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conscious art. The author has used sources, some of which we know, some of which we infer. On the whole he is conservative in his treatment of the Lord's sayings. In historical narration he allows himself at times a good deal of liberty, and

the same is probably true of his treatment of some of the parables. Great caution is, therefore, necessary in using the evidence of the finished Lucan work to throw light upon earlier stages of the transmission of the Gospel history.

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## Literature.

### JUDAISM AND CHRISTIANITY.

*In Spirit and in Truth* (Hodder & Stoughton; 7s. 6d. net), edited for the Society of Jews and Christians by Mr. George A. Yates, M.A., is claimed by the publishers to be the first Jewish-Christian Symposium ever published. It presents various aspects of Judaism and Christianity in papers and addresses given, for the most part, during the past eight years; and, as the Dean of Canterbury remarks in the Preface, its appearance, at a moment marked by bitter outbursts of anti-Semitism, is singularly opportune. And he goes on to testify that 'in face of gross superstitions and soulless secularism we need the Jewish constancy, the Jewish fierce unquenchable belief in God, the Jewish character, and the Jewish brains.'

The names of the contributors to this book include such well-known names in Christian circles as those of A. E. Garvie, O. C. Quick, B. H. Streeter, W. R. Matthews, C. C. J. Webb, Charles E. Raven, John Oman, and F. C. Burkitt. Among the Jewish contributors the best known in Christian circles is C. G. Montefiore. The contributions, for the most part in couplets, deal with such subjects as the Approach to God, the Reality of God, the Problem of Evil, the Atonement, Social Teaching, and the Devotional Life. Among the single contributions we were particularly attracted by N. E. Egerton Swann's on the Nature of Revelation. Perhaps the most forceful of all the essays is the concluding one, in which C. G. Montefiore writes on 'Jewish Views of Christianity,' in which it is affirmed that Jews are more generous to Christianity than Christians are to Judaism. For Christians always seem to hold that Judaism's work was done when it gave birth to Christianity, whereas the Jewish view is that Christianity's function is to be a sort of half-way house between heathenism and Judaism; 'from the worship of many gods the nations are to pass through Christian Trinitarianism to the pure

Jewish doctrine of the stainless unity of God.' It amuses Dr. Montefiore, from his liberal standpoint, to find that each religion holds that the purpose of the other lies in close connexion with itself: 'The purpose of Judaism was to produce Christianity; the purpose of Christianity is to produce more Judaism. Thus do men argue: shall we, perhaps, rather say that how *God* meant and means it all is hidden from our eyes?'

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### ANCIENT EGYPT.

Sir E. A. Wallis Budge, the late Keeper of Assyrian and Egyptian Antiquities, is a recognized master of his subject, and has the gift of expressing it in popular form. He has given us another of his valuable productions, *From Fetish to God in Ancient Egypt* (Milford; 21s. net). The volume deals with the religion of pre-dynastic Egypt, together with the cults, legends, and theological systems of the succeeding ages. In Part I., containing chapter after chapter of fascinating material, he pictures the religious beliefs of the Egyptians from the early time when these people filled earth, air, sea, and sky with hostile evil spirits and lived in terror of the Evil Eye, trusting to magic for help and deliverance, to the day when the Egyptian nation hailed Amen-Ra of Thebes as their One God, lord of the thrones of the whole world. In Part II. he gives us revised English translations of some fine Egyptian hymns, as well as of many interesting myths, both ritual and aetiological; and this section is enriched with a chapter on the 'Dramatic Aspects of Certain Myths,' by Sidney Smith, his successor at the British Museum. Perhaps the most important chapters in the book are those dealing with the Chester Beatty Papyrus No. 1, of which a summary is given, and those concerning Sethe's study of the reign of Shabaka (about 700 B.C.). Sir Wallis shows that, according to the remarkable hieroglyphic text of this reign in the British Museum, the theological

system of the priests of Memphis some 5000 years ago embodied the highest conceptions of God ever reached in Egypt, and their religion was a pure monotheism. The theology, indeed, is not unlike that contained in the first four verses of St. John's Gospel. Biblical and Egyptological scholars everywhere owe a debt of gratitude to Sir Wallis Budge for this fresh and masterly treatment of such an important subject, which touches the Biblical records at many points.

