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Literature.

THE TESTIMONY OF JOSEPHUS.

IN the 'Antiquities' of Flavius Josephus there is a famous reference to Jesus Christ which led Eusebius and later Christian writers to regard this Jewish historian as a witness to the historicity of Jesus and the nature of the early Christian faith. But the authenticity of the *Testimonium Flavianum* has been for long a matter of keen debate among modern historical critics. If we remember aright, Loofs regards the passage in question as a Christian interpolation, while Harnack defends it as authentic.

In recent years there has been a shifting of interest from Josephus' references to Christ and Christianity in the 'Antiquities' to the remarkable fragments on Christ, John the Baptist, and the early Christians to be found in Josephus' 'Jewish War,' in the Slavonic version. These fragments, together with other references in legendary and apocryphal writings, form the basis of a revolutionary theory advocated by Dr. Robert Eisler in two large volumes published at Heidelberg in 1929. The work has been translated into English in an abridged form under the title 'The Messiah Jesus and John the Baptist, according to Flavius Josephus' recently rediscovered "Capture of Jerusalem" and other Jewish and Christian Sources.' According to Eisler, the Slavonic Version (after he has finished his critical work upon it) conforms to the original unexpurgated Greek draft, and is a trustworthy document, in this being unlike the Christian Gospels and other traditional Christian documents; and we gather from it that Jesus was a political Messiah, that He aimed at an earthly Jewish throne, and that Christianity was for the most part a movement for Jewish national independence, only succeeding because this aspect of it was soon suppressed.

Reimarus, as we recall, put forward a similar theory in the dawn of the historical criticism of the New Testament, but in Reimarus' hands it was little more than a mere conjecture. But as advocated by Eisler, it claims to have a sound documentary foundation, and merits careful examination. Were it to be substantiated, the fabric of traditional Christianity would fall to pieces.

Eisler's theory has been handled and rejected by able Continental scholars, and now an elaborate refutation of it appears in English dress in a work, *The Historic Christ* (James Clarke; 8s. 6d. net), from the practised pen of the Rev. J. W. Jack, D.D.,

whose Biblical learning and scholarship are well known to the readers of THE EXPOSITORY TIMES. Dr. Jack is sensible of Eisler's massive erudition, but is not dismayed by it; and it appears to us that he shows convincingly how Eisler's imagination, which is only matched by his erudition, often carries him away completely. Surely Maurice Goguel is right in asserting that Eisler's critical method by its very violence and arbitrariness turns the writing of history into a mere *jeu d'esprit*.

In the volume before us Dr. Jack gives an account of Josephus and his works, considers the variant versions of the text of the 'Jewish War,' contravenes the authenticity of the Slavonic version, and then supplies us with a summary of Eisler's theory of Jesus. Taking up the chief Slavonic fragments of a Christian nature, he considers them in detail, finding that no conclusions adverse to the Christian gospel may be drawn from them legitimately. Turning to the Christian records, he discusses Eisler's treatment of certain Biblical texts; and he bids us observe how often a capricious criticism is supplemented by far-fetched exegesis.

There is much else in the volume. But we only add that it will enhance Dr. Jack's reputation as a patient and industrious scholar, and that we are grateful to him for documenting the work so carefully and providing it with an adequate index.

A CENTURY OF CHANGE.

The centenary of the Tractarian Movement has very naturally and properly stimulated the production of a considerable number of books dealing with that vital Movement in the Church of England. Outstanding is the portly volume by the Master of the Temple, *Church and People, 1789-1889*, published by the S.P.C.K. at the remarkably low price of 10s. 6d. net. It is not definitely an account of the Oxford Movement; it is a history of the Anglican Church throughout a century of fascinating interest and crucial importance, though very naturally the Oxford Movement in a real enough sense is central. The Church of England during that period had to face problems which most other churches had to face, and she had numerous domestic difficulties as well. The learned author of the work before us has discharged a difficult task with consummate ability and success. He evinces exceptional gifts of insight and skill to marshal the really important

facts, and can illumine their inter-connectedness with that ease which is evidence of long reflection upon fulness of knowledge.

