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and combed his works daily. When Cyprian denied the validity of heretical baptism he took his stand on African custom and might have appealed to Tertullian's *De Baptismo* as a witness of it. Sometimes he follows him closely, as in the *De Habitu Virginum*, *De Bono Patientiae*, and, if it is Cyprian's, *Quod Idola Dii non sint*. Much more slavish is the imitation in certain anonymous works of the time (e.g. *De Spectaculis* and *De Bono Pudicitiae*), for Cyprian himself usually assimilates Tertullian's teaching to his own statesmanlike spirit, so that in Benson's words, 'We largely owe our very possession of Tertullian to Cyprian's appreciation of him and rendering of his thoughts into so quiet and so

sweet a style.' Novatian owed much to him, and so did Augustine, largely through Cyprian. Jerome is full of him, and Vincent of Lerins speaks of him with the highest praise. Later he was not much known, so that, unhappily, manuscripts are few. But one work of great importance, Anselm's *Cur Deus Homo*, grew out of the current of thought started by Tertullian's theory of merit and satisfaction. Probably he is not much read to-day at first-hand, but his influence lives through other men. However much the intrinsic value of his teaching may be outgrown, the stimulus he gave to Christian thought and literature remains an achievement which few have equalled.

Literature.

THE FORMATION OF THE GOSPEL TRADITION.

PROFESSOR VINCENT TAYLOR, Ph.D., D.D., has done a new thing of the very first importance for the English-speaking world of critical New Testament scholarship in his book, *The Formation of the Gospel Tradition* (Macmillan; 7s. 6d. net). He has given us an evaluation of the Form-criticism (*Form-geschichte*) which has recently been so vigorously pursued on the Continent, and among German scholars in particular. This is an attempt to get behind the Gospel records in their present form to the period of their first tentative oral beginnings—from A.D. 30 to 50—and to watch their growth from separate pronouncement-stories (the point of which is some great word which Jesus is reported to have uttered), sayings and parables, miracle stories, and stories about Jesus. These, it is held, first came into being in granulated fashion as separate entities, were then gathered, largely for mnemonic purposes, into strings or collections having a topical similarity, and finally woven into continuous Gospels. These pericopæ were the work of preachers, narrators, missionaries, teachers. According to this new school of criticism, they are community-products of primitive Christianity which put back its own ideas and beliefs into the lips of Jesus. 'The critical results of this method are radical in the extreme; of the historical little or nothing is left.'

Dr. Taylor, while ready to see the value of this

method of criticism, makes a searching analysis of its defects, its tendency to ignore the creative activity of the original Speaker of the great sayings; its tendency to consider the primitive community as existing *in vacuo*, 'cut off from its founders by the walls of an inexplicable ignorance'; its ignoring of the memories of eye-witnesses and ear-witnesses. If the stories are products of Christian imagination, form-criticism does not explain why they do not increase in number as time passes. It credits the first Christians with 'a facility for invention and an imagination always at command.'

Dr. Taylor is convinced that we ought rather to esteem the pronouncement stories as among the strongest and most stable elements in the Gospel tradition. Again, he says that there is in the great majority of the sayings attributed to Jesus a self-authenticating note which stamps them as His, and not the formations of the community. Again, as regards the miracle-stories, 'the incidental way in which they tell of the "mighty works" is the best evidence that Jesus wrought them.' 'Jesus does not heal to awaken faith, because He assumes it.'

So the method, while valuable as showing how the stories originated, and how 'many stories of invaluable interest to the modern man . . . had no chance of survival because they knocked in vain at the doors of communal faith,' yet does not discredit the narratives as history. It may show how certain accretions have crept into the stories, but 'it is one thing to say that symbolism shines

through a story of fact, quite another thing to say symbolism is clothing itself with the garb of reality.'

Dr. Taylor's study is on the whole reassuring. We may be confident that we still have in large measure the chronological order of Christ's ministry in Mark's Gospel, and that the credibility of the Gospel facts is not seriously impaired by the new critical method. We have reason to be grateful that the Form-criticism has been introduced to us by such sane and competent scholarship as Dr. Taylor's.