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#### THE HISTORY OF METHODISM.

A fine historical work on Methodism in five handsome volumes is now completed by the publication of the Rev. Dr. John Simon's book, *John Wesley: The Last Phase* (Epworth Press; 18s. net). Dr. Simon, who was formerly President of the Wesleyan Methodist Conference, passed away before the book was finished, at the advanced age of ninety, and part of ch. xxii. and the whole of chs. xxiii.-xxv. have been written by his gifted son-in-law, the Rev. Dr. A. W. Harrison, Principal of Westminster Training College. An interesting and well-written Introduction, giving the main facts of Dr. Simon's long and honoured life, is supplied by his youngest daughter, Mrs. G. Elsie Harrison.

The new volume takes up the story already told in 'John Wesley and the Religious Societies,' 'John Wesley and the Methodist Societies,' 'John Wesley and the Advance of Methodism,' and 'John Wesley the Master-BUILDER.' It deals with the years from 1773 to Wesley's death in 1791. The story is told in the manner familiar to the readers of Dr. Simon's earlier volumes; there is the same reliance on, and use of, the Journal, the Diary, and the Letters of Wesley; there is also the same use of the historic present. For his use of the latter, Dr. Simon, as Mrs. Harrison reminds us, has been criticised, but, as she says, 'that was just what it was to him.' 'He toured the dear land of England with his hero and waited impatiently at many a ferry which held up the great worker in his journeys, or grieved over his plight in the mud of those terrible roads.'

It is interesting to compare this work with the much briefer treatment in Dr. W. J. Sparrow Simpson's little book, which is reviewed in another column, for among the principal topics discussed in *The Last Phase* are Wesley's dealings with America and his consecration of Dr. Coke to be Superintendent of what was afterwards called the Methodist Episcopal Church in America, and also the steps Wesley took to make arrangements for

the future of Methodism after his death, including the preparation of the Model Deed and the appointment of the Legal Hundred. The picture we gain from Dr. Simon's pages is that of a man steadily moving against his will, but constrained by facts and circumstances, and especially by the need for maintaining the spiritual task to which he had committed his hand. 'The American ordinations,' Dr. Harrison says, 'seem to mark the real separation from the Church of England, since all the Methodist irregularities which had taken place before that date could have been condoned by sagacious and liberal leaders of the Church of England' (p. 326). Another marked feature of the story as it is told in Dr. Simon's pages is the way in which the early Methodists crowded, in companies of five hundred and a thousand, into the Parish Churches for Holy Communion, under Wesley's guidance. As is fitting, the main gift to the reader in this most valuable work is a remarkably virile picture of John Wesley himself. 'His shrewd, practical mind lives in the wonderful organisation of world-wide Methodism to-day, but the soul of the loyal disciple of his Lord is greater than any contribution he may have made to Church government. In the fellowship of the saints he is in the best company that we can know. *Soli Deo Gloria.*'

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#### PROGRESS.

*Creation by Evolution*, edited by Frances Mason, the volume in which leading biologists have co-operated in a thoroughly scientific, yet popular, study of evolution, has now been published in a cheaper edition (12s. 6d. net). We owe this edition to the enterprise of Messrs. Duckworth. One of the early chapters is by the late Professor J. Arthur Thomson. It is written in the picturesque and finished style that we associate with all his work. He gives a number of interesting examples of evolution and incidentally of retrogression. This is one of them. 'One of the most remarkable sets of facts about living creatures—plants as well as animals—is that old structures become transformed into things very new. The poet Goethe helped to make the great discovery that the parts of a flower—sepals, petals, stamens, and carpels—are just four whorls of transfigured leaves, the stamens and carpels being spore-bearing leaves. We sometimes see the whole flower of a flowering plant that has become too vegetative "go back" and become a tuft of green leaves; and it is an unforgettable lesson to pull the flower of the white water lily to pieces and to find that the green sepals pass gradually

into white petals, and these gradually into yellow stamens.'

