10}, the writer deals briefly with the use made of Ps 2^{12}, Is 7^{14} 53, as typical of the arguments which missionaries have tried, and are still trying, to impose upon credulous Jews, though he frankly admits that Christian scholars of repute are abandoning such interpretations.

Even those, however, who differ radically from Dr. Hertz in the literary approach to Genesis will be grateful to him for his commentary, partly for its religious insight and uplift and partly for its presentation of the Jewish material and the Jewish point of view. The religious implications and teaching of the Creation story are well brought out, and the book, on its expository side, would be edifying to Christians as well as Jews. Correct, p. xiv, Moffat to *Moffatt*; p. 29, 'What it this' to 'What *is* this'; p. 432, cantilation to *cantillation*; while at the top of pp. 327, 329, and 331, xxix should be xxxix. A special word of praise is due to the beauty of the Hebrew and the English type, and also to the price, which is astonishingly cheap for a book of five hundred and forty-four pages.

ENGLISH EDUCATION.

A monumental work on the history of education in England has been produced by Professor J. W. Adamson, Emeritus-Professor of Education in the University of London, *English Education, 1789–1902* (Cambridge University Press; 21s. net). It would take a syndicate to review the volume efficiently, say a professor of economics, a professor of psychology, a headmaster, a bishop, and a case-hardened official of the Ministry of Education.

Perhaps the Prime Minister might be co-opted. This facetious suggestion is meant as a high compliment. The comprehensive nature of this history is staggering to the humble reviewer, conscious of his limitations. It is an economic review, a religious review, a political review, biographical, philosophic, and educational. And it is all this because the story of education is bound up with it all. One is filled with admiration at the mastery of this book. The author has read enormously. His chapters are full of detail. He envisages all sorts of movements, and knows them from A to Z. Ruskin, Arnold, Huxley, University Settlements, the British Association, Reform Acts, Sunday Schools, and a hundred other persons and institutions are passed in review, and the writer never loses his way or his grip or his thread, or anything worth keeping and using. In short, here is the story of most of what was happening in England between 1789 and 1902—all with education and its progress steadily in the foreground—and the thing is done with amazing and impressive ability, clearness, and interest.

Professor Adamson makes quite clear the debt education owes to the Church. He also reveals the extent and ways in which religious forces contributed to the spread and the content of education—Sunday schools, for example, religious revivals, and individual churchmen and religious bodies. His aim may be briefly said to be to trace the revolution by which the aim before educators gradually changed. In 1789 the whole purpose of education was religious. To-day the emphasis is altogether different. And the change has been due to two things—the spread of science and the enlarging place occupied by the State in administration. When education becomes State-controlled there has to be a conscience clause, and religion cannot be imposed by compulsion. But Dr. Adamson's review makes it clear that the 'religious difficulty' has been mainly manufactured by politicians. It has never been felt as a real difficulty by the teachers. And perhaps it may be added that while the story told here shows a gradual transference of emphasis from religious to secular aims, there has been in recent times among educationists a revived sense of the place and value of the religious element in education.

Dr. Adamson does not deal much in constructive suggestion here. But we wish he would write a book on the lines of the last two pages of this volume. It would be valuable as well as interesting.

THE CARTHUSIANS.

The Carthusian Order in England (S.P.C.K.; 21s.), by Miss E. Margaret Thompson, is a learned and scholarly account of this famous Order by one who has obviously devoted years of labour to her task. She has not been content to give a bare outline of Carthusian existence in England from the life of the modern members of the Order as lived at La Grande Chartreuse, or at St. Hugh's, Parkminster. It is a real picture of the English charterhouses she would offer, and in portraying it she draws upon the records of the contemporary Carthusian monachism.

In the First Part the author deals with the French origins of the Order, beginning with an account of the life and career of St. Bruno, who in 1084 settled along with six followers at La Chartreuse, little dreaming that 'from their inconsiderable purpose there was to grow, as it were, a river from a very small spring.' Part II. treats of the English Carthusian Province, instituted in 1368 and composed of the ancient Witham Priory along with the newer communities, of which [the] Witham Priory was in no sense the mother-house, that position being held alone by the Grande Chartreuse. Part III., which differs from the rest in the nature of its contents, describes the English Carthusians under the Tudors, giving a full relation of their last years, whether favourable to the monks or not.