JESUS AND OURSELVES.

The Rev. Leslie D. Weatherhead's new book, *His Life and Ours* (Hodder & Stoughton; 5s. net), is an earnest and edifying review of the Life of Jesus in its main 'moments.' The sub-title is 'The Significance for us of the Life of Jesus,' and accurately describes the chief purpose of the book. For the most part the writer follows the track of Jesus' ministry, and, selecting its salient features, gives us first a picture of the Master as He appeared at that particular point, and then brings home to us the bearing of this on ourselves. In this he is conspicuously successful. The picture is vividly drawn, and the 'application' is always helpful. The spirit of the book is really beautiful, and the passionate devotion to Jesus (the adjective is not too strong) shown throughout is very moving.

The same whole-hearted praise cannot be given to the few chapters in which the writer deals with the great issues raised by the life of Jesus, the chapters on the Incarnation and on the Death of Jesus, and, in a lesser degree, that on the Sacrament of the Lord's Supper. Frankly, it is difficult to know where Mr. Weatherhead stands in regard to the Person of Christ. He uses the word 'deity' of Jesus, and he also says, 'Deity in Jesus means that He is a perfect revelation of God.' But that is not deity as the word is commonly understood. Again, he says: 'I believe that because of His perfect reaction to God and against sin He gradually attained consciousness that He was in a unique sense the Son of God,' and so His sonship was both an achievement and a revelation. Throughout the chapter on the Incarnation we see with admiration an earnest mind grappling with the biggest problems raised by the Gospels. We follow his exploration with intense interest, but it is not quite clear where we come out. Mr. Weatherhead is modern enough to dispense with the Virgin Birth as the basis of Divinity, but he also seems disposed to adhere to the theological construction

of the great creeds. He clings to the Deity of Christ, but he says, 'Personally, if I were asked if I believed in the Trinity I would rather keep silent.' We greatly appreciate such a manful effort as we find here to grasp the reality in Jesus Christ. And, even if this book is not a very sure guide in that lofty region, it will make Jesus more real and more worshipful, and that is the sure way to find God in Him.

LEVITICUS.

The Chief Rabbi has followed up his volumes on Genesis and Exodus by one on *Leviticus* (Milford; 7s. 6d. net), on the same scale and in the same style. Interest in *Leviticus* has been to some extent driven into the background by the modern critical view which tends to accentuate the contribution of the prophet to the literature of revelation, often to the depreciation of that of the priest; and it is all to the good to have so sane a discussion of this important book from so competent an authority on matters Jewish as Dr. Hertz. The nature of the book obliged him to face both the documentary theory of the Pentateuch and the attitude of the prophets to sacrifice. On both these topics he speaks in no uncertain tones. The whole documentary theory, he tells us, rests on unproved assumptions, and the idea of a 'Priestly Code' and of its late origin is nothing more than pure hypothesis. (To Robertson, Orr, Wiener, and other defenders of the 'orthodox' position named on p. 317, he might have added W. Möller on 'Die Einheit und Echtheit der 5 Bücher Mosis,' 1931.) Again, the prophets, he argues, offer no absolute condemnation of sacrifice, it is the sacrifice of *the wicked* that is an abomination to the LORD (Pr 15⁹). He usefully supplements this discussion by brief chapters on 'The Rabbis and the Sacrificial Cult' and on 'The Jewish Interpretation of Sacrifice.' On the famous verse Lev 19¹⁸, which he describes as the Golden Rule in Judaism, he argues that *rea* means neighbour of whatever race or creed, fellow-man and not simply fellow-Israelite, and that this verse is a genuine anticipation of the Golden Rule of Jesus. But, however one may differ from Dr. Hertz on these and other matters, one can have nothing but commendation for the book as a whole, which is a fine and informing commentary on a little known book of the Bible, written by one who combines with his devotion to Judaism a generous appreciation of all the relevant literature, whether written by Jews or not. The text is printed on fine paper,

the Hebrew on the right, the English (R.V.) on the left, and the notes at the foot. The book is a joy to handle, and there could be no more convenient way to study Leviticus. The value of the book is increased by the addition of the Haftorahs to Leviticus—from Samuel, Kings, Amos, Isaiah, Jeremiah, Ezekiel, and Malachi.