After surveying the field through his examples, Professor Thomson considers three reasons why we must be evolutionists. (1) The evolution-idea gives the world of animate nature a new unity, and (2) the picture which the evolutionist discloses is a sublime one—'a picture of an advancement of life by continuous natural stages, without haste, yet without rest. No doubt there have been blind alleys, side-tracks, lost races, parasitisms, and retrogressions, but *on the whole* there has been something like what man calls progress. If that word is too "human" we must invent another.' (3) 'There has been not merely an increase in complexity but a growing dominance of mind in life. Animals have grown in intelligence, in mastery of their environment, in fine feeling, in kin-sympathy, in freedom, and in what we may call the higher satisfactions. . . . Man stands apart and is in important ways unique, but he was not an abruptly created novelty. That is not the way in which evolution works. Man, at his best, is a flower on a shoot that has very deep roots. What the evolutionist discloses is man's solidarity, his kinship with the rest of creation. And the encouragement we find in this disclosure is twofold. In the first place, though we inherit some coarse strands from pre-human pedigree, it is an *ascent*, not a *descent* that we see behind us. In the second place, the evolutionist world is congruent with religious interpretation. It is a world in which the religious man can breathe freely. To take one example: there are great trends discernible in organic evolution, and the greatest of these are toward health and beauty; toward the love of mates, parental care, and family affection; toward self-subordination and kin-sympathy; toward clear-headedness and healthy-mindedness; and *the momentum of these trends is with us at our best*. And evolution, with these great trends, is going on: Who shall set it limits?'

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JAMES HEPBURN.

It was for long the blemish of Scottish ecclesiastical historiography that even writers whose scholarship was beyond question proved unable to rid themselves of denominational predilections. Since the great Union of 1929 a change has been manifest. Our most recent writers, no longer consciously or unconsciously swayed by some measure of desire to buttress the principles or claims of their own particular communion by an appeal to history, have

approached their task with much more open minds and more desire to set before the public a dispassionate account and estimate of events. Dr. William M'Millan of Dunfermline is well equipped to add his contribution to that enterprise; and we welcome from his scholarly pen a book on one of the most obscure and, in consequence, most often misjudged periods of Scottish Church history—*John Hepburn and the Hebronites* (James Clarke; 6s. net).

The years immediately following the Revolution Settlement were extraordinarily unsettled and stormy for the Church. Question after question emerged on which opinion was sharply divided. The Covenants received no recognition in the settlement; an oath of loyalty was demanded which many on various grounds hesitated to take; Scotland's Church seemed to many to be put in peril by the Union of 1707. Many thought that the General Assembly was 'selling the pass'; although few of them ever indicated positively what the Assembly could have done more than it did. There were many varieties and degrees of dissidence. There were the Cameronians, there were the still more intractable 'Active Testimony-Bearers,' and there were the 'Hebronites.' It is mainly to the last group that Dr. M'Millan directs our attention. They were so-called after James Hepburn their admired leader. Of Hepburn's queer ecclesiastical career we have a very full account. We can think of no parallel to his story in all Church history. Constantly querulous and critical of the authority to which as a Presbyterian he was subject, more than once suspended for contumacy, once deposed, again 'reponed,' and finally left alone because of his age; and all through continuing the unlawful courses which merited censure and remaining to the end in possession of church, manse, glebe, and stipend—it is a curious story altogether. If Hepburn is to continue to be hailed as 'the morning star of the Secession,' our views either of 'morning stars' or of the Secession will have to be revised.

Apart from the main subject the book is informative and illuminating on many minor points, and very cordially do we commend it.

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IS PHILOSOPHY BANKRUPT?

Under this question we notice two works which have come into our hands; for, different as they are, both are answers in the negative to our question. The first is *The World and God*, by the Rev. Hubert S. Box, B.D., Ph.D., to which the Master of Campion Hall contributes a preface (S.P.C.K.; 7s. 6d. net).