But the author does not conceal her admiration of these later Carthusians and of their brave resistance and heroic endurance in the time of the struggle between Henry VIII. and the Pope: 'It was just because the English sons of St. Bruno, generation after generation, had so thoroughly imbibed and maintained, under due occasional correction from the chapters general, the spirit of the early Chartreux—their schooling of themselves into self-mastery by asceticism and discipline, their self-immolation for unworldly gain, their unconcern about transitory matters on account of their preoccupation in their mystic quest—that the Order in this country was able to produce martyrs and confessors in the day of its trial.' 'How should men seeking an ineffable union with Him who is Truth, like their fathers of old among the mountains of La Chartreuse, sully their consciences to save their lives by an untrue oath?'

The concluding chapter of this interesting book is an eloquent *apologia* for monachism in general, and the Carthusian purpose of mystic vision in particular. It is a book which should receive in other columns the detailed attention which is due;

we can but commend it very cordially to the notice of our readers.

BERTRAND RUSSELL AS A PREACHER.

Dr. Bertrand Russell takes all knowledge as his province. He has already given the world books on marriage, education, social reconstruction, the problem of China, an outline of philosophy, and, of course, Bolshevism. And now he assumes the rôle of preacher in *The Conquest of Happiness* (Allen & Unwin; 7s. 6d. net). The book 'is not addressed to the learned . . . no profound philosophy or deep erudition will be found in the following pages. I have aimed only at putting together some remarks which are inspired by what I hope is common sense.' His desire is to suggest a cure for unhappiness, and he proceeds to analyse its causes, to dilate on its prevalence, and to lay down some secular remedies. There is a good deal of sense in many of these sermons, and in any case, even when the sermon degenerates into something like nonsense, it is all very charming to read.

We doubt very much whether people are as unhappy as Dr. Russell makes out, and whether happiness is as widespread as he thinks. After all, normal people are mainly happy. Their unhappy hours are comparatively few, and what unhappiness there is is largely due to economic causes which Dr. Russell does not consider here. Few people are as abnormal in their childish misery as Dr. Russell confesses himself to have been. At five years of age his favourite hymn was 'Weary of earth and laden with my sin'! In adolescence he was continually on the verge of suicide. This raises the question whether he is really the person to address normal people on happiness. Dr. Russell is sure about most things. All animals are happy, he says, and never bored. Our 'Jock,' a Scotch terrier, flatly denies this. He is often bored to tears, and he is often sulky. And he has a keen sense of sin, which Dr. Russell thinks a source of much unhappiness. We learn also that the scientist is the happiest of men. Probably, however, the cannibal runs him pretty close. Be that as it may, everybody who reads this book will enjoy it if he has a sense of humour, and he will profit by it if he can sift out the good sense (of which there is not a little) from the questionable sense (of which there is more than a sprinkling).

The second volume of *England in the Nineteenth Century*, by Mr. A. F. Fremantle, a distinguished graduate of Magdalen College, Oxford, and later a member of the Indian Civil Service, from which he retired to devote himself to this formidable task, has now been issued (Allen & Unwin; 16s. net). The first volume dealt with events during the period of 1801–1806; the present volume completes the record for the first decade of the century. This rate of progress points to a history of the past century extending over a score of volumes. There is already in existence a formidable library of biographies of the distinguished figures of the time in Literature, Science, Art, and Politics, and detailed biographies of the Prince Consort and of Queen Victoria, whose Letters are even now in course of publication. But Mr. Fremantle is sparing no pains to ensure that his work shall be taken seriously. The best chapters in this volume are the first, dealing with the outstanding figures in the literature, science, and art of the first five years of the century following the upheaval of the French Revolution of 1798, and the last, entitled 'At the Close of the Decade.' Under the latter heading the author deals with the beginnings of British control in Australia by the establishment of a penal settlement in New South Wales, with the definite control over a considerable area at the Cape of Good Hope, and the strengthening of our hold upon Lower and Upper Canada. This is followed by a graphic picture of social conditions in Scotland and England. Mr. Fremantle has taken extraordinary pains with a specially complete bibliography and index.