In many of the paragraphs there is real sense of the dramatic in combination with true artistic restraint; and the short biographies which are numerous are a feature of the book.

It is a long and a many-sided story full of interest and full, too, of instruction. Most certainly this is a book to buy.

MR. JOAD ON RADHAKRISHNAN.

Mr. Joad is always interesting, whatever else he is; for there is something likeable about his mind, and nobody among us can set down his thoughts with a more enviable lucidity. But not often has he been as interesting as in his *Counter Attack from the East* (Allen & Unwin; 7s. 6d. net). It is really a long and detailed review of Radhakrishnan's 'An Idealist's View of Life.' No doubt the net is thrown wider, and the famous Indian's entire output—notably 'The Hindu View of Life' comes in for a careful analysis. Still it is the remarkable Hibbert Lectures which are the main theme.

Radhakrishnan, with his easy knowledge of the literatures and the philosophies of East and West, with his quick, fertile, stimulating mind, and his outstanding literary talent, with his profoundly spiritual outlook upon life and men—considered with enthusiasm by this other challenging personality, who claims to be an Agnostic, who denies bluntly that he possesses any religious consciousness at all, who has small sympathy with much that to religious people seems of first importance—that makes a piquant book; and it is so, not less but more, because of the sympathy with which Mr. Joad writes, and his honest attempt to understand and to accept much in which he has never shared.

Radhakrishnan's views are too familiar now to need restating. If any one has not studied them, he will find an excellent synopsis here. Enough to say that Mr. Joad starts out with the now familiar and bitter complaint against the purposelessness and futility of Western life and aims, hears that the East has something that may help us to a deeper view of life, admits that yonder also there are decadence and much scum-grown stagnation but is told there is a tiny ripple on the surface which may mean the winds are rising there, though he seems to feel never a breath here. And what if Radhakrishnan be a heaven-sent liaison officer to bring East and West together and re-

vivify us with the new vitality that we require! It is not hopeful that the new hope seems to lie in the dark creedless amorphousness of Hinduism, in its refusal to attempt to proselytize, or hurry the slow evolutionary process. Nor does Mr. Joad take account of what seems obvious that Radhakrishnan's Hinduism has absorbed much from Christianity, is not the native product, but a faith revived from the West.

REVELATION AND THE HOLY SPIRIT.

Revelation and the Holy Spirit, by the Rev. F. W. Camfield, D.D. (Stock; 7s. 6d. net), is a really first-rate book—a book, we say without hesitation, which will have to be reckoned with. It is a 'thesis approved for the degree of Doctor of Divinity in the University of London,' but it shows none of the laboriousness which usually marks such productions. On the contrary, it reveals an easy mastery in thought and diction. The sub-title declares it to be 'an essay in Barthian theology,' but this is somewhat misleading. Here is no book expounding Karl Barth's theology. Of such books we have perhaps had enough meantime. It is the work of an independent thinker of rare distinction. No doubt he is in general agreement with the Barthian system, which he would claim to be also that of the Reformers and of St. Paul; but the direct references to Karl Barth are few and casual, and probably the writer owes more to his old teacher, Principal Forsyth, than to Barth.

Dr. Camfield is an uncommonly acute and penetrating critic. In particular his criticisms of Alexander's 'Space, Time, and Deity,' and of Spengler's 'Decline of the West,' are most illuminating and suggestive. But he is more than a critic; he is a really constructive thinker with a well-thought-out and clearly articulated theology. The main part of the book is devoted to the thesis that the Holy Spirit is the Divine bond between the believer in his faith and the revelation which is the object of his faith. In elucidating this he deals with such topics as the Spirit and Miracles, the Spirit and Reason, the Spirit and History, the Spirit and God. An extract may give a taste of the quality of the book and the standpoint of the writer. 'No other religion has a theology in the sense that Christianity has, for no other religion is word of an event on which the salvation of the world depends. Its symbolism, whether of rite or creed, is that of a movement from God downwards, and not that of a movement from man upwards. Its nature as eschatological, that is, as