To Dr. Box's mind, quite clearly, philosophy has run itself out into a kind of quagmire. There are modern philosophers but there is no modern philosophy. His remedy is a return to St. Thomas. In his enthusiasm for Aquinas, of course, he is by no means alone in his generation. The book is a very able one which will amply repay study. The author is well aware that a mere restatement of scholasticism will get us nowhere; our world-view in a host of particulars is so totally different from that of the Middle Ages. But, as he emphasizes, is not the problem of our knowledge of the world and of God and of the relation between the two fundamentally the same? And is not the same realism of St. Thomas of permanent value? Well, whether we agree with this point of view or not, we must acknowledge that Dr. Box makes out a strong case.

The second is *Eros and Psyche*, by Mr. Benchara Branford (University of London Press; 12s. 6d. net). Mr. Branford does not advise us to go back. His attempt is, in light of his encyclopædic knowledge of science and almost all philosophies, ancient and modern, to erect a philosophy on such a study of man's nature and constitution as will indicate man's destiny. The book is not very easy to read. It is for the most part a series of short paragraphs, some of them a single sentence. These are often beautifully expressed and many of them are very pregnant; but it is somewhat difficult to read much at a time without losing the thread. One is rather repelled, too, at the start by the very elaborate diagram in which the varied aspects of man's nature are set forth. One comes to see, however, that in reality the scheme is simple and logical, and that much of the subdivision is by way of cross-reference. It is all written with deep reverence, though we are not sure that this is really helped by the archaic word-forms and the inversions that the author employs.

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In *New Treasure*, a Study of the Psychology of Love (Allen & Unwin; 5s. net), the Earl of Lytton has written an earnest, lofty, and suggestive book. The main idea of it is that many of the evils of life are due to morality, and that, if we substitute for morality creative love, all will be well, or at least much better. By 'morality' the writer means the attitude of mind which judges by prescribed rules of right and wrong. He (quite wrongly) regards this as the attitude of the Old Testament, in ignorance of the fact that modern criticism has

shown us that Law (what he means by morality) is the last stage in the Old Testament development and characteristic of Judaism, not of Old Testament religion. Prophecy is really the soul of the Old Testament, and prophecy comes as near as possible to what Lord Lytton means by 'creative love.' However, he has grasped clearly the fact that creative love is the very essence of the teaching of Jesus, and in this book has given us a fine exposition of this, aided and abetted by the new psychology, from which few people seem to be able to keep away. We need not accept all the writer's opinions, but we may accept gratefully his challenging emphasis on the power and blessing of love as a creative force in life.

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In *The Domain of Selfhood* (Allen & Unwin; 10s. 6d. net) a young Jewish scholar, Mr. R. V. Feldman, M.A., has given us a distinguished book to which Mr. Clement C. J. Webb has written a deservedly eulogistic preface. It is an analysis of 'self-respect.' Its background is theistic, not humanistic, and that makes all the difference. The discussions are acute and illuminating. The chapters on 'The Ethics of the Heart of Flesh' and 'The Lamps of Self-Respect' will, we think, be found particularly suggestive. We expect to hear more of Mr. Feldman in the future.

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The Glasgow University Oriental Society has issued *Transactions*, vol. vi. Years 1929-1933 (Blackie; 6s. net), edited by the Recording Secretary, the Rev. James Robson, M.A. The period covered is a notable one in the Society's history, as it covers the founding of the Weir Memorial Prize for Arabic Studies, the celebration of the Jubilee of the Society, the founding of a Publications Fund, and the celebration of Professor W. B. Stevenson's semi-jubilee as President. The volume, which is graced with a portrait of Professor A. R. S. Kennedy, gives excellent summaries of all the Papers delivered at its meetings. Many of these, such as 'Is the Tabernacle a Copy of the Temple?' 'Some Psychological Terms of the Book of Proverbs,' 'Conditions and Outlook in Palestine,' 'Cuneiform Records and Genesis xiv.,' together with various Notes by Professor Stevenson, are of prime interest and value to the Biblical scholar. The volume is worthy of a wider public than the members of the Society, and should find a place on the shelves of all Old Testament and Oriental scholars.