CHRISTIAN DOGMATICS.

In a text-book entitled *The Christian Faith* (Macmillan; 20s. net), Dr. Joseph Stump, President of North-Western Lutheran Theological Seminary, seeks to present the doctrines of the Lutheran Church on the basis of the Holy Scriptures, in consonance with the Lutheran Confessions, and in the language of to-day. Such technical terms as have obtained a fixed place in Dogmatics are retained and defined, but the constant aim has been—and in it the writer has succeeded—to present the doctrines as simply and clearly as possible.

The work follows the usual lines of a text-book on Dogmatics, treating of the doctrines of the Christian Faith in the so-called logical order. Its four parts are: (1) God and Man, and the Alienation through Sin, (2) The Reconciliation and Redemption by Jesus Christ, (3) The Work of the Holy Spirit, (4) The Last Things; or, The Consummation of Redemption. The standpoint is conservative, but it is not conservatism of the deepest dye. It is of too deep a hue, however, for the taste of most modern readers. It is enough to mention that the first and third chapters of Genesis appear to be accepted as historical documents. But if the modern theologian has reacted from the standpoint here adopted, he will find in the work many lucid and useful expositions of the ecclesiastical tradition on the various points of doctrine.

The Lutheran positions on the Person and States of Christ, on Justification, and on the Sacraments find in President Stump a faithful interpreter. Perhaps in view of the usual references of Calvinists to the Lutheran doctrine of the Real Presence, the following words are worth citing: 'The Lutheran Church does not teach the doctrine of consubstantiation, though she has frequently been accused of teaching it. This doctrine means that the bread and the wine are combined with the body and blood of Christ into a third substance. Nor does the Lutheran Church teach the doctrine of impanation or of subpanation, that is, that the body and blood are locally included or enclosed in the bread and wine, or are located under them. Her

teaching is that the body and blood of Christ are not locally but sacramentally connected with the bread and the wine; and that only during the actual reception of the communicant are the body and blood present. Before and after the actual administration the bread and the wine are only bread and wine.'

PASTORAL THEOLOGY.

Fulfilling the Ministry (Cambridge University Press; 7s. 6d. net), by the late Dr. S. K. Knight, Bishop of Jarrow, is based upon the Cambridge Pastoral Theology Lectures, 1925-1926. In the Introduction Dr. Herbert Hensley Henson, Lord Bishop of Durham, recalls that the late Dr. Knight was a man of tireless industry and great personal devotion, and that he was conspicuously successful in his exercise of the pastoral office. That in itself would be no guarantee that this is a good book on its subject. But when it is added that he was a man of studious habits and of wide reading, we are disposed to turn to his pages in hope. Nor should our hopes be disappointed.

The range of the book is well indicated in the titles of its eight sections—The Faith, the Church of England, Priests, Prophets, Pastors, Teachers, Study, Fulfilling the Ministry. Special emphasis is given to the ways in which the clergy must present the Faith they have to teach, the ideals which should animate them in their pastoral work, and the means by which they may hope to maintain and develop their own faith and to sanctify their own life.

Dr. Knight encouraged the young clergyman to be alert to the movements in modern thought. He is of opinion that, so long as the essential content of the Faith is preserved, its traditional form may be abandoned. Indeed, he appears to desiderate a re-interpretation of the Faith which shall correspond with a vital Christianity. We must, as he says, 'hear the Church,' but it must be the living Church of God as it reflects and develops the Divine revelation which it is still receiving.

The section on Study has probably the most general appeal. We notice with interest that Dr. Knight regards Hastings' 'Dictionary of the Bible,' the 'Dictionary of Christ and the Gospels,' and the 'Dictionary of the Apostolic Church' as 'invaluable' for the clergy; and to these he adds, the 'Encyclopædia of Religion and Ethics,' 'edited by the same scholar.' He makes an appeal to the country clergy in particular to help to preserve 'that place in theology, scholarship, and literature

which for generations has belonged to the clergy of the Church of England.'