proclaiming the end of man, time, and things, its thoroughgoing transcendence, while at the same time it remains historical, its reconciliation of rational opposites—death and life, sin and righteousness, chance and election—stamp it as something unique and *sui generis* in the history of religion. In the long run it has to be accepted as a whole or rejected as a whole. It cannot be gathered up into the general consciousness of mankind, or expressed in terms drawn from a general philosophy of religion. It is through and through, in thought, in the cultus of worship, in practical piety, a religion of *grace*. It ultimately has no meaning, apart from its fundamental presupposition, namely, that there has been an all-decisive approach of reality to man, a movement not from the universe but to the universe.'

WORLD RELIGIONS TO-DAY.

Here is a book well worth the writing. Of volumes on Comparative Religion there is never an end. But they are nearly all statements of the great faiths and their historical settings. But here is a man who tells us what is happening in these religions in our day—in India, China, Japan; in Muhammadanism and Russia and Judaism, and it makes a live and useful work—*Modern Tendencies in World Religions*, by Mr. Charles Samuel Braden, Ph.D. (Allen & Unwin; 10s. net). Everywhere there are wild cross-currents running, and the water is broken and storm-swept, for in that ferment of change so characteristic of our time, different minds react in different ways. Everywhere, even in India where the thing is unprecedented, almost an unbelievable phenomenon, there is, in some, a new rabid hatred of religion, a determination to be done with it, as the prolific source of many of our ills. Everywhere, too, there is a fundamentalism, clinging to old forms and words and ways as final. And everywhere there is a radical party trying to translate their ancient faiths into the mental language of our day. Coupled to that last in most lands is a hot resentment against Christianity in many minds, or a proud nationalism which resents the intrusion of this alien thing, or a pallid feeble syncretism, as with Mr. Gandhi, which attempts to turn its edge on kindly words of modified appreciation, while denying its claims to a unique place in the heart and life. Indeed, it is striking how far the influence of Christianity has told upon the other faiths, how patently those last are being unconsciously touched and in some ways purified by it—witness the moral

uprising in India against age-long social sins which Hinduism, while left to itself, encouraged, till its juxtaposition with the Christian faith made that impossible; and the social transformations in Turkey, or the stirring in the dry bones of Buddhism, with its Sunday schools, and its children's hymns and its young men and women's Buddhist Associations and its Foreign Missionary enterprise in the U.S., with its seven thousand converts, and its growing social services. So the world over. Yet this toning down of some of the glaring differences between Christianity and the lives lived in the other faiths must tend to make it harder for the former to make its full conquest.

There is a vivid, yet a balanced, account of affairs in Russia, and the almost religious spirit of self-sacrifice which Communism has aroused in multitudes.

Altogether, this is a useful book, gathering together into a convenient form much vital information.

THE HIGHER VALUES.

The Will to Fuller Life (Allen & Unwin; 10s. 6d. net), by Mr. J. H. Badley, Headmaster of Bedales School, is a study of spiritual development in continuation of the same writer's outline of psychology, 'The Will to Live,' which we had the pleasure of reviewing more than two years ago. In that work the underlying assumption is that of a psychological evolution in which mind is regarded not merely as developing in association with nervous and cerebral development, but as being itself the most important factor in the process. But the attempt was not there made to consider in detail the values which have emerged in the course of mental development and in pursuit of which mental development has taken place. That subject was reserved for the present volume.

Mr. Badley's intention in these pages, which are again written in a non-technical style, and characterized by sanity and clarity, is to indicate the nature of the higher values; then, to show the character of the pursuits in which they find expression and the problems that they raise; and finally, to suggest that the point of view from which these problems should be approached is summed up in the phrase of the title, 'the will to fuller life.' It is through the will to live 'more abundantly' that the life-impulse is developed into spiritual growth.