The philosophical theory of the moral sense is the theme of *Moral Sense*, by Mr. James Bonar, LL.D. (Allen & Unwin; 12s. 6d. net), where it is treated both historically and critically by a master-hand. The historical student will turn to this book in order to acquaint himself with the rise of this theory in Shaftesbury and its development at the hands of Hutcheson, Adam Smith, Hume, and Kant. It reminds us of Pringle-Pattison's early volume on the Scottish School of Philosophy, although here the question of sense-perception with which Thomas Reid so largely occupied himself and Sir William Hamilton after him, does not play such a part as in Pringle-Pattison's book. That was inevitable, for this is a moral treatise. The historical part is eminently well done, and will remain for long the standard discussion on this interesting and important subject.

The second part—the critical—is more meagre, but the notes at the end of each chapter help to supplement this as well as the Socratic dialogue

which forms the appendix, where the style and manner of Shaftesbury are vividly reproduced and the relation between natural abilities and moral actions is skilfully treated.

The various authors are allowed by copious selections to express their own views, and the selections are admirable. There is such a thing as Dean Liddon called 'the inspiration of selection,' and we have an example of it here. This volume is a welcome addition to the Library of Philosophy.

We look to Mr. H. R. Allenson for children's sermons. This season he has five volumes ready. The title of the first is *Chats with Children* (3s. 6d. net). It is by the Rev. W. S. Bruce, D.D., who begins by telling us that he has nine grandchildren.

The Rev. J. Cocker, who is known as the author of 'The Date Boy of Baghdad,' has collected twenty-six stories of great men and heroes. The title is *Keep Climbing* (3s. 6d. net).

The Rev. Albert D. Belden, B.D., the Superintendent of Whitefields Central Mission, publishes *Twenty-Four Story Talks to Children* (3s. 6d. net). One of the stories points the moral 'one good turn deserves another.' 'Some thirty years ago,' says Mr. Belden, 'two young American lads, who were students in the Leyland-Stanford University in the United States of America, found that they could not continue their studies because they had not enough money; but one of them, who was a very bright young man indeed, as you will think when you hear his name, had an idea. He suggested that he and his friend should organise a great concert for the town. He had noticed that the celebrated pianist, Paderewski, was in America, and he thought they might get him to come to the town, and by organising the concert and taking the profits they might make enough to continue their college course.' But the proceeds did not even cover Paderewski's fee and so a promise-to-pay note had to be added to the sum. But Paderewski in some way heard the story and gave the lads back the money and told them to get on with their studies. 'The years went by, the Great War came and passed, and Paderewski, the great pianist, was now the Prime Minister of the new State of Poland. Famine was raging in Central Europe, and Paderewski's people were suffering terribly. But before he could make an appeal, the news having reached America, food ships were speeding across the seas laden to the full with wheat for Poland, addressed to Paderewski from William Hoover, the great organiser of the American Relief Administration. The young student at Leyland-Stanford University was repaying his debt to Paderewski.'

The Rev. John C. Hill, M.A., has collected sayings which he has found engraved on sun-dials, and each talk centres round one of these. His title is *Sun-Dial Sayings* (3s. 6d. net). His talk on 'Improving the Time'—words which he found on an old sun-dial at Market Harborough—would make a good New Year message.

Forty Bible Talks and Forty Illustrative Stories, by Mr. R. M. Brown (3s. 6d. net), are meant to be read aloud to the children. There is an additional attraction in this book that suitable occupations to impress the lessons are suggested.

From a unique manuscript in the Bodleian Library Dr. H. G. Enelow has edited the chapter on Prayer from Al-Nakawa's *Menorat Ha-Maor, i.e.* The Lamp of Illumination, together with two religious poems by Al-Nakawa and the Elegy on the catastrophe of the Jews of Castile and Aragon in the year 1391 by an anonymous poet (The Bloch Publishing Co., New York; $6.00). The carefully printed Hebrew text of four hundred and fifty-three pages is accompanied by an interesting introductory essay which discusses the contents of the text and the sources of the writer's material, and the hope is expressed that it may be possible to discuss some further relevant questions on another occasion. Al-Nakawa wrote when conditions in Spain were at their worst, and he himself was killed in the tragedy of the year 1391. Alike by his personal experience of the value of prayer, and by his profound knowledge of Jewish practice and its long history, he was more than most men qualified to write on such a topic. The destruction of the Temple had enhanced the importance of public and private prayer, and the 'Lamp of Illumination,' besides expounding the spiritual worth of prayer, assembles the authoritative rules and regulations for the ordering and management of its services, drawing heavily for this purpose on Midrashic literature. The treatise deals with the value of prayer to the individual and the community, the washing of the hands, fringes and phylacteries, the hundred blessings which, according to the Talmud, a man is required to recite daily, the public reader of the services, the eighteen benedictions, the public reading from the Torah, prayers on fast-days, prayers for rain, etc. The 'Lamp' is a noble monument of mediæval Jewish piety and scholarship, and this careful and beautiful edition of it is well calculated to stimulate the interest of

