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quiescence or inactivity, but the poise of intense concentration on one focal idea, the harmony that comes by the integration of thought and attention around a single point, and as such a supreme effort of the will. Moreover, it is being realized that the mystical love-union with God is an outstanding utterance of the will, when the soul, as it were, takes itself in its own hand and gives itself over to God, an utterance of individuality and freedom of the most convincing kind. Many factors may help in this, and there is no gainsaying the influence of the grace of God and the indwelling spirit of Christ in bringing it about. But in the final issue it is a 'self-giving'; it involves the voluntary surrender of the self. We are coming thus to see that the love-offering itself, spontaneous though it may seem, is yet the profoundest utterance of individuality and freedom possible to man. Further, it is being dimly seen that the union with God is in essence a union of love on the basis of a willing surrender. Many mystics have spoken of this union in terms that suggest absorption, and Mr. Elmer More makes this fact one of the chief points of objection to mysticism. In Indian mysticism the union is undoubtedly one of final absorption, whilst in all systems that approach pantheism there is a distinct tendency towards the same position.

But if, as suggested, the love-surrender is an assertion of individuality and personal freedom, the pantheistic absorption becomes impossible. On the other hand there is a real and essential union, for in the final issue reality must be regarded as loving will, and the deepest union possible with this reality is a union of will. Nothing is or can be more real than will in Ultimate Reality, and a union of will with this reality is a real union in which there is oneness of life and purpose, yet each individual centre of being retaining its integrity and identity. This growing emphasis on will makes it possible for us to give a more definite ethical evaluation of the mystical life, to judge it by its fruit, rather than by its ecstatic abnormalities and visionary excesses. If we are to mark out the line of further progress we may suggest that it must lie along three directions. (a) The mystical life must be rescued from the weakness of its ascetic ethic and its dependence on the Negative Way; (b) there must be a fuller perception of the fact that mysticism is not opposed, as so many think, to the essential beliefs of Christianity; and (c) the realization that the mystical theory of knowledge, in spite of its difficulties, contains, when rightly understood, an element of real value for attaining true knowledge of the Personal God.

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Literature.

HASTINGS IN CHINESE.

A FEW days ago there arrived two fine volumes in Chinese characters published by the Christian Literature Society of Shanghai—*Hastings' Dictionary of Christ and the Gospels*—a Chinese translation of which has been edited by C. Wilfrid Allan and M. Y. Hsia. Dr. Andrew C. Y. Cheng, Professor in the Nanking Theological Seminary, wrote in the Press there: 'The publication of these two volumes makes a distinct advance in Christian literature in China. There is nothing more urgent and important for the Chinese pastor and preacher to-day than the equipment of a thoroughgoing knowledge of the Bible, especially those portions dealing with the contents of the Gospels. The Christian Literature Society has made a great contribution to the Chinese Church in the completion of this work on

its fiftieth anniversary. . . . The names of the translators are appended to their articles. The majority of these are Chinese, whereas in the *Dictionary of the Bible*, published twenty years ago, there were only two or three Chinese on the list of contributors. This shows a gradual transfer of responsibility to Chinese shoulders.'

It is just over twenty years since an article appeared in this magazine written by the late Dr. D. MacGillivray, General Secretary of the Christian Literature Society for China, on the publication of the *Hastings' One-Volume Dictionary of the Bible* in Chinese. It was the success of that venture which led Dr. MacGillivray to lay plans for the translation also of the *Dictionary of Christ and the Gospels* into Chinese. Unfortunately, Dr. MacGillivray did not live to see the completion of his scheme.

We have a letter from Mr. C. Wilfrid Allan, the

Foreign Editor of the Dictionary, in which he speaks of Dr. MacGillivray's profound conviction, shared by those who have carried on his work, that 'the Church in China needed to know more about Christ, and the publication of this great book would supply the necessary knowledge, and enable both preacher and Church member to concentrate on the personality and saving work of our Blessed Lord.' Mr. Allan ends his letter with a paragraph that we yield to the temptation of quoting: 'It remains for me to express our gratitude to the representatives of the late Dr. James Hastings, and Messrs. T. & T. Clark, for their great kindness in allowing us to reproduce the Dictionary. This generous treatment is deeply appreciated, enabling us as it does to give to the Chinese Christian Church some of the ripe scholarship of the West.'