This discussion of the higher or spiritual values is comprehended under the three historic rubrics

of truth, beauty, and goodness. Mr. Badley recognizes that religion is often held to be the greatest of the values, but religion as expressing the sense of the Divine he has left for separate treatment. Truth as knowledge, truth as belief and imagination, the sense of beauty, beauty as expression, moral good and its social aspect, moral good and its personal aspect, such is the plan of the discussion.

We are glad to notice that in discussing free-will Mr. Badley warns his readers against the hasty assumption that 'the principle of indeterminacy' as recognized in the new physics may be taken as having 'torpedoed' the whole case for determinism. Bavink has made it very clear in a recent work that the behaviour of particles, when observed individually, is only a matter of probability; but that when taken in masses they behave according to 'laws,' or statistical summaries in which the element of chance practically disappears.

The volume concludes with a well-balanced exposition of the conditions of future spiritual progress. Mr. Badley contends that just as knowledge needs faith to give it purpose and direction, so faith needs all the knowledge and foresight that science can give if its aspirations are to be realized and its purposes fulfilled.

THE HEART OF THE BIBLE.

By her third volume, which deals with 'The Literature of the New Testament,' Mrs. Jeannie B. Thomson Davies, M.A., has successfully completed the series on *The Heart of the Bible* (Allen & Unwin; 5s. net), to the previous two volumes of which, dealing with the Old Testament, we have in recent months called favourable attention. This volume reveals the same skill as its predecessors in sketching the literary and historical background in the light of which the books have to be read, the same power of selecting for illustration passages of universal interest, and the same determination to rise above the complexities of literary criticism to the things that really matter. For example, of the narratives of Matthew she says that 'all have some religious significance, despite of any hesitation we may have about their complete accuracy.' Again, of the Epistle of James, 'its real value, which is great, is quite independent of any questions as to the personality of its author or the date of its composition'; and of the date of First Peter, 'it is impossible to decide between the various suggestions made by different scholars, but nothing can detract from the value of the treasure contained in it.'

While Mrs. Davies does not accentuate literary problems, she is obviously familiar with them, as is clear from her remarks on the Pastoral Epistles and the Fourth Gospel. Her attitude throughout, while frankly modern, is constructive and reverent. She never shirks difficulties. Of the cursing of the fig-tree she wisely remarks that 'when we have to choose between putting Jesus in the wrong and putting oral tradition in the wrong, we decide that, as always, Jesus must have acted in accordance with His own nature, but that some muddle has occurred in the tradition.' These three excellent volumes should do much to put a real knowledge of the Bible, as interpreted by modern scholarship, in the possession of those who are genuinely anxious to acquire it.

THE REFORMATION IN ITALY.

Dr. McCrie, that indefatigable writer of a past day, wrote on the Reformation in Italy. Considering the sources accessible to him, his work was one of great merit. Much water has flowed under the bridges since his time, much ampler data have become available, and yet the subject of the progress and the character and the influence of the great ecclesiastical upheaval of the sixteenth century in Italy has been overmuch neglected by British scholars. There is, therefore, real room for a fresh book on the subject, and we welcome *Italy and the Reformation to 1550*, by the Rev. G. K. Brown, M.A., Ph.D. (Blackwell; 18s. net). Dr. Brown has studied deeply and read widely. He has found the Romanist authorities useful and illuminating on many points as well as the Protestant Germans. His own judgments are shrewd and reliable. The book is well written. A full bibliography is appended and a very admirable index.

It will be a revelation to most to discover how widespread in Italy the reform-movement was. As to how real danger to the Papacy was obviated, Dr. Brown has a satisfying explanation. If once or twice we cannot agree with the author—as when he says that *extra ecclesiam nulla salus* was an impossible thought for the Reformers—on the whole we can most cordially commend this interesting and scholarly work.

QUAKER WAYS.