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It should be noted that the Cambridge University

Press has now issued a second edition (5s. net) of Professor C. A. Anderson Scott's Hulsean Lectures—*New Testament Ethics*.

The *Congregational Year Book* is a model of its kind, strongly bound and with clear print. It surveys the whole of the Church's work and contains the usual detailed lists of the ministers of the Church and the districts. The financial part is especially set out in a very clear manner. The price of the volume, containing over seven hundred pages, is only 6s. net. It is published by the Congregational Union of England and Wales.

A notable addition to Duckworth's 'Studies in Theology' is *The Christology of the Apologists*, by the Rev. V. A. Spence Little, M.A., B.Litt.; 5s. net). The Apologists examined are the Apostolic Fathers, Justin Martyr, Tatian, Theophilus, and Athenagoras. This may seem a rather restricted list; on the other hand, Mr. Spence Little's aim justifies it, as he is concerned with the roots of Christian Doctrine. It is a work of real scholarship which we think will meet a felt need. The treatment of the Logos-doctrine is worthy of special praise.

*The Great Friendship*, by Principal R. H. Moberly, M.A. (Hamish Hamilton; 4s. 6d. net), is a book written with admirable clearness and in a deeply devotional spirit. The writer has in view 'the needs of ordinary Christians who feel that it is not enough to take their religious ideas on authority,' and he has aimed at helping such people 'to think out the accepted beliefs and to consider how far they fit into the general scheme of human experience.' His main idea is that religion is best conceived as Friendship, the friendship of men with God and with one another. Christ gives Himself in love to His people, and they feed upon Him by faith. This leads to a study of the Sacraments through which especially this communion is effected. On this subject, where there has been so much controversy, Principal Moberly writes with notable persuasiveness and breadth of view. In particular he treats in a lucid and sympathetic way the various doctrines of the presence of Christ in the Holy Supper. The book is warmly commended in a Foreword by the Bishop of London, and every reader of it will agree with him that it is the work of a wise and lovable man.

Dr. J. D. Jones has published in time for Christmas a volume of sermons with the title

*Morning and Evening* (Hodder & Stoughton; 6s. net). It does not need commendation, for we all know Dr. Jones. We have given one of the sermons, in abridged form, in 'The Christian Year' this month.

*Spiritual Convoy*, by Mr. W. Carey Wilson (Hodder & Stoughton; 5s. net), is written in support of the irrefragable thesis that religion should permeate every department of human life. The writer does not claim to be a specialist—he rather prides himself on this—but he gives evidence of wide reading and serious thought. He writes from an extreme modernist point of view, and too much of his book is devoted to the shortcomings of those who differ from him. It may be said at once that his interpretation of the Christian faith is such as no branch of the Church, ancient or modern, would acknowledge. Man by nature is divine as Christ is. Indeed it would appear that God is only fully God through man's goodness. 'God Himself is evil, that is, in the same measure that we are unconscious or disregarding of His goodness.' A chapter is devoted to miracles, which are defined as violations of natural law, a definition which no intelligent Christian would accept, and which is completely foreign to New Testament thought. Much of this is weary work, but Mr. Wilson has many useful things to say about the application of religion to art, politics, industry, and health.

In November of last year Mr. J. A. R. Cairns died in his sixtieth year. He was the wisest and kindest magistrate of the Metropolitan Bench, and it is said of him that he made his Court a clinic of healing more than a tribunal of law. Mr. Cairns left behind him a number of sketches of Drab Street, and these have now been published by Messrs. Hutchinson & Co. with the title *Drab Street Glory* (6s. net). What is Drab Street? 'The rest of the address,' Mr. Cairns said, 'can be filled in by those who know it.' 'It is in Bethnal Green and Poplar, in Camberwell and Nottingdale. It is in Manchester and Newcastle, in Glasgow and Belfast. It is in a hundred other towns and cities.' There is plenty of pathos in these sketches, but much neighbourliness and kindness. Mr. Trevor Allen has written an Introduction in which he says: 'I once asked Cairns if the drab routine of the police courts did not give him a pessimistic view of human nature. "On the contrary," he said, "it has shown me the divinity in human nature, the splendour of spirit that often breaks through the drabness of lives. My life as a magistrate has

left me an optimist, not a pessimist. I have seen much of the sordid side, but I have seen also nobility—and in the meanest lives—which has moved me to tears.”