NEW LIGHT ON HEBREW GRAMMAR.

Over sixty years ago S. R. Driver published the first edition of his treatise on 'Hebrew Tenses,' still universally regarded as the standard work on the subject. Messrs. T. & T. Clark are to be congratulated on having secured for their series of 'Old Testament Studies' Mr. G. R. Driver's *Problems of the Hebrew Verbal System* (7s. 6d. net). The new work is in no sense an attempt to supersede the old; the father concentrated on the use and meaning of the Hebrew tenses, and the son, while not neglecting these aspects of the question, gives most of his space to discussion of the forms themselves. He has the advantage of a mass of material, chiefly Accadian, which was not available sixty years ago, and there are few men living, if any, who know that material more thoroughly. Mr. Driver, in agreement with other distinguished philologists, holds that Hebrew was a language drawing on several sources, and interprets forms and meaning in the light of that theory.

The appearance of this book forms a landmark in the history of Semitic philology. It is based on exhaustive learning, and Mr. Driver has put the case for each point he makes in skilful and interesting fashion, always with reference to other Semitic languages. He would not, however, claim that his conclusions are final, if only because our knowledge of the newly discovered Ugaritian is still too scanty to make more than an occasional reference possible. It is possible, too, that further study may lead to different conclusions on several points, but that does not alter the fact that we have here, for the first time in English, a comprehensive survey of a difficult and fascinating subject.

A POPULAR INTRODUCTION TO THE OLD TESTAMENT.

On the 'jacket' of *The Old Testament: Its Making and Meaning* (5s. net), the publishers, Messrs. Hodder & Stoughton, suggest that, having produced a standard work on the Old Testament twenty years ago, Principal H. Wheeler Robinson has now at last 'returned to the subject.' As a matter of fact, Dr. Robinson has been for at least fifteen years a steady contributor to the study of the Old Testament, and has long been recognized as being the ablest living exponent of its theology. As was to be expected, the new book is more important for its presentation of the 'Meaning' of the Old Testament than for its discussion of the 'Making.' This does not imply that there is any fault to be found with the latter element in the book; it presents the reader with a useful summary of the position normally held by modern scholars. Better still, it begins with a method of approach new to English readers, for the author follows Hempel (and, to a lesser extent, Eissfeldt) in offering an outline history of Hebrew literature. On this side of his work, however, he is content to accept the conclusions of others, while in the interpretation of Scripture we have the results of his own clear and independent thinking. At the same time, his conclusions are not dogmatically stated, and we meet, from time to time, with asides which stimulate and challenge the reader. Dr. Robinson is at his best in the pages towards the end, where he deals with the inspiration of Scripture, while the section on the Psalter could hardly have been better done. He would certainly advise serious students to go beyond this to other books, but, as a first introduction to the study of the Old Testament, his work should now supersede all others.

This book is one of the early volumes in a new series (London Theological Library) undertaken by Messrs. Hodder & Stoughton, under the general editorship of Dr. Eric Waterhouse. If later volumes maintain the high level set here, the series will be a most valuable addition to the material available for the study of theology.

THE GOSPEL MIRACLES.