Miss A. Ruth Fry has written a book, not for the learned, as she says, but for those who want to know simply what manner of men and women the Quakers are.

There is a story in it of a modern child who, asked what he meant to be when he grew up, horrified his parents by the decisive answer, 'A soldier, because it is such hard work being a Quaker.' Perhaps it is not easy, even to-day, to be a Quaker, but Miss Fry shows, in her account of the persecutions of the Founder of Quakerism, and of the notable men and women of the past, how infinitely harder it was to be a Quaker in earlier days.

Although the book is written in very simple and unemotional language, the effect is cumulative and powerful. The account of the extent to which the Quakers depend on God's guidance is specially interesting, in view of the part that guidance plays in the Oxford Group Movement, and the impression which seems to obtain amongst some of its adherents that it is peculiar to this Movement. The Quakers indeed depend on God's guidance, deriving their authority neither from Church nor Bible.

From the beginning, the Society of Friends has accorded women an important position. 'Speaking generally,' says Miss Fry, 'an equal responsibility for the ministry has devolved on the women, and a large share of the administrative and executive functions. At present, no work of any kind is withheld from women on the ground of their sex, and the habit of working on perfect terms of equality with men has been, throughout its history, a great strength to the Society.'

The title of the volume is *Quaker Ways*, and the publishers are Messrs. Cassell (8s. 6d. net).

A memorial volume containing seventeen sermons and a sketch of the life of the Rev. Willis Howard Butler, D.D., has been privately published by Hartford friends with the title *The Reality of Things Unseen* (copies may be had from 1 Huntington Street, Hartford, Conn.; \$1.50). The appreciation has been written by the Rev. W. Douglas Mackenzie, D.D., and he weaves what he wants to say about Dr. Butler round the three phrases 'Commanding Preacher,' 'Winsome Personality,' 'Devout Spirit.' For these were the phrases which appeared on a memorial doorway dedicated to his memory in the Asylum Hill Congregational Church, Hartford, Connecticut. If we had to choose the most suitable audience for these sermons, we should say a congregation of business men. The occasion of one of them is the beginning of the year when men are engaged in taking account of their stock and casting up their balance sheets. The text which Dr. Butler takes for this occasion

is from Ec 3^o, 'What profit hath he that worketh in that wherein he laboureth?' To the man who feels that his life is not yielding the profit it should he asks first, Is it so choked up with cares that the main issue has been lost sight of? Another cause of shrunken profits is to fill too many 'rush-orders.' 'We want results, and we want them quickly; and because of impatience and our feverish haste, the things we get are short-lived, for "Time spares not that on which time hath been spared." (If anybody wants a New Year's motto, there is a good one.)' Or again, is it because so much of our effort is misdirected that life is unprofitable? 'Why is it that we are so concerned about some minor physical or moral fault or failing and are careless about the more glaring and conspicuous defect in our physique or in our character? Why are we church people so solicitous about the saints and so indifferent about the sinners, those whose lives are peculiarly exposed to temptation and who therefore stand most in need of the help which the Church can give? Why are we so cordial to people who already have many friends and so cool to those who are quite alone in this big world? . . . The answer which Dr. Cadman gave to one of the questions which were handed to him at the close of a recent address well expresses the matter which I have in mind. The question was, "Please outline briefly a daily programme for Christian living." The answer was, "Follow the job to which you are put and each morning, before you follow it, offer a prayer and ask the Lord to enable you not to make a fool of yourself during the day. Then give yourself body and soul to your work and do not spend too much time wondering whether you have transgressed the law. Christianity is not something which prohibits. It says, 'Live, live gloriously and throw your heart into every worthy cause and work to the limit.' That is Christianity."'

Professor Constantin Ritter of Tübingen has for a considerable time been acknowledged as one of the greatest living authorities on Plato. The life and work of Plato have been his distinctive field of research and intensive study for many years. The substance of his important studies of Plato—some of them long, some shorter—were embodied in his *Kerngedanken der platonischen Philosophie*, and this work is now available in English as *The Essence of Plato's Philosophy* (Allen & Unwin; 16s. net). The translation has been very competently and admirably done by Mr. Adam Altes, Assistant Professor of Philosophy in St. John's College,

Annapolis, Maryland. Of the work it is sufficient to say that no student of Plato can afford to be without it.