We commend this book very heartily as a wise, earnest, and informative guide to the duties of the pastoral office, particularly in the Anglican Communion.

THE HOLY GHOST.

The Rev. Canon Peter Green, M.A., has completed a trilogy, the two other parts of which were 'Our Heavenly Father' and 'Our Lord and Saviour,' by the publication of *The Holy Ghost: The Comforter* (Longmans; 3s. net in paper, 4s. 6d. net in cloth). This is a full-flavoured, and thoroughly orthodox exposition of the Catholic doctrine of the Holy Spirit. It is both devout and intelligent. The Canon knows where he stands, but he also knows where other people stand, and both outsiders and perplexed and hesitating believers will find help in this book. Many people, for example, are puzzled by the fact that they cannot distinguish between an experience of God the Father and an experience of God the Son, and still more both of these from an experience of the Holy Spirit. Canon Green says this is not strange, because the Three Persons are One, and all religious experience is experience of One God. There is no *distinct* experience of one or other. To many people this simple explanation will bring real relief. And the writer is generally in touch with reality in this fashion. One of the most attractive aspects of the book is Canon Green's use of analogy, in which his mind is very fertile. There is a particularly fine example of this on p. 94, taken from the broadcasting of music, which is not only fine but religiously illuminating. It is bracing to witness, as we do here, a really religious mind exploring the deep things of God, and if the mind is not of the first class, it is the mind of a man deeply in earnest and with a good outfit both of ability and scholarship.

A STUDY IN MONASTICISM.

Scottish Abbeys and Social Life (Cambridge University Press; 12s. 6d. net) is the most recent addition to the 'Cambridge Studies in Medieval Life and Thought.' The author is Mr. G. G. Coulton, Litt.D., F.B.A., Cambridge University Lecturer in English, who is the Editor of the series. His work is a revised and greatly amplified edition of the Rhind Lectures delivered at Edinburgh in 1931. It is specially concerned with the tracing

of similarities and differences between Scottish monasticism and that of the rest of Europe, and the influence of the Monastic Orders upon civilization and social life. The volume is illustrated with six plates and fourteen text-figures.

Dr. Coulton believes that monasticism was one of the great formative forces in the social life of the Middle Ages, and that in the twelfth century it did more than anything else to bring Scotland into line with general European civilization. But monasticism in Scotland changed rapidly in character. 'For good or for evil, while the monk impressed himself upon the world, society also impressed itself upon the monk.' One result was that he who might almost be said to have begun as an anti-capitalist became definitely a capitalist.

Dr. Coulton also believes that even at the times of worst decay the average monk was leading a more regular life than the average outsider. This surely we should expect to find. The unredeemed world outside the monastery was rough enough in England, and, apparently, rougher still in Scotland. A dark picture has come down to us of the corruption against which Aelred struggled in Galloway.

The range of this learned and most interesting work is indicated in the titles of some of its chapters—Celtic Monachism, The Monastic Rules, Monastic Revenues, How Endowments Came, Charity, Monks and Parishes, Monk and Peasant, Monastic Housekeeping, Schools, Art and Learning, Visitation. Even the most unpromising titles yield in Dr. Coulton's hand matter of lively human interest. His pages make rich and piquant fare for students of monastic history.

Dr. Coulton finds himself opposed to many traditional views concerning monks and monasteries. He warns us against the frequent exaggerations of modern writers with regard to the monks' indirect services towards the poor; the medieval standard of poor relief or hospital treatment would not satisfy the world of to-day. He warns us against the picture drawn by educated modern readers of the monks as most often, next to the Church, in the scriptorium; to counterbalance that view he quotes the *obiter dictum* of a distinguished medievalist, that the monastic scriptorium was 'as mythical as Mrs. Harris.' He warns us that far fewer records were written in the medieval monasteries, and those were far less carefully preserved, than is commonly believed; that documentary evidence dictates serious modifications of the popular view regarding the prevalence of monastic schools; and that there is little evidence for monastic learning in Scotland, apart from the ordinary routine of

church services and ritual. There is abundant matter here for controversy.