The Rev. John H. Best, B.Sc., offers us a conservative but enlightened study of *The Miracles of Christ* (S.P.C.K.; 6s. net). He has brought thereto a useful equipment of physical knowledge, and of scientific knowledge in general, such as should at least gain a hearing for his plea that the older

rationalism, which ruled out miracles as *a priori* impossible, is no longer tenable. It certainly savours now of dogmatism for a theistic believer to affirm that there never have been and never shall be miracles in the real or philosophical sense; that is, miracles not in the mere sense of wonders, but in the sense of inexplicable things, of which the order of Nature can furnish no explanation. It is surely possible that God may operate directly and immediately upon Nature, and not only indirectly and mediately through natural processes. On the other hand, it must be allowed that science has been effecting in our time what may be called a naturalization of the supernatural, and that certain events, which, if they really happened, could only be accounted for as miracles in the real or philosophical sense, may now be regarded as susceptible of a natural explanation. The healing miracles of Christ are often cited as an instance in point. We are now realizing as never before, it is said, how deep and mysterious is the influence of mind over body; and we are asked to believe that the influence of a mind such as Christ's over suffering folk may be explained without recourse to the philosophical notion of miracle, which after all is not a Biblical but an ecclesiastical notion.

Mr. Best discusses in successive chapters the possibility of miracles, the evidence for the gospel miracles, Nature and the supernatural, the various classes of miracles, and the miracles of the Resurrection and Ascension. The restraint of the discussion is admirable, and its warnings against a scientific dogmatism well justified. And if we may not be able to follow him so far as he would wish in some of his expositions, notably that of the story of the Resurrection, we cannot but allow that he has written a book which for its clearness and frankness many will find helpful.

THE BIBLE VIEW OF LIFE.

The Dean of Exeter, Dr. S. C. Carpenter, has produced an extraordinarily attractive and helpful book—*The Bible View of Life* (Eyre & Spottiswoode; 7s. 6d. net). The occasion of the production was the Dean's appointment as the Scott Holland Memorial Lecturer for 1936, and in the Memorial chapter we get one of the most charming sketches of Scott Holland to be found anywhere. But the charm of even this most delightful essay soon passes into a warm and admiring appreciation of the qualities of the book as a whole. Dr. Carpenter has taken a line which, if not unique, is at any rate original. He treats the Bible not as an inspired

volume, or as the source of Christian theology, but as a book of life. What has it to say of life generally, and of men and women and their constant problems? Man, and love, and man's ceaseless quest for truth, *civitas Dei*, the deep questions of troubled minds, everything that comes into 'life'—these are the things the Bible deals with. And in this large and comprehensive volume the author deals with them too, not 'on his own,' but following always the Bible lead. It is a fascinating book, both for its discursive style and for the humanity that appears on every page. It is a book to browse in and to return to, a 'Bible Guide' in the best sense, a book steeped in interest and full of suggestiveness. It would be difficult to exaggerate the amount of sheer labour the author must have spent in collecting, arranging, and setting out his material. And yet there is no trace of the midnight oil. It is all easy and spontaneous. One feature of the method should be mentioned—the extensive quotations that are made from the Scripture text. This is a real boon. And it has the additional attraction that it gives us a genuine taste of the Bible's quality.

THE PAULINE CHRONOLOGY.

In a volume entitled *The Pauline Epistles* (S.P.C.K.; 8s. 6d. net), the Rev. F. J. Badcock, D.D., considers the Pauline Epistles and the Epistle to the Hebrews in their historical setting, and advocates the following as the order in which those Epistles appeared: Galatians, 2 Thessalonians, 1 Thessalonians, the 'previous' Epistle to the Corinthians (2 Co 6¹⁴⁻⁷), Philippians, Colossians, Philemon, 1 Corinthians, Titus, the 'joyful' Epistle to the Corinthians (2 Co 1-9), Romans, 1 Timothy, 2 Timothy, Ephesians, Hebrews (which Dr. Badcock regards as substantially the work of Barnabas, but with a Pauline postscript).

The volume would have gained much if Dr. Badcock had begun with an Introduction, indicating the differences between his dating and the generally accepted dating of the Pauline Epistles, and the grounds on which he was not satisfied with the generally accepted dating. As it is, these things will not be readily grasped even by those who are familiar with St. Paul's life and letters. It is not enough to lay down a Pauline chronology and then to plunge without any further explanation into the consideration of the Epistle to the Galatians.