Dean Inge has taken his farewell of the world in *Vale* (Longmans; 3s. 6d. net). Like everything he has written, this book is delightful to read. It is not an autobiography in the usual sense, though the stages of his outward career are marked, and a few words said about each—his home, his professorship at Cambridge, his pastorate in London, and his appointment and difficulties at St. Paul's. But in a deeper sense the book is autobiographical, or personal. It contains much of his inner life, of his spiritual history, and of the attitude he has maintained towards current movements in religious thought. Three subjects seem to have claimed his attention above others, the real source of religious authority in experience, the religious and philosophical implications of natural science, and what he calls 'the criticism of Christian ethics from the side of scientific humanism.' There is a good deal about all these matters in this book. And, what is far more to our taste, a good deal about the Dean himself. And, in spite of the title of this book, we may hope there will be a good deal more to come. It would be very agreeable if his farewell should turn out to be like the farewells of noted actors and musicians, which consist of a series of 'come-backs.' For our world can ill spare so courageous, so independent, so acute and so religious a mind as the Dean's. And indeed, since at his present age he is so fresh and vigorous mentally, how can he help saying for our benefit what it must still be in him to say?

We have to congratulate Messrs. Longmans on being able to publish Dr. Inge's *God and the Astronomers* at 5s. net. It is exactly a year since the first edition was published at the price of 12s. 6d. In the interval a number of new impressions have been necessary. This cheap edition should bring the book within the reach of every one.

Every clergyman and lay worker in the Church of England should possess *The Church's Real Work*, by the Rev. Canon R. C. Joynt (Longmans; 2s. 6d. net). As the Bishop of Winchester, who writes the foreword, says: 'It is full of practical advice, quiet humour, and trenchant sayings.' Perhaps the most valuable contribution the author makes is in his plea for the fuller use of lay service. He puts his finger unerringly on another strategic

spot when he says: 'A sort of congregational Anglicanism is appearing in the Church, which diverges widely from the genuine Anglican ideal, and is apt to be content to give exemplary attention to the faithful minority, while failing to touch in any systematic way the vast body of the parishioners who remain outside the Church's doors.' He is highly optimistic, basing his convictions on the fact that 'there are three things that have not changed with time: the hunger of the human soul for God; the satisfaction of that hunger in the Gospel; and the Church's trusteeship as the steward of God's Word and Sacraments.'

Canon Joynt views all the many facets of church life, exposes the weaknesses of present organization and makes practical suggestions for the remedy of faults. He is particularly helpful in his chapters on Confirmation and the shepherding of the candidates. He deals also with men's societies, parochial visiting, letter writing, committee work, the order of church worship, the Sunday school, and, in fact, almost every branch of the Church's ministry, bringing to each an alert and modern mind imbued with true evangelism. He has written a really useful book.

*The Synoptic Gospels* (Milford; 6s. 6d. net) is a useful little book by the late Professor J. H. Ropes of Harvard, which has been published posthumously. Professor Ropes is well known in Great Britain as the author of the third volume of 'The Beginnings of Christianity,' which deals so exhaustively with the Text of Acts, and as the writer of the commentary on St. James in the 'International Critical Commentary' Series, and the present lectures are sure to be read with unusual interest. Professor Ropes was especially interested in the point of view from which the Synoptists approached their subject and the way in which this affected the material they selected for record, as well as the order and manner in which they presented it. Mark, he says, 'is a kind of theological pamphlet, treating of the great problem which at the outset confronted Jewish believers in Jesus the Messiah.' Matthew is more of the nature of 'a systematic compendium or handbook of what was known about the deeds and words of the Founder of the Christian church,' while Luke was written 'with direct biographical intention, and can only be understood when that is recognised.' It is of interest, in connexion with the series of articles now appearing in THE EXPOSITORY TIMES on 'Some Outstanding New Testament Problems,' to note that Professor Ropes was one of those who

doubt the existence of Q, but his preference for the possibility that Luke drew Sayings of Jesus from Matthew is hardly a promising alternative.