A MACDONALD IN TIBET.

The vast territory of Tibet 'on the roof of the world' is no longer an unknown country. The explorer, the missionary, the British-India military and civil officers, the scholar, have all been there, and the history of Tibet, the manners and customs and religion of its people have been made plain. Colonel Waddell's 'Lhasa and its Mysteries' and Sir Francis Younghusband's 'India and Tibet' were revelations no longer ago than the beginning of this century. These have been followed by 'The Land of the Lama,' by Mr. David Macdonald, a member of the Indian Civil Service, who has now given in a fuller narrative his intimate experiences in *Twenty Years in Tibet* (Seeley, Service; 18s. net). Mr. Macdonald, whose father was a Scotsman and his mother a native of Sikkim on the border of Tibet, was appointed, by the Government of India, British Trade Agent in Tibet, a post he filled from 1905 till his retirement in 1925. This was an eventful period in the troubled history of this little-known country, dominated for a long time by the Chinese. His proficiency in Tibetan secured for him an appointment as member of the first British Mission under Sir Francis Younghusband which visited Lhasa. It was very doubtful what would be the nature of the reception of the Mission. The Dalai Lama, the Head or Pope of the Tibetan religion, and most of the nobles and princes of the Church as well as the better class people had fled from Lhasa on the approach of the Expedition, as dreadful tales of ferocity and cruelty had been in circulation. After a few days the people realized that these were unfounded. The British tommy and the Indian sepoy were soon wandering from shop to shop, a never-ending source of interest. Mr. Macdonald found the common people among the Tibetans during all his experience extraordinarily friendly and always ready to help him and his family. 'The Tibetan is a likeable fellow, always cheery, with a song on his lips, and will do anything. He has no caste prejudices like the Hindu, . . . will turn his hand to everything, and with a little teaching will do good work.' 'It is a fact that, as far as outward observation of religious matters and practices goes, the Tibetans are a deeply religious people. Their whole lives are bound up in their faith.' Mr. Macdonald during his sojourns saw a good deal of the Dalai Lama. 'He told me, one day, that what

had impressed him as much as anything during his wanderings in exile was the fact that wherever there were British people there was a church, and from this observation he concluded that . . . therefore they and the Tibetans, who were a like-minded race, should always be in harmony.' Mr. Macdonald has had a wealth of experience. He writes not only with intimate knowledge but with sympathy. The book is illustrated with numerous photographs and there is an excellent map.

Jesus after Nineteen Centuries, by the Rev. Ernest Fremont Tittle, D.D. (Abingdon Press; \$2.00), is the Yale Lectures on Preaching for 1932, but it is somewhat notably different from previous volumes in that distinguished series. It contains a vigorous application of certain features of the teaching of Jesus to the problems of the hour. It is written from the humanist point of view, and there is more of discursive treatment of the present world crisis than of close study of the Gospels. Some of Dr. Tittle's political criticisms will seem to European readers to be based on imperfect information and to involve somewhat hasty judgments. The strength of the book lies in its exposition of the Christian law of love and non-resistance of evil. On this topic Dr. Tittle writes sanely and persuasively, and his manifest enthusiasm for peace and goodwill among men is most stimulating.

What the League of Nations has most to fear is lack of public support. The two great underminers of public support are pessimism and cynicism. We regret that the pessimist and the cynic have been provided with so much pabulum in Max Beer's book, now given English dress by Mr. W. H. Johnston in *The League on Trial: A Journey to Geneva* (Allen & Unwin; 15s. net).

Outspoken Addresses, by the Rev. Percival Gough, M.A. (Allenson; 2s. 6d. net), contains about a dozen addresses which deal with Christian truth in its contact with the problems of to-day. In these addresses there is nothing startlingly outspoken, but they are honest, straightforward talks on such topics as Science and Religion, Spiritualism, the Christian Doctrine of God, the Guidance of Christ, and an Ideal Church, and are eminently fitted to bring real help and inspiration to souls in perplexity.