While this is said, we cannot but allow that Dr. Badcock has written a careful and scholarly work, on which he has expended much labour. It is

the form of the work that leaves something to be desired. We are not ungrateful, however, for the synopses with which each chapter begins. Nor can we fail to admire the skill and ingenuity he displays in his efforts to unravel the tangled story of St. Paul's life and letters. We must also grant that 'a reconstruction which shows the interdependence of hitherto uncorrelated events renders them far more easy for the student to memorize than a mere agnostic *non possumus*, which leaves them floating at random in a baffling and impalpable mist.' But is not the 'pragmatic sanction' apt to lead to the danger of taking short-cuts to history?

A BOOK OF CHANGED LIVES.

'On the other side is the steep descent to pride. Quite clearly, the old theologians were right when they classified pride among the deadliest sins. Mr. G. K. Chesterton has cogently argued that pride is a poison so very poisonous that it not only poisons the virtues: it even poisons the other vices. Pride puts a strident note in a man's voice: it persuades him to boast and brag, to strut and shout, to assert his little self and make a gospel out of "self-realization." And the abyss is very deep. An old saint has said, "Ridding yourself of pride is like peeling an onion: every skin you take off there is another skin beneath." The proud man may *do* things—big things. And success will feed his pride. But he stands like a showman, in the midst of all his achievements, waving a fat palm and saying, "Alone I did it."

'How are both these dangers to be avoided, the steep drop to inferiority and impuissance, and the sharp fall to pride? How are the gains of both to be conserved? They *have* gains. The humility of one, and the practical achievement of the other, are not to be despised. Can life be lived purposefully, and with real effectiveness, and yet without egotism? Can a man *do* things (big things, perhaps) and not be proud? Can he be humble and not inferior? Yes. Both! Both together! He can walk along the ridge of the guided life, responding to God's constant call to service, striding out of the prison of his inferior self at the commanding voice in his soul and doing things he dared not dream to do; and, at the same time, knowing that all his strength is drawn from a divine source, he can walk with humility.'

This is a quotation from 'God Does Guide Us,' by the Rev. W. E. Sangster, of Brunswick Methodist Church, Leeds. It is also a quotation from *By the*

Grace of God. For Messrs. Hodder & Stoughton have had the good idea of building up a book of religious experience through long quotations from recent writings of E. Stanley Jones, Hugh Redwood, W. J. Smart, A. J. Russell, Mildred Cable, and Francesca French, and many others. And as we read the pages in this way for the second time they develop a fresh meaning and we get a cumulative effect from the variety of testimony which is very impressive. And so we see 'beyond contradiction or doubt the reality of the living Christ working in the lives of ordinary people to-day.' The price of the volume is only 5s., and already we see its bright red jacket in many booksellers' shops. It has every appearance of being a 'best seller'—and deservedly so.

Jesus Christ our Lord (Abingdon Press; \$1.75), by Professor Otto Justice Baab, of the Department of Old Testament Interpretation, Garrett Biblical Institute, Evanston, Illinois, is a vigorously written book, distinctly American in flavour, by a writer who has made his subject his own. His aim is to declare the Divinity of Christ, not in Biblical or Credal terms, but in terms 'that have a definite meaning and value for modern men living in a time of unprecedented social confusion and personal despair.' In short, he offers a pragmatic proof of Christ's Divinity. He asks us not to consider what Christ is, but rather what Christ does. The book is informed with the humanitarian and socialistic spirit, and treats of such subjects as the Relation of Christ to War, Race Relations, Sex Relations, and the Economic Order.

But the writer seeks to hold the balance as between socialism and individualism, using these terms broadly. Indeed, mediation is one of the notes of his book. Here is a typical expression of his viewpoint as well as a sample of his forcible style: 'It is absurd to think that immortality can mean much to men who never experience the bliss of communion with a beloved, or the joy of battling against evil forces in the world for the sake of an unrealized ideal. Even though some fantastic reassembly of organs and powers lost by death should occur after death, such an event might produce a mechanical robot, but never an immortal soul. Eternal life means a life lived in devotion to communion, to love, to justice, expressed in human relationships and continued in the life beyond the grave.'