The volume is well written and is full of wise observations, and can heartily be recommended for readers who are interested in Gospel Origins but who prefer a treatment which is simple and direct and unburdened with technicalities.

In *The Wit and Wisdom of the Christian Fathers of Egypt* (Milford ; 8s. 6d. net) we have the *Syriac Version of the Apophthegmata Patrum*, by Anân Ishô, translated by Sir E. A. Wallis Budge, the well-known Syriac and Egyptian scholar. The book contains the largest collection of Anân Ishô's *Apophthegmata* (or, Short Witty Sayings) hitherto published. They are derived from two distinct groups, the first containing six hundred and thirty-five 'Sayings' which are believed to have been compiled by Palladius, and the second containing seven hundred and six 'Questions and Answers on the Ascetic Rule.' Versions of these 'Sayings' have been extant for several centuries in Greek, Latin, Coptic, Syriac, and Armenian, but there has been no Version in which all the known ones could be found. The book is of distinct interest to the Biblical student, as the oldest sayings, which were in circulation by the beginning of the sixth century, undoubtedly originated in Egypt, the home of Christian monasticism. They represent the views of the monks on various matters connected with the theory and practice of the Christian life, and illustrate the strength and weakness of these earnest seekers after God, their hard lives and self-torture, and their intensity of faith. Like all Sir Wallis Budge's books, this one is valuable to Christian people, and, as it furnishes a guide to spiritual excellence, it is a welcome addition to our books of devotion.

*The Practice of Public Prayer*, by Mr. J. Hillis Miller, Dean of Students, Bucknell University, Lewisburg (Milford ; 12s. 6d. net), is an elaborate and well-documented thesis on its subject. It was apparently offered in partial fulfilment of the requirement for the degree of Doctor of Philosophy in a leading American University. Did it win the degree? There is no evidence. But we should say it deserves it, if learning and careful thinking are among the conditions. Mr. Miller has studied all the great service books and reviews the methods of Public Prayer under all its headings—Thanksgiving, Petition, Confession, and Doxology. The learning is overwhelming in its volume, and the

treatment is thorough and exhaustive. We should not complain if the going is a little heavy, for the book is meant to instruct and not to inspire.

John Wesley's views on the Church and Ministry have often been quoted in opposite directions by controversialists. It is, therefore, no mean achievement that Dr. W. J. Sparrow Simpson should have presented so fair an account of Wesley's views as he gives in his little book, *John Wesley and the Church of England* (S.P.C.K. ; 3s. 6d. net). Three chapters deal with Wesley's position in relation to the Church, the Sacraments, and the Christian Ministry, and two more treat the Separation and Reunion. It is characteristic of Dr. Simpson's work that he says that members of the English Church acknowledge 'with humiliation and shame' the truth of the indictment commonly brought against the Church of England in the eighteenth century, though he would also have been justified in pointing out that there was another side, and that piety was not entirely wanting in the parsonages of England. Full illustration is given of Wesley's earnest desire that his followers should remain in the Church of England, but Dr. Simpson also recognizes that towards the close of his life Wesley himself 'went a considerable way towards facilitating, or even promoting secession of Methodism from the English Church.' Believing that 'none of the Independent Communion is nearer to the English Church than the followers of Wesley,' Dr. Simpson urges that Conferences should be held in order to discuss the subject of the nature of the Ministry. 'A great Movement which originated within the English Church, and whose motive was to revive the religious condition of that Church, can surely not be intended to complete its destiny outside the Communion in which it had its birth' (p. 98). It will be a revelation to many readers of this book how high a view of the Eucharist the Wesleys held. Dr. Simpson has little difficulty in showing that they believed in the Real Presence, and that they looked upon the Sacrament as 'not only a channel of grace, but the chief among such channels,' and as 'an offering presented before the Father.' This little book is to be welcomed as a sincere effort to promote Reunion, and so to end what Dr. Simpson calls 'the deplorable contradiction between a divided Christendom and Christ's ideal of an undivided Church.'