scholars, especially those of the Jewish community, in the forgotten treasures of a great past.

The Knowledge of Reality, by Wincenty Lutoslawski (Cambridge University Press; 7s. 6d. net), is in many respects singular, even startling, at least to the philosopher. It begins with a philosophical treatment of the various possible world-views—which, by the way, the writer wants to call Theasis, vision or contemplation (from Porphyry), instead of the clumsy German word *Weltanschauung*—Materialism, Idealism, Pantheism, Spiritualism, Mysticism are all passed in review. So far all is plain sailing, and then he launches out on his own theory of Messianism based on reincarnation. Here one trained in the philosophic discipline is apt, in impatience, to lay down the book—but that would surely be a mistake.

While we disagree with the author's attempt to prove that the doctrine of re-incarnation is essential to Christianity, yet his insistence on the value of personality is refreshing. The book is, in some respects, a Polish nationalist pamphlet—a kind of Polish apocalypse—calling upon that nation, or any other, to take up a Messianic rôle among the nations of the world. The present reviewer has been in the habit of saying that one difference between philosophy and religion is this — that philosophy has no eschatology and that religion has; but here we have eschatology invading philosophy, and we welcome the intrusion, even if we suspect its form. Whether one agrees or disagrees with this work by the venerable Platonist and ardent nationalist, the book is sure to be read with interest, for a philosopher in a prophet's robe is singular enough to draw attention.

The Great Awakening in Virginia, 1740–1790, by Wesley M. Gewehr (Cambridge University Press; 18s. net), is an excellent volume, done with the careful patience of a scientific historian who counts no labour too exacting that enables him to gather his facts, and manifesting a spirit of appreciation and evaluation which lifts his work out of the realm of chronicle into the higher realm of art.

The period the author deals with is a formative one for American history, and great men and movements pass before us in these pages—Whitefield, Wesley, Jarratt, Samuel Davies, Francis Asbury, and many more. His accuracy is well documented and his insight and sympathy are admirable. Here we see evangelical religion bringing multiform blessings to a community sorely in need of such blessings—for, as he shows, religion affects the whole life and all society, for society is, as Plato said long ago, the soul writ large. This book will be welcomed by all students of American history, and will take its place as an authority for the period with which it deals. Richard Green said that the influence of John Wesley raised the quality of west of England cloth; and here we see in Virginia evangelical religion founding schools and colleges, creating a true democratic spirit, raising the tone and elevating the manners of a rude society, so that we can say, 'If you wish to see a monument of what Christianity can do, see it here.' We have found great delight in reading this book and congratulate the author on his achievement.

We have had many devotional books lately, but not many better than *The Call to Worship*, a Book of Services for Ministers and Congregations, by the Rev. D. Tait Patterson, the music selected and arranged by Dr. George Dyson (Carey Press; 3s. 6d. net). The little book (which is beautifully printed and bound) is not liturgical in the strict sense. But there are many litanies and other prayers which have musical responses for the use of the congregation. The main interest and value of the book, however, is the richness of its material. As an illustration it may be mentioned that sixty pages are occupied with introductory 'sentences' for all kinds of occasions and needs. Then there are all the great prayers, and (what will specially interest ministers) the 'Litanies' contain the most satisfying fulness of suggestion for all sorts of times and demands in ordinary services. There are also full services for Baptism, the Lord's Supper, and for Marriage and Burial Services. In short, this is a mine of rich ore for those who need help (and who does not?) in the conduct of Divine worship.