The Rev. A. C. Bouquet, D.D., Stanton Lecturer in the Philosophy of Religion in the University of

Cambridge, is issuing a series entitled 'Modern Handbooks on Religion.' We have before us Nos. 2, 3, and 4—*Religious Experience: Its Nature, Types, and Validity; Phases of the Christian Church: A Short View of its History; and The World we Live In* (Heffer; No. 2, 3s. net; No. 3, 4s. net; and No. 4, 2s. 6d. net). As a rule it does not conduce to confidence when, in these days of highly specialised knowledge, a writer undertakes too wide a field. Judging, however, from the little books before us, we are impressed with Dr. Bouquet's competence. They will serve as admirable introductions.

The day is past, we hope, when the missionary was regarded as an unpractical idealist whose only aim was to fill the bewildered minds of primitive peoples with theological doctrines. He is now recognized as the most advanced and versatile pioneer of Christian civilization. In Africa particularly the value of missionary educational work has come to be fully acknowledged in Government circles. *School Paths in Africa*, by Phyllis L. Garlick (Highway Press; 1s. net), gives a charming account of everyday life in African village schools. It ought to be widely read, not only for the interest of the story, but for its power to awaken sympathy and stir enthusiasm for the missionary cause.

Two discussions have reached us from the pen of Professor Solomon Zeitlin. One is *An Historical Study of the Canonization of the Hebrew Scriptures* (Jewish Publication Society of America, Philadelphia). In this he argues that the Book of Ezekiel was never threatened with exclusion from the Canon, and that the word נב , the usage of which he illustrates profusely, does not really imply this. He further argues that the canonization of the Hagiographa did not take place till A.D. 65, and that Ecclesiastes and Esther were added later. He concludes by offering reasons why Jubilees, Ben Sira, Tobit, Judith, and Susanna were not included in the Canon.

The subject of his other discussion is *The Am Haarez* (Dropsie College, Philadelphia). In this he argues that in early tannaitic literature this much-disputed phrase denotes the farmers who tilled the soil. It was this group that had to maintain the Priests and Levites entirely at their own expense. The urban population, which was very considerable—as, after the Maccabean revolt, cities on the coast were added to Judea either by conquest or penetration—had no share in this maintenance. This gave rise to bitter animosity between the two classes. The cleavage between them grew. The Jewish

State became divided between the *Haberim*, the privileged classes, the patricians, and the *Am Haarez*, the tillers of the soil, the plebeians. The differentiation between the two classes became eventually not only social and economic but cultural, and *Am Haarez* became synonymous with ignorance. The essay concludes, however, with the admission that in tannaitic literature this term may be interpreted in various ways, and its exact meaning has to be determined by the context.

A very sound and interesting book of Christian Apologetics has been written by the Rev. R. G. Legge, the vicar of St. Mark's Parish Church, Victoria Park, London—*Christian Theism in Contemporary Thought*. We give the writer's full address because the book is published by himself, and can be procured for 2s. 6d. net. It is to be followed by one on Anti-theistic theories, and another on The Person of Christ. If the others are as good as the first they will be well worth the modest price charged. For this book on theism is based on wide reading and careful thinking. Most of the great works that have appeared during the last few years have been laid under contribution, and it is a creditable fact that a busy parish priest should be able to produce so good a book as this in the midst of his many duties. All relevant aspects of theism are dealt with here, and many of the hardest problems faced.

Dr. Alington, Headmaster of Eton, has already given us two admirable books of popular apologetic which have been praised as they deserved in these columns. He has now followed them with another which is in its way just as useful. It is unhappily named, *The Fool Hath Said* (Longmans; 4s. 6d. net). The author uses the word 'fool' in no contemptuous sense, but as applied to any one who makes unconsidered statements on a subject about which he knows very little. All the same no one likes to be called a fool even in that modified sense, and the title will greatly hinder the book's acceptance. That is a pity, for it is a book much needed and very well done. Dr. Alington takes a number of 'silly' statements, like 'It does not matter what a man believes so long as he lives a good life,' or 'foreign missions are a waste of energy,' or 'you need not go to church to be a religious man,' and analyses them in a candid and courteous fashion. In other words this little book is good apologetic, because it is a sensible and able man's reply to criticisms of religion and the Church that have a wide vogue with people who

do not think. There is an excellent introduction by Dean Inge.