We welcome a re-issue of Dr. MacLean Watt's *The Communion Table* (Allenson; 3s. 6d. net). It is not a book of catechetical instruction, still less of controversial theology. It contains a series of communion addresses full of 'thoughts warm with love.' Dr. MacLean Watt is essentially a word-painter who thinks in pictures and delights in imagery. At times he is carried away by the rush of his own eloquence, while the exuberance of his fancy is such that he adds simile to simile till the truth to be illustrated is apt to be lost sight of. Yet he irresistibly carries the reader with him as he casts a glamour over the spiritual world and infuses into his teaching the glow and fervour of a deeply devotional heart.

For twenty-five years now every summer the Rev. F. W. Robertson Dorling has been conducting services for boys and girls on the sands. They were first held at Shanklin, and after that at Dawlish, and now he holds them at Teignmouth. *Treasures from the Sands* (James Clarke; 2s. 6d. net) is a collection of thirty of these talks. The last address in 'Virginibus Puerisque' this month is from Mr. Dorling's volume. It will be seen that he has the gift of talking to children—the thought is simple and with plenty of illustrative material to keep their attention.

Messrs. James Clarke & Co. have published a volume of Sketches and Memories of Famous People by Miss Rosaline Masson—*Poets, Patriots, and Lovers* (5s. net). Miss Masson has had a unique opportunity, for, to the Edinburgh home of her father, Professor David Masson, there came at some time or other most of the great men of the Victorian age. There is a delightful chapter on Robert Browning as guest. He stayed with the Massons for a week when he went to Edinburgh to receive his LL.D. at the time of the celebration of the Tercentenary of Edinburgh University. Another chapter contains memories of Carlyle. 'I think I can remember,' she says, 'Thomas Carlyle standing by my table stooping as he spread golden syrup on a slice of bread for me at my breakfast.' This chapter is full of pleasant gossip and intimate touches. 'It is strange that geniuses, like lesser folk, leave their property behind them when they pay visits. Browning left his umbrella, Carlyle his waterproof, I forget what any of the

others left—save that Freeman of course left a deep impression. But that came later.' Even fuller of anecdote is her account of Herbert Spencer. Altogether a pleasant collection of essays.

A human document is on the whole more persuasive, and even convincing, than the best written one, and *Glorious Liberty, Dartmoor to Calvary: An Apology*, by Mr. Stuart Wood (Hodder & Stoughton; 3s. 6d. net), is calculated to win many to discipleship who would remain indifferent to argument. It is the story of a man who spent fifteen years in various prisons for various crimes, and sank almost as low as it is possible for a human being to get, and was then changed, redeemed, and endowed with the 'glorious liberty' of the sons of God. The story is told by himself, and it is an amazing one. Its chief lesson is the very small part the intellect plays in the religious life of men. Mr. Wood had read extensively in modern science and philosophy, and was quite convinced of the futility and untruth of Christianity. But this garrison of intellectual arguments was swept away almost in a night by the power of a truth which appealed not to his intellect (primarily) but to his need, his conscience, his 'heart,' in other words to his real self. We are afraid many people will pass this book over because neither the title nor the jacket is attractive to the natural man. In spite of that it is to be hoped this impressive piece of witness will have a wide circulation.