The charge has often been made that John Wesley had no interest in the social betterment of the people, but only in the saving of souls, and that the Methodism he founded 'forgot the new Manchester in the New Jerusalem.' *The Economic Ethics of John Wesley*, by Kathleen Walker MacArthur (Abingdon Press; \$1.50), may be taken as a sufficient refutation of that criticism. The writer is able to show how wide and deep was Wesley's concern for human uplift in every form, how keenly he sympathized with such classes as the miners and the unemployed, and how searchingly he analysed the causes of poverty. The work is carefully done, and the lucid style of writing makes the reading of the book a real pleasure.

A very able and helpful book on the relation of the spiritual factor to the medical and psychological factors in the healing of disease has been written by Mr. A. Graham Ikin, M.A., M.Sc., a psychologist working under the Archbishop of York's committee of doctors and clergy: *The Background of Spiritual Healing, Psychological and Religious* (Allen & Unwin; 6s. net). The book contains a series of lectures given at a conference held to consider the relation between Psychotherapy and the Church's Ministry of Healing. Both sides were given by lecturers representing the two ways of approach, and the author intervened to deal with some of the fundamental problems underlying both methods. His book is mainly psychological, addressing, as he did, spiritual healers. But it recognizes frankly the emergence and the value of the spiritual factor in healing, and this is emphasized in the chapters on 'Suggestion and Faith' and 'Psychoanalysis and Confession.' The book is a valuable one. It is made easier to follow by a careful summary given at the beginning of all the chapters.

Professor Gordon S. Jury's *Value and Ethical Objectivity* (Allen & Unwin; 7s. 6d. net) is, he tells us, a 'slightly revised form' of a thesis submitted for a higher Degree in Yale University. As a thesis it ranks very high. But we may be doing some service to those who cherish the laudable ambition of seeing their theses in book form, if with all respect we remind them that few theses with merely slight revision are ready to become books. A thesis may need to be largely recast with considerable additions and subtractions, it may have to be condensed into an introduction to a vital subject to which it leads up, a topic growing out of the thesis proper, before a really worthwhile book will emerge. From this angle of criticism Professor Jury's thesis-book is

far from being among the worst we have reviewed. It is just because, so far as it goes, it is so very good, that we have been moved to write as we have done. Our complaint is that the last chapter is a sketch of an argument which we are convinced the author is competent to work out, and which, if he had developed it, would have made this book a notable contribution to philosophy. That chapter deals with a question of profound interest and importance—by what method or criteria may the objective validity of judgments of value be verified? What we get in the body of the book—discussions of values and their objectivity, the relation of Ethics to Axiology, and a penetrating criticism of terms common in ethical discussions—is very ably done. But then it has been done in recent times so frequently.

The Philosophy of Relativity, by Professor A. P. Ushenko (Allen & Unwin; 8s. 6d. net), is a book for the specialist. It is severely logical, and the writer might have prefixed to it Plato's warning to the non-mathematical to stand aloof. The general subject of the book is a study of the implications of the Theory of Relativity with its concept of space-time. 'The concept of event is the basic category which the Theory of Relativity has introduced to replace the obsolete notion of substance.' This involves fundamental changes in our conceptions of matter, of motion, of simultaneity, etc. On these topics the writer argues with great acuteness and with a wonderful degree of lucidity considering the abstruse nature of the reasoning. He shows great fairness in his criticism of variant theories. Finally, he discusses the question whether the category of event, which has displaced the category of substance, is itself to be regarded as an ultimate category. He inclines to the possibility that a category more basic may be discovered, in which case 'the outcome would be a different analysis of nature in which there might be no assignable part left to space-time.'