The Inner Advent, by the Rev. James Colville, M.A. (Lutterworth Press; 1s. 6d. net), is a series of brief studies of the spiritual life. Some of these have already appeared in religious journals, but they are of sufficient value to merit being gathered into more permanent form. They are thoughtful meditations, rich in practical counsel and uplifting in tone.

Whatever may be thought of the philosophy of some American writers on philosophical topics, there is no denying that many of them have been singularly successful in making the subject interesting and in presenting it in facile literary style. There can be no doubt that Mr. W. T. Stace, Litt.D., of Princeton, is at once a brilliant writer and a real thinker. His book, *The Theory of Knowledge and Existence* (Milford; 18s. net), is a work of scholarship, fascinatingly written. It aims at exhibiting knowledge as a logical development from its primitive certitudes up to its highest achievements in science. By means of 'mental constructions' a coherent and intelligible world is built up. These mental constructions are analysed and justified in a very masterly way. On the 'solipsistic' basis, which Dr. Stace assumes, his argument is not only brilliant, it is unanswerable. But is solipsism a satisfactory assumption? Is our knowledge actually so built up? In his explanation, ingenious as it is, of how we come to be convinced that an object we leave continues in existence in our absence, the author gives no place to the fact that the lower animals show that they share in the same conviction.

Professor Benjamin B. Warfield of Princeton was an outstanding figure in American Theology, and his literary Remains were worth disinterment from Dictionaries, Encyclopædias, and Magazines. That pious task is being undertaken by a Committee, and we are in receipt of the tenth and last volume, *Critical Reviews* (Milford; 20s. net). Almost half a hundred Reviews constitute a handsome volume. The Reviews deal with publications issued between 1893 and 1920. Thirty years is a longish period in a man's life. It is a much longer period in a scholar's life. We have read carefully the earlier and the later Reviews, interested to discover, if we could, how Dr. Warfield's mind had developed. We have failed to discover any trace of any modification whatsoever. To those who

belong to the school of theological thought of which Warfield next to Hodge was the outstanding leader and exponent that will probably be a most meritorious thing. Others, like ourselves, will have our doubts.

Of the books reviewed one or two have been long forgotten; others have had their value assessed by Time, the one trustworthy critic. We cannot see what real benefit to any one lies in the preservation of Dr. Warfield's criticism of them when they appeared. Such a work as this is useful mainly as a revelation of the views of the critic; and as we have indicated, these are given by half a dozen as effectively as by the half hundred offered.

We have received *The Road to Immortality* (Nicholson & Watson; 6s. net). It is a description of the after-life purporting to be communicated by the late F. W. H. Myers through Geraldine Cummins, and a foreword is contributed by Sir Oliver Lodge. We quite agree with that distinguished scientist that 'the accounts given of the Fourth, Fifth, Sixth, and Seventh States are remarkable'; we would add that the description of the Seventh State is very remarkable, seeing that (if we understand him aright) Mr. Myers has not yet reached it.

The Passionate Pilgrim, by the Rev. John M'Neil (Pickering & Inglis; 2s. 6d. net), contains twelve sermons selected from the 'Regent Square Pulpit.' They are reprinted as they were preached in Regent Square forty years ago, yet they are singularly alive and apposite. To older readers they will reawaken memories of John M'Neil at the height of his power. Even in the printed page there is enough of the old fire to set hearts aflame.

The latest 'Lettice Bell' book is *Our Good-Night Book* (Pickering & Inglis; 2s. 6d. net). It is a wonderful book at the price, beautifully bound and charmingly illustrated. The stories are for quite young people, and are told with simplicity and a concrete directness that suit them admirably for their purpose. A big book that is light to hold, well printed, and delightful to look at.