A Chesterton book is always a delight, for one never knows where this impulsive guide will lead one, or what sights will loom up before the journey's end. In his *St. Thomas Aquinas* (Hodder & Stoughton; 2s. 6d. net) he is not at his best. Surely the quips are somewhat less spontaneous than usual, the parallelisms and antitheses a little forced, the provocations and audacities a bit too obvious! Still it is interesting reading and something of an achievement. His 'Francis' was a greatly easier task, for Francis is so vivid, human, temperamental, colourful! But Thomas is, as a rule, so quiet and so still, that to make his personality and work 'get across' to ordinary readers is a vastly harder matter. Much time and space are spent on long comparisons between the two, and between Thomas and Dominic. And when at last we do get to the job, any little incident will set our author off on unexpected forays into all manner of far-off by-ways. It is certainly mixed feeding. And sometimes Thomas is no more than a vast bulk seen dimly through the mists.

Still, nobody can read this little book without learning something of him, and of all kinds of interesting things, thrown in, into the bargain.

How Firm a Foundation, by Mr. Charles F. Juritz, M.A., D.Sc., F.R.S.E. (Marshall, Morgan & Scott; 3s. 6d. net), is a series of lectures on Christian evidences. It aims at showing how selected statements of Scripture are not contradicted by Science. The trouble is twofold. First, the passages are selected, and some of the worst stumbling-blocks are passed over in silence. Second, in this country—the lectures were delivered in South Africa—the whole attempt will strike most intelligent people as misguided.

Mr. Jeffrey Grout, the writer of *When God Intervenes* (Marshall, Morgan & Scott; 2s. 6d. net), has spent his life in the service of the London City Mission, and gained a wide experience in the cure of souls. Out of the record of the years he has selected something over a dozen incidents in which the grace of God was signally manifest in the salvation of the fallen. The stories are well told, and bear the stamp of truth and soberness. They should prove a powerful tonic to faith and prayer.

Dr. Campbell Morgan's methods of exposition are too well known to need any detailed description. He does not tarry in the outer court of the temple but makes straight for the inner sanctuary. His supreme interest is in the Divine message and not in its literary form or historical environment. He has now issued *The Gospel according to John* (Marshall, Morgan & Scott; 7s. 6d. net), thus completing his commentary on the four Gospels. The work is not a commentary in the usually accepted sense of the word, but a series of meditations as preached in various churches. 'The addresses, as given, were stenographically reported, and then condensed, so as to omit much that was merely incidental, retaining the general line of thought followed.' Probably no part of the New Testament is more singularly adapted to Dr. Morgan's form of treatment, and in none is he more at home. There are curiosities of interpretation, as, for example, that Judas was a devil incarnate, but the prevailing note is of sane spiritual teaching. Many readers will find here rich spiritual pasturage.

A very attractive 'harmony' of the Gospels has been compiled by Mr. Vaughan Stock in *The Life of Christ: A Consecutive Narrative transcribed from*

the Texts of the Four Gospels (Methuen; 6s. net). Such a book is of very great practical use to teachers, and it is of great interest to ordinary Bible readers. The present publication is arranged in an attractive fashion. It is printed as an ordinary story, in chapters with headings but without any verses or any other interruptions of the narrative flow. The printing and binding are both pleasing, and there are eight quaint wood engravings by Mr. M. L. Wethered.

A very fine example of independent and learned research is to be found in *High Gods in North America*, by Professor W. Schmidt (Milford; 7s. 6d. net). The writer is Professor of Ethnology and Linguistics in the University of Vienna, and the book contains the Upton Lectures in Religion delivered at Manchester College, Oxford, in 1932. They were written by the author in English, a real achievement, since the language and style would not disgrace our best culture. Three groups of tribes are dealt with, and Professor Schmidt brings evidence for his view that the gods of these tribes were true gods with moral attributes, and that their beliefs possess a high religious value. Incidentally he proves that this pure religious faith comes *before* fetishism, animism, ghost-worship, totemism, or magism, from one or other of which evolution theories had derived the origin of religion. The Professor claims to have made it clear by his discoveries that 'progressive evolution is not the key which opens the door to a true history of humanity, and consequently of man's religion.' The peoples ethnologically oldest know nothing of totemism or any similar phenomena, but emphasize in their religion the creative power of the Supreme Being. This is a book to be reckoned with.