The Bible in Seventeenth-Century Scottish Life and Literature, by Mr. Duncan Anderson, M.A., Ph.D. (Allenson; 6s. net), is a book full of interest and information, especially to Scottish readers. Its scope is rather wider than its title would indicate, for it seeks to cover the whole religious life of Scotland in the period chosen. First we have several chapters on the political and social life as coloured by the religious struggle of the time. Then we have chapters dealing with superstitious beliefs and practices, with education, art, and

literature. There is evidence on every page of wide reading and patient research, while full references are given. Yet one is left with the feeling that the writer does not get to the heart of his subject. In historical records of this sort the exceptional is apt to be quoted as the customary, and it is doubtful if the resultant picture gives a balanced and sympathetic view of the period. In this case there is a very significant omission. No attempt is made to indicate what the Bible was in the private devotional life of the Scottish people of that time. Their life had surely something deeper in it than political conflicts and ecclesiastical disputes, burning of witches, and stern Church discipline. For those, however, who are interested in the external manifestations of religion in seventeenth-century Scotland this book is a mine of information.

It was in 1930 that the first edition of Professor C. A. Anderson Scott's *New Testament Ethics* appeared. In 1934 a second edition was required, and now the publishers, the Cambridge University Press, have published a cheap re-issue at 3s. 6d. net. Those who have not already got the volume should not miss this opportunity of acquiring it.

The Rev. W. Mackintosh Mackay, D.D., of Sherbrooke Church, Glasgow, has had the excellent idea of collecting the 'also' texts. He has prepared fourteen short studies on these, with the title *The Significant Also*—'He made the stars also'; 'Thou hast given me a south land; give me also springs of water'; 'He hath made every thing beautiful in its time: also he hath set eternity in their heart,' and so on down to the last two, 'Ye believe in God, believe also in me,' and 'And this commandment have we from him, that he that loveth God, love his brother also.' The publishers are Messrs. James Clarke & Co., and the price is 3s. 6d. net.

The Incredible Church, by the Rev. J. W. Stevenson (James Clarke; 3s. 6d. net), is introduced in a foreword by Canon Raven, who speaks of it as 'a deeply moving, deeply searching book.' So it is. The writer, who by his own confession has passed through a profound spiritual change, delivers his message with a certain prophetic urgency and conviction. Perhaps the tone is a little too pontifical for one whose ordination vows are still so fresh upon him, but he has thought deeply and with intensity. His subject is really the Church's mission in the world of to-day. He sees a world under judgment,

a civilization disintegrating to make room for a new age, and he foresees a 'little Church' growing within the greater Church, a remnant of the elect, doomed or privileged to bear the Cross in a sacrificial mission for the salvation of the world. By a most unfortunate printer's error page 155 is substituted for page 145 and the end of the book is lost.

Professor Emil Brunner, the eminent Swiss theologian, has for some time back, as is well known, taken an active interest in the Oxford Group Movement. He considers that his own function is 'to work as an interpreter on both sides, to interpret the Group Movement to the theologians and the churchmen, and to interpret theology and Church to the Group Movement, so that the one side can know the other as its necessary correlate.' He has written a little book, *The Church and the Oxford Group* (Hodder & Stoughton; 1s. 6d. net), which will doubtless be widely read, as it deserves to be. Professor Brunner is not blind to the mistakes and shortcomings of Groupers, but he is profoundly convinced that they have got the stick by the right end. He shows convincingly that their principles have scriptural authority and their practice is in harmony with the primitive Church. It would be a lamentable business if Church and Group were to stand apart casting stones at each other. What is needed is an ever closer union and more sympathetic mutual understanding. Towards this Dr. Brunner's book should prove very helpful. 'If anyone takes pleasure in pointing out triumphantly the many and grave mistakes that have been made in the Group Movement, and continue to be made, we on our side will point thankfully to what God has been able to do through this Movement for many thousands of men, in spite of all error and human weakness.'

A book on prayer that is devotional and intelligent as well will be welcomed by devout souls who tend to 'faint in prayer.' And it is such people Professor O. Hallsby has in view in his book, *Prayer* (Hodder & Stoughton; 2s. 6d. net). The book is the fruit of an ardent desire to help those who have difficulties in prayer, and especially difficulties about themselves. The particular topics the author selects are such as these: What Prayer Is, Wrestling in Prayer, The Misuse of Prayer, Forms of Prayer (he means kinds), The School of Prayer, Problems of Prayer. The book is suitable for devotional reading. It is translated by Mr. C. J. Carlsen.