He is become my Song, by Edith Anne Stewart Robertson (James Clarke; 7s. 6d. net), is 'a poetical version of the life of Jesus.' It is written in three parts: I. The Galilean days; II. Towards Jerusalem; and III. The Passion. The author has attempted an exceedingly lofty and difficult theme, which would put a strain upon poetic gifts of the highest order, for the Divine simplicity and beauty of the gospel story must for ever outshine every paraphrase, however finely imaginative. The poem runs to almost three hundred pages and carries the reader on unwearied. Deep devotional feeling pulses through it all, and often gives to it a glow of religious passion. Interspersed are a number of beautiful lyrics, and one could well conceive that as

a hymn-writer Mrs. Robertson might yet sing to the heart of humanity. It is not easy to do justice to a long sustained poem by a short quotation, but we give a stanza from the section 'Toward Jerusalem':

Oh, who can tell what a man shall endure,
Whose heart is pure as God is pure,
What pains on such an one are hurled
When he looks on a God-estrangèd world.
In that dark womb the Passion had birth
Which drew the Master-builder forth—
Forth from the bench to the wilderness,
And back to the haunts of men's distress.
For now God's plan had become His plan—
To be the love of God to man.
He told us too how He had known
Himself for God's beloved Son
Long, long years before there stole
Messias' name into His soul.
And His eyes were marvellous to see,
As He talked to James and Peter and me;
But the light that shone reflected there
Seemed as it shone from a golden stair
That melted into the upper air,
Yet was He meek as a child might be.

An original and suggestive book on the Parables has been written by the Rev. A. T. Cadoux, B.A., D.D.—*The Parables of Jesus, their Art and Use* (James Clarke; 6s. net). Dr. Cadoux has a mind that looks at everything for itself, without being much influenced by tradition or authority. This attitude has large merits, for it harvests for us truth we ordinary people would never see. But it has its dangers, for it is apt to be subjective and eccentric. Both these qualities are exhibited in this book. It is delightful to be so frequently shocked by the author, shocks that sometimes shake us out of our sloth and show us things, and shocks that sometimes provoke us. In any case the book looks at the Parables in a new way, even classifies them in a new way, and throws constant light on their meaning. Even when you differ, as we often do, you will be grateful for acute discussions that set the stories at a quite new angle. Preachers cannot afford to neglect a book like this, which is full of sermons or suggestions for them.

The Inner Sentinel, by Principal L. P. Jacks (Hodder & Stoughton; 7s. 6d. net), is defined in the sub-title as 'a study of ourselves.' It contains twenty short essays on a variety of subjects which circle about the central theme of religion. They are such as the meaning of life, the relation of body and mind, nature and the soul, freedom and its enemies. The style of the author and his views in general are sufficiently well known, and here he expresses himself with his usual vigour and incisiveness. He conceives the whole man as an indissoluble unity of mind and body. He pleads that 'religion is the affair neither of reason nor of faith, nor of conscience, nor of any other separable function or faculty, but of the whole man in his integrity, responding to a universe whose nature he shares.'

God and Ourselves, by the Rev. E. J. Bodington (Longmans; 2s. 6d. net), has the pathetic interest which always attaches to posthumous work. At the time of his death the Archdeacon was engaged on the final revision of the manuscript, portions of which had previously been given 'in sermons at the Cathedral, and in addresses on "Quiet Days" for clergy and others.' The general theme is God in relation to human freedom, human sin, human life, and human prayer. These topics are treated with wisdom and reverence. There is, indeed, a certain amount of that amiable rationalism so characteristic of our time, which is grounded rather on modern thought than on revelation, but the prevailing tone is of mature Christian experience and sound scriptural teaching expressed with persuasive simplicity.

A revised edition of *The New Testament, Cunnington's Translation*, has been issued (Marshall, Morgan & Scott; 7s. 6d. net). Although never attaining the popularity of some other modern translations, it is a useful and eminently readable book. The type, however, is rather small for comfortable perusal. In twenty closely printed pages of introduction the translator enumerates faulty renderings in the A.V. and the R.V. His criticisms are generally justifiable, though at times he errs on the side of severity. In his own translation he does not aim at diverging widely from the A.V., but contents himself with correcting acknowledged mistranslations, elucidating obscure renderings, and turning the whole into idiomatic modern English.