Another book for the young, just as good in its way, is *Eastertide Stories*, by Bertha C. Krall (National Sunday School Union; 1s. net). It contains some really beautiful allegories from various hands, among others Basil Mathews and William J. May. The tales are all marked with a letter indicating for what age each one is suited. Beginners, Primary, Junior, or Intermediate

scholars. This is a book that will be very useful both to parents and teachers.

The Rev. Lionel B. Fletcher has prepared a new and revised edition of his *Effective Evangelism* (R.T.S.; 3s. 6d. net), which was first published in 1923. It is a book which every minister should read and ponder. It is extraordinarily sane, and every page bears evidence of ripe experience and good taste. For practical usefulness to the workaday minister it is worth a cartload of those lectures on preaching that pour monotonously from the Press. If studied and taken to heart it might well lead to a revival of gospel preaching and make the ministry of many a discouraged man a new and living thing.

From Cedar to Hyssop: A Study in the Folklore of Plants in Palestine, by Mrs. Grace M. Crowfoot and Miss Louise Baldensperger (Sheldon Press; 6s. net), is a book to describe and commend. Only some one with the same learning, and (impossibly) the same long experience of Palestine and its life as these two ladies possess between them could fully appreciate the merits of this volume. Into it have been packed the lore of Miss Baldensperger, who for many years has lived among the plants and flowers of Palestine, and the skilled pen and scholarship of Mrs. Crowfoot, and the result is impressive in a high degree. Corn, wine and oil, wild foods, plants with folk uses, medicinal plants, sacred trees and magical plants, all have contributed as material for these experts, and we have many of the old tales connected with them. The book is profusely illustrated with photographs and drawings of scenes and plants. No praise could be too great for an achievement which cannot have many parallels.

An unusual kind of book for Lenten reading is *Lent: A Manual for the Clergy* (S.P.C.K.; 4s. net).

The authors are numerous, including Dr. Masterman, Bishop of Plymouth, Professor Grensted, the Rev. K. D. Mackenzie, and others. The most interesting parts of the book are a long essay of thirty pages on 'Fasting: Its History and Uses,' and an excellent essay by Professor Grensted on 'Modern Methods of presenting the Doctrine of the Atonement,' which is really helpful as well as sensible. There is also an article by the Rev. K. D. Mackenzie on 'Anglican Adaptations of Latin Rites and Ceremonies,' shortened from 'Liturgy and Worship' which was published last year and reviewed in these columns. The main part of the book, and the most 'useful' for certain purposes, is devoted to sermon outlines and suggestions which are quite good in their way. They ought to be, since most of them seem to have been furnished by the Bishop of Plymouth. A note on Lenten Reading by Dr. Eck concludes a volume which has something for everybody and most of it very good.

They Do Not Die, by Mr. Charles A. Hall (Williams & Norgate; 3s. net), is a little book written in support of the doctrine of the immortality of the soul. The writer bases his argument 'on rational grounds: the appeal is to Reason, not to Authority.' He writes with ardent conviction and a manifest desire to bring comfort to the bereaved and assurance to the doubtful. While making free use of the concept of the love of God, he paints a picture of the future life very similar to the conditions of the present world. 'John Smith is the same John Smith in the spirit-world; his journey there, by way of death, has not changed him any more than a trip to America.' It is difficult to see any adequate reason why John Smith should meander on in the same old way through the ages of eternity. In the whole conception of the book there is a singular failure to grasp the magnitude of the subject or to feel the solemn mystery of the eternal.

The Strangest 'Word' of Jesus.

BY THE REVEREND FRED SMITH, NEWTON, KANSAS, U.S.A.

PERHAPS the strangest word ever uttered by Jesus was that which broke from His lips on the Cross: 'My God, my God, why hast thou forsaken me?' I say the strangest because theologians have made it so. The usual explanations of this sentence are

familiar to all. For the sake of conciseness I borrow my references from the article by the late Professor David Smith, in Hastings' *Dictionary of Christ and the Gospels*. Here, in the article entitled 'Dereliction,' we are informed that the explanation of the