The Rev. Canon Peter Green, D.D., whose writings

are always so shrewd and sensible, has given us a most interesting little book on *Some Gospel Scenes and Characters* (Longmans; 3s. 6d. net). He is persuaded that gospel critics are too wooden and unimaginative. Where everything is not made perfectly clear they are ever ready to assume inconsistencies and difficulties of authorship. In seven short chapters Canon Green deals with the Blessed Virgin, the Visit of the Magi, the Four Evangelists, and the Resurrection narratives. Every one, of course, will not agree with the imaginative filling-in which he supplies, but he always makes out a plausible case, if not a strong probability. As he justly says in reference to the Resurrection stories, 'My method of reconciling the various narratives may not be the correct one. But it does reconcile them; and if it does do so, then some other way may be found that does so more correctly.' It is a most wholesome, instructive, and pleasant book.

'Twenty years ago, God wonderfully blest my soul, and I was led into the spiritual experience of "sanctification by faith," "the Baptism of the Spirit," "the Keswick blessing," or whatever other term may be used to define the specific fulness of blessing, the gift of God.' So Mr. Henry E. Brockett writes in *The Riches of Holiness* (Marshall, Morgan & Scott; 3s. 6d. net). The book is a testimony and a message, based on this vital experience. And there will be many interested and ready to hear how this experience was led up to and possessed.

The centenary of the birth of D. L. Moody must have refreshed the memory of many older Christians and introduced to a younger generation the personality of the great evangelist. In this connexion the publication of *Moody, Winner of Souls*, by Mr. A. Chester Mann (Marshall, Morgan & Scott; 1s. net), is opportune. It makes no claim to originality. On the contrary, perhaps too confidently, it presumes a knowledge of Moody's life and work, and expressly refrains from quoting some of his best known sayings on the ground that they are already familiar to every one. The writer gives a simple outline of Moody's career, with some added information regarding the institutions he founded. The narrative is clear and interesting, and will supply to many readers just that amount of information they desire. At the same time it is fitted to quicken faith and Christian zeal by the contagion of its enthusiasm.

The story of *William Quarrier* (Pickering & Inglis; 2s. 6d. net) and the Orphan Homes of Scotland which he founded has been excellently

told by Mr. Alexander Gammie, who is already well known as the author of a number of biographies. There is considerable similarity between the story of William Quarrier and that of George Müller, for neither appealed to the public for support but depended solely on prayer, and both received large sums of money and expended them faithfully. In the Quarrier Homes more than 20,000 children were supported and educated, and when Quarrier died he left not only the Homes but a large sanatorium for consumptives and a colony of homes for epileptics.

Religious thought on the Continent has decidedly taken a swing back in the direction of the old Reformation doctrine. This movement is closely associated with the name of Karl Barth, but Emil Brunner is hardly less distinguished an exponent of it, and as an exponent he is perhaps the more lucid of the two. Some time ago he published in German a simple statement of the Christian creed, which has already been translated into several other languages. It is now given to us in English by John W. Rilling under the title of *Our Faith* (Scribner's; 5s. net). Basing himself on the Bible as the Word of God, the writer deals in thirty-five brief sections with the main topics in Christian doctrine, beginning with the reality of God and ending with the Last Judgment and the Life Eternal. The treatment is marked by deep reverence for the Word, by a welcome emphasis on the Sovereignty and Righteousness of God, and man's utter need of a divine redemption.