Professor H. F. Sanders, D.D., has written *The Earlier Story of the Hebrews* (National Sunday School Union; 2s. 6d. net) 'in the hope that it will be found useful to Sunday School teachers.' This hope is justified both by the vividness and the comparative brevity of the narrative. In the

course of seventy-five pages he traces the story of Israel from the patriarchs to the Fall of Jerusalem, paying particular attention to its religious aspects, and explaining in a brief concluding chapter the nature of the documentary records underlying the Biblical narrative as we now have it. The book furnishes a good conspectus of the long period from Genesis to Kings, and would form a satisfactory basis for more elaborate study. A convenient table of dates would have enhanced its value considerably.

The Bible Picture Book (Nelson; 10s. 6d. net) would make a charming Christmas present for any child. It has one hundred stories, each with its full-page picture in glowing Eastern colours. The stories are told by Miss Muriel J. Chalmers in such a way that they are easily understood and that there will be nothing to unlearn later.

Concise Critical Comments on the Bible, by Mr. Robert Young, LL.D. (Pickering & Inglis; 6s. net), is a companion volume to Young's 'Literal Translation of the Bible.' It is an amazing book at the price, containing as it does about eight hundred pages in double column of the smallest readable type. There is evidence throughout of great industry and erudition, but it may be doubted how far the volume will prove really helpful. In the Old Testament the comments are simply cross references which give the pages the appearance of a concordance. In the New Testament brief notes are given on the literal meaning of words. These are, no doubt, accurate and of value, but one feels that none but the most ardent student would have courage and patience to plough through these somewhat arid tracts.

Messrs. Pickering & Inglis have got a number of attractive calendars ready for the new year. They vary in price from 1s. to 1s. 6d. They have a text, or a text and thought, for each morning. The same firm issue a number of Bible Almanacs. These may be had from 1d. to 5d. They also publish a number of books suitable for Sunday School prizes to boys and girls. Those which we have received are: *Ruth's Roses*, by Miss Laura A. Barter-Snow (1s. 6d.); *Lettice Martyn's Crusade*, by Miss Flora E. Berry (2s.); *Fisher Dan and his Little Friend*, by Mr. M. E. Drewsen (1s. 3d.); *Merry and Cherry*, by Mr. M. E. Drewsen (1s. 3d.); *Nella; or, Not my Own*, by Mr. J. Goldsmith Cooper (1s. 6d.); *Norah's Victory*, by Miss Laura A. Barter-Snow (2s. 6d.); *Old Chickweed*, by Mr. E. A. Bland (2s.); *David Elliott*, by Mr. C. E. Irvine (2s.); and *Henry Martyn of India and Persia*, by Mr. Jesse Page, F.R.G.S. (2s.).

The Eucharistic Canon (S.P.C.K.; 7s. 6d. net), by the late Rev. John Blomfield, is a careful and detailed study, clause by clause, of the evolution of the Eucharistic Canon from the 'Apostolic Tradition' of Hippolytus to the latest Anglican revisions. A leading motive of the work is to present the Eastern as distinguished from the Western standpoint, in the hope of fostering that complete understanding between Anglicanism and the Holy Orthodox Church which so many Anglicans desiderate. Until some sixty years ago very little was known of Eastern liturgies, and until some thirty years ago the information concerning them to be found in the text-books on the Book of Common Prayer was mostly Western. Mr. Blomfield would correct this. His book, which is a monument of patient industry, invites a reconsideration of the principles of Prayer Book revision. A special feature of it is its history of the Epiclesis or Invocation of the Holy Spirit, a subject on which 'Father John' appears to have been an enthusiast. An Appendix contains an Anaphora in two forms, a longer and a shorter, 'presented to brother priests in Australia and New Zealand for their prayerful study.'

We have not had many books on the American psychological specialty, Behaviourism, so that the little book with that title, and with distinguished names as contributors, is welcome—*Behaviourism, a Symposium*, edited by W. P. King (S.C.M.; 5s. net). It is a selection from a large volume published in America, and the names of its writers include Dr. William McDougall, Dr. W. E. Garrison, Dr. R. L. Finney, and Dr. Rufus Jones. Behaviourism is condemned by all these writers, and the general verdict is summed up in Dr. McDougall's strong words, a 'crude materialistic theory of human nature, the theory that man is a machine and nothing more . . . a theory utterly incompatible with any view of man as a responsible moral being, and utterly incompatible with any religion that the plain man could recognise as such: . . . a theory which, if accepted, must make all talk of self-control, of self-improvement, of purposes and ideals, seem sheer nonsense.' America is the land of violent contrasts, extreme fundamentalism along with extreme liberalism, spiritual philosophy, and atheistic, materialistic behaviourism. Probably this last is not likely to find extensive support over

here. In any case these able essays are an excellent prophylactic.