*John, Peter, and the Fourth Gospel* (S.P.C.K. ; 7s. 6d. net), by the Rev. Gerald Webb Broomfield,

M.A., Canon and Chancellor of Christ Church, Zanzibar, is, for a modern critical contribution to the study of the Gospels, remarkable for two things. One is its determined defence of the traditional authorship of the Fourth Gospel. The other is the independence of its appeal to the evidence of the New Testament itself. Canon Broomfield does not write as a professional scholar; he is more than a thousand miles away from any up-to-date theological library, and he has had to manage with comparatively few books of reference. None the less he thinks it possible that he may have thrown new light upon some New Testament problems by thinking them out in the mission field, where many of the circumstances of life and work are similar to those of the Early Church.

In the Preface Dr. Goudge appears to us to make too much of the parallel which Canon Broomfield draws between the use made of earlier authorities by the author of the Fourth Gospel and that made by H. W. Woodward, a modern missionary historian. But we agree with him that Canon Broomfield's treatment of the relation of St. Luke to St. John is well worthy of consideration. The theory is that Luke knew John the son of Zebedee, and talked with him about the Lord's ministry and the early days of the Church in Jerusalem; and that at a later date John, being acquainted with Luke's work, himself wrote the Gospel which is known by his name. It may be added that Canon Broomfield departs so far from tradition as to say that it is unnecessary to accept the story of St. John's sojourn at Ephesus.

The problem of the unemployed is ever with us, and every helpful suggestion towards its solution or mitigation is to be welcomed. *Civilisation and the Unemployed*, by Miss A. M. Cameron, M.A. (S.C.M.; 3s. 6d. net), is emphatically a helpful book, written with knowledge and sympathy,

and full of practical suggestions. The main part of the book is taken up with an account of 'the Lincoln Experiment' with which the writer has been in close touch throughout the six years of its existence. The guiding principle of this experiment in helping the unemployed is based on a suggestion of the Master of Balliol that 'the best way of restoring self-respect and interest in life would be to give the unemployed an opportunity of freely volunteering to work for the community by helping people in need in such ways as they thought worth while.' How the men responded to this suggestion, and the variety of ways of service which they discovered and by which they not only maintained their own morale, but gained a new standing in the esteem of the community, is a story worth telling, and it is here well told. All who have at heart the welfare of the unemployed should possess and study this book.

It is not wonderful that people should wish to publish their vision of Christ, if it is really vision. We are always very ready to share the vision if we can. And we have many opportunities in these days. The latest is given us in *Not as the Scribes: A Study in the Authority of Jesus*, by the Rev. H. G. G. Herklots, Canon of St. John's Cathedral, Winnipeg (S.C.M.; 3s. 6d. net). The aim of the book is to show how Jesus reached the minds and hearts of men, and how Christian leaders to-day may do the same if they draw power from the same sources. The lines on which the author's thought travels may be gathered from his headings, *The Prophet of Nazareth, Walking with God, The Word of Life, The Way of the Child, and The Way of the Cross*. The central plea is one for reality, in worship, in preaching, and in life. The book is, as it should be, very simple and direct. It is full of a loving appreciation of Jesus. And there is real vision here.

## Things most certainly Believed.

### III. God in Christ.

By C. H. DODD, M.A., D.D., RYLANDS PROFESSOR OF BIBLICAL CRITICISM AND EXEGESIS IN THE UNIVERSITY OF MANCHESTER.

THE most fundamental question for religion is that of the nature of God and His relation to ourselves. If we want to preserve the integrity of our thought, and are not satisfied with any kind of pious prag-

matism, we must make the attempt to answer that question in a way that not only interprets and justifies the religious life of faith, prayer, and worship, but also fits into some sort of philosophy