In *We Beheld His Glory* (S.P.C.K.; 5s. net), Professor Nicholas Arseniev, already known to us by his 'Mysticism and the Eastern Church,' gives us a very short chapter on 'The Realism of Early Christianity,' and then eight chapters of survey of recent movements and tendencies visible in a great number of churches. The book is dedicated to 'The Movement toward the Union of the Church of Christ.' The learned author has read widely and studied deeply, and his chapters dealing with recent Church movements in Germany are specially interesting and informative. To our regret he seems to be depressingly ignorant of movements among those designated 'the Scotch Presbyterians' ('Scotch' is the translator's not the author's *faux pas*). The question we should raise is this. Professor Arseniev and every other Greek Orthodox writer we know all speak very kindly of us Protestants, and give us credit for what recent approaches we have made in ecclesiology to the ancient Catholic

tradition. But we should like to hear from them what steps, if any, they propose to take nearer us. Have we to go the whole way to them? It seems to us that it is high time that somebody put that question bluntly to them. As indicated, the present work is a translation from the original German. On the whole the translation is well done, but what is the meaning of 'the Incarnation loses out'?

Miss Frances M. M. Comper has edited and modernized a number of poems collected from English Manuscripts from the fourteenth to the sixteenth centuries. These have now been published by the S.P.C.K. with the title *Spiritual Songs* (7s. 6d. net). The Preface is contributed by Sir Herbert J. C. Grierson, Professor of English in the University of Edinburgh. 'There are some beautiful things,' he says, 'that will never come again, and not individuals alone but classes of things.' One of these is the religious songs of mediæval times. Of those which Miss Comper has collected he says: 'The human touch, yet entirely reverent, prevails throughout. Behind them lies a body of doctrine, fully articulated, on the Trinity, the Incarnation, the Mass, the Virgin, the Saints. But it is the human side that is always emphasized with perfect simplicity. The Divine Child who is a child and yet can tell his Mother of the sorrows he is to endure and why; the babe who is a king though he lieth in hay, where

kingis three

That blissful flower come to see;

is a knight who puts to flight the fiend. Love is the dominant note throughout, but not the erotic as in so much of the later mystical poetry. It is the love of God for erring man unlimited in its range, and the love of the redeemed for his Saviour, and for the Virgin Mother and the Saints who plead for him.'

Pacifism is a live question to-day, and no subject stands more in need of careful and dispassionate consideration than the Christian attitude to war. A real contribution to the discussion comes from the pen of Mr. W. M. Watt—its title *Can Christians Be Pacifists?* (S.C.M.; 2s. net). After a thoughtful

exposition of love as the fundamental principle of Christian morality, the writer goes on to consider how this love is to express itself when conflict arises between individuals and nations. He points out that A has a duty not only to the aggressor B but also to others, and again that the moral situation is altered if A is the spectator of wrong and not himself the sufferer. In general he shows how complex the moral problem usually is, and how incapable of being solved by the all-round application of some simple rule. The excellence of the book is that it does not simply argue in the abstract, but deals with practical problems and keeps in touch with actual situations. The writer is a convinced advocate of international federation as the only hopeful road to world peace.

The Thorn in the Flesh, by Toyohiko Kagawa (S.C.M.; 2s. 6d. net), contains five addressés in which the writer conveys 'God's message to those in trouble.' Like other writings of the famous Japanese Christian saint and reformer this little book is full of sound common-sense teaching, with apt illustrations which at times seem quaint to Western minds. No one has a better right than Kagawa to speak to the afflicted from his own experience, and his words will carry good cheer and courage to many troubled hearts.

The Text of the Major Festivals of the Menologion in the Greek Gospel Lectionary (University of Chicago Press and Cambridge University Press; 1s. 3d. net), by Mr. Morgan Ward Redus, Ph.D., is the second number of the second volume of the University of Chicago's Studies in the Lectionary Text of the Greek New Testament. The Menologion contains the lections for the calendar year beginning with September 1. The basic data of the present discussion, the text of the greater festivals, are the result of collations of twenty lectionaries. It is found that the great diversity in relation to the saints and Scripture passages which characterize other parts of the Menologion is not true of the greater festivals. This is in accordance with Professor Colwell's suggestion that only on the days of the major festivals does unanimity exist among the Lectionaries.