A very interesting, quaint, and puzzling book is *The New Divine Order*, by Karl Heim, D.Theol., Professor in the University of Tübingen, translated by the Rev. E. P. Dickie, M.C., B.D., B.A., with a laudatory Foreword by Professor H. R. Mackintosh (S.C.M.; 4s. 6d. net). The book is interesting because here is a new voice, saying something quite different. It is puzzling, because it is not easy to discover what exactly that is. And it is quaint, because of the extraordinary view of world-history it asserts. The theme of world-history is the deadly combat between Divine and Satanic forces. This is the secret of Christ's miracles; they were victories in this age-long strife. Dr. Heim is a prominent dualist, though he puts forward as the main theme of his book the truth that God is in everything, and that religion is really the soaking of all life in the tide of His being. Herrmann and Otto are both condemned for making religion a secret and sectional affair. And on p. 21 there is a statement of the Divine sovereignty in which extreme Calvinists would rejoice. But whether we follow this suggestive and provocative writer or not, we read him with absorbing interest, and we feel that he has a message which to him is great and urgent.

Great Attacks on Christianity.

Celsus.

By the Reverend John S. Whale, M.A., Mansfield College, Oxford.

'Fas est et ab hoste doceri.'—Ovid. *Metamorph. iv.* 428.

'Orthodox theology of all confessions has never yet stepped beyond the circle first marked out by the mind of Origen.'[1] This verdict on the great Alexandrian in the sphere of Christian dogma is precisely applicable to Celsus in the sphere of anti-Christian polemic. If Origen bequeathed a classic form to Christian thought, Celsus anticipated and even standardized the whole range of anti-Christian argument. Hierocles and Julian, Encyclopædists and modern Rationalists, have added little to what was explicit or germinal in his ἀληθὴς λόγος. The True Word says the last word. 'Après Celse il n'y a plus qu' à reprendre, à répéter et à développer une polémique dont le cadre est complet chez lui et définitivement arrêté.'[2]

This celebrated polemic sounds strikingly modern therefore. Temporary elements apart, it might have been written to-day. In its empiricism, its repudiation of the anthropocentric view of the world, its insistence on man's physical kinship with the animals, its comparative study of peoples and religions, the True Word leaps seventeen centuries. With Descartes and Coleridge Celsus ridicules 'the sympathetic fallacy' that the Universe has any favourites. With Edward Carpenter's 'Squinancy Wort'[3] he denies that man, more than elephant or bee, is the measure of all things. His objection to the Incarnation is Lessing's.[4] His explanation of the Resurrection is Renan's.[5] His view of the function of religion is ultimately Höffding's, the conservation of socially recognized values.[6] Even the modern state, which persecutes Christian pacificism, finds a classic statement of its contention that religious recusancy is tantamount to political disaffection in Celsus' characterization of Christianity as στάσις, and in his closing appeal to Christians to be patriotic.[7] Again, there is Celsus' famous scorn for Christianity as the perverse and contemptible superstition of artisans and fools, whispering in their proselytizing zeal, 'Do not examine, only believe'; contending, like a parliament of frogs in a marsh or a synod of worms in a dung-heap, 'To us God alone reveals all things, and all things are for us only.' In one of his later novels, Mr. H. G. Wells gives the modern counter-

[1] Harnack, *Dogmengeschichte*, i. 652.

[2] Pélagaud, *Étude sur Celse* (1878), p. 450.

[3] See the poem in *Towards Democracy*.

[4] 'Contingent truths of history can never prove eternal truths of reason.'

[5] *Vie de Jésus*, p. 450. 'La passion d'une hallucinée donne au monde un Dieu ressuscité.'

[6] Cf. Harnack, *Mission und Ausbreitung*, i. 474. 'Das letzte Interesse des Celsus ist der römische Staat.'

[7] *Orig. c. Cels.* viii. 69–75.