Two very admirable contributions have been made to religious education by the publication of *The Oxford Handbook of Religious Knowledge* in two editions, one for Anglican schools, the other for 'Provided' schools, which is another name for non-Anglican. The books are issued by the Oxford Diocesan Council of Education for students and for teachers of pupils over the age of eleven years (S.P.C.K.; both 3s. 6d. net). The handbooks have been prepared by a Committee of clergymen and laymen, all experts in education and teaching, with one woman who is also a practical teacher. The course outlined is one for the three years during which senior pupils are at school. It gives an intelligent conspectus of the history and literature from Abraham onwards. The first year takes us

in the Old Testament to Amos, the second to Ezekiel, the third to the return from exile. In the New Testament the first year is devoted to the ministry of Jesus, the second to the Apostolic period, and the third to Christian belief and practice. In addition, each year has matter which differs in the two editions. In the Anglican edition there are sections on the Prayer Book and the Catechism; in the non-Anglican, sections on 'Christian teaching.' The significant thing is that it is only in these parts that the two books differ. Otherwise the books are identical and might be used in either class of schools. Not only, however, is there a conspectus of subjects, but each section has notes for the teacher which contain material for good lessons. On the whole these are well done, though they might be a little fuller of suggestion for modern application. Also, the list of literature suggested to the teacher for study might be considerably increased and improved. But the books as they stand are something to be thankful for, and are sure to have an influence for good on the religious education in schools. _____

How much is done nowadays to make the Bible interesting to the young! The number of books having this aim has become really embarrassing. We can warmly commend *Tales from the Old Testament*, by Mr. H. W. Fox (S.C.M.; 3s. 6d. net). It is in two parts—Tales told in Egypt and Tales told in Bethlehem, the former put into the lips of an aged Hebrew descendant of Joseph, the latter into the lips of Jesse, David's father. Though cast in this form the tales have nothing fanciful about them, but give a straightforward account of the main events of the days from Abraham to David. It is a book which will be found most readable both by old and young. _____

Right (Williams & Norgate; 7s. 6d. net) is a

study in physical and moral order by Mr. Wyatt Tilby. It is more than ten years since we first became acquainted with this writer, through his book on 'The Evolution of Consciousness,' in which he wields a popular and piquant style, vivified by concrete instance and embellished with a wealth of metaphor. To the style of the work before us a similar remark applies.

Why are we right rather than left-handed? Why do we do right rather than wrong? What is goodness? What is beauty? What is truth? What is the will of God? Such are the questions which are put, and to which answers are offered, in this book 'which began unexpectedly with the left foot of a tortoise and ended even more unexpectedly at the Right Hand of God.'

Much of the book is concerned with a 'reassessment' of the Platonic triad of goodness, beauty, and truth. The truth alone is found to be an absolute value; it dwells with God, because it is God. But there are also 'reassessments' of other traditional doctrines; and we must say we have more confidence in Mr. Tilby as a scientific psychologist than as a speculative philosopher or theologian. He himself confesses to a 'non-theological mind,' and in this work illustrates the truth of his confession. _____

Are you interested in but rather puzzled by Relativity, Quanta, the New Psychology, the New Physics, and so on, and wondering what sort of a universe the universe is? Then we have got an excellent book for you in *The Universe of our Experience*, by Mr. L. M. Parsons, D.Sc. (Williams & Norgate; 7s. 6d. net). We have seldom seen a more adequate treatment of some of the profoundest problems of philosophy in such lucid and intelligible language. To read this fascinating little volume is educative, stimulating and inspiring.

The Message of the Epistles.

Philemon.

BY THE REVEREND JAMES REID, D.D., EASTBOURNE.

THIS Epistle differs from all Paul's other writings in that it is an intimate letter written to a private individual and by his own hand. Some of the early scholars would have had this letter kept out

of the canon because it does not have the character of a pastoral epistle written for general use. But wiser counsels prevailed, and it came to be recognized as one of the most illuminating pieces of in-