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is the motto of the Institute : *Verbum Domini manet in æternum.*

"The same motto," continues Mr. Walker, "as the courteous Director of the Institute reminded me, which stands engraved along the wall of the vestibule of the Bible House in London—'The Word of the Lord endureth for ever.' The coincidence is suggestive. Differences of standpoint and interpretation do not vanish; but love for Christ and for His Word must surely bring men together at last. Let us diligently study His life-giving Word for ourselves, and sincerely wish our Roman Catholic brethren every blessing as they do the same—'till we all attain unto the unity of the faith, and of the knowledge of the Son of God.'"

G.



### Notices of Books.

THE MUSTARD-TREE. By O. R. Vassall-Phillips. *Duckworth and Co.*  
Price 5s. net.

The mustard-tree is the Roman Church, and its existence, beliefs, and sacraments form "an argument on behalf of the Divinity of Christ." But although this is stated to be the main purpose of the book, we are faced at every turn by special pleading, addressed to non-Roman Christians, on behalf of the author's communion with a view to their surrender to it.

The plan of the book is simple and direct. Each chapter presents, as a proof of Christ's Divinity, some feature of the Roman Church and faith. (1) The Roman Church itself, "written on the face of the whole earth," is the work of Christ and a witness to His Godhead. Christ prayed for the unity of His followers as a proof to the world; the Roman Church is God's "visible response." (2) The Papacy, with its surrounding magnificence and grandeur (which seem well-nigh to intoxicate our author), furnishes similar evidence. It represents the deliberate intention of Christ, who repeatedly identified Peter with Himself, and "placed him in the same position with regard to the other apostles in which He Himself stood to Peter." (3) The "Sacraments of the Dead" (Baptism and Penance), with the font and confessional, which everywhere proclaim them, again prove Christ to be God. "None save God alone could create the Sacrament of Penance." When Christ promised forgiveness of sins, He "foresaw the confessional at work." (4) The belief in Transubstantiation, in which "all the devotion of the Catholic Church centres," and which has been (according to Father Vassall-Phillips) "the faith of the Catholic Church at every period of her history," constitutes what he naively calls an "extraordinary" proof. (5) Devotion to the Blessed Virgin, which only *seems* to lack "express Scriptural warrant," provides "a great witness, that cannot be shaken, to the Godhead of her Son." Finally (6) the four remaining "sacraments," plus the "religious life," are evidential monuments to the power of that Lord who instituted them each one.

There is an introductory chapter on "Faith and its Evidences," and closing chapters on "Difficulties" (in the way of men becoming "Catholics") and "The Key to the Problem," which seems to be that, although *Extra Ecclesiam nulla salus* is true, yet some non-Romans, in "*bona fide* invincible ignorance as to the divine claims of Catholicism," may be viewed by God alone as belonging to the heart or soul, even though not to the body, of the Church.

What he himself calls "the fascination of Catholicism" has unquestioningly cast its spell over our author's mind. With every possible indication of supreme delight he speaks of "the clouds of incense rising before the tabernacle of God, the music of the sacring bell, the raising of the sacred Host, the anointing of the weary . . . the picture of the Mother and the Child set amidst the flickering gleam of tapers, the murmur of the rosary, etc." Yet he is prepared to "concede frankly that there is no express Scriptural warrant either for the external pomp and circumstance of the Papacy to-day or for the gorgeous ceremonial of Eucharistic worship." Perhaps he had his own Chapter VI. in mind when he stated the difficulty presented to many minds by the suspicion of "sophistry" or "specious argumentation" in Roman propaganda. As an example of the distortion of the plain words of Scripture surely it would be hard to beat, yet he would like to go farther for *de Maria nunquam satis*.

The book is a steady, sincere, open appeal to English Churchmen and others to join Rome. Thus: "'Lord, to whom shall I go?' Is it to an impoverished Protestantism in all its vagueness and negations—to the Church called 'of England'? What shall we find there but the product of nationalism in religion, doubt and hesitation, a stammering voice and stuttering accents?" It is a Roman apologetic. It leaves us cold.

W. HEATON RENSHAW.

GREECE AND BABYLON. By Lewis R. Farnell. London: *T. and T. Clark*.  
Price 7s. 6d.

There has recently been founded in the University of Oxford a Lectureship in Comparative Religion, and by the founder's wish the comparison is not to concern itself with the discussions of origins, but with the bringing into relationship the ideas and ideals of fully developed religions. The foundation of this chair will be regarded by some as another proof that the older Universities are unpractical and out of date. We venture to hail the new Lectureship as a real step in advance, and we do so from a Christian and a missionary point of view. A fuller knowledge of the old religions has taught us that, after all, they are the gropings of man after the God whom he does not know, and that our missionary method must be the method of St. Paul—the revelation of God ignorantly and sometimes immorally worshipped, through the Gospel of Christ. We shall never convert the world to our faith until we understand the imperfect faiths of the world. Hence we welcome the Wilde Lectureship, and we welcome, too, the first lectures in the series, Dr. Farnell's interesting book. It deals, it is true, with the religions of Greece and Babylon—religions which have gone for ever, but religions which have had their effect upon those which took their place, and some effect perhaps in language and thought, upon both Judaism and Christianity.

THE RESURRECTION IN THE NEW TESTAMENT. By C. R. Bowen, B.D.  
Putnam's Sons. Price 6s. net.

This is described in the preface as "the first fruits of the author's New Testament studies." It is a *magnum opus*, and says much for the author's industry. It is a closely-written volume of nearly 500 pages, and there are many footnotes, displaying a width of reading which would do credit to Professor Bowen's favourite teacher, Paul Schmiedel of Zurich. The New Testament evidence is minutely examined section by section. St. Paul is rightly regarded as the greatest witness, and Professor Bowen believes that he held a spiritual theory of the resurrection of Christ and all believers, and that this is the real truth, which is seen overlaid with legendary accretions in all other writers. It will be fairest to quote verbatim: "The thing that 1 Cor. xv. says most plainly and insistently is that the resurrection of which Paul preaches has no relation whatever to the dead body and the grave. In fact, the whole discussion of the chapter is directed against certain in Corinth who have made just this mistake—which the Christian world has made ever since—of understanding resurrection to mean a rising in some way of the body that was put into the grave. The thing which Paul is here combating is the beginning of the conception which the Gospel stories present. . . . 1 Cor. xv. is the most forcible argument ever brought against the narrative of the Gospels" (p. 40). This is the net result of 150 pages devoted to Paul; but we have our doubts whether it is not upset by the simple statement, "I delivered unto you that which also I received," in which Paul affirms his agreement with the early apostolic preachers of "legends." St. Mark is next dealt with. On the story of the women at the tomb he writes: "If there seems less certain attestation for the episode of the women's experience at the grave than for most of Mark's material, the details of the narrative itself are such as to suggest legend rather than a transcript of actual fact" (p. 183). "In plain words, there is not the slightest reason to suppose that the women went to anoint the body, that the grave was found empty, or ever was empty. Every consideration, on the contrary, points in precisely the opposite direction" (p. 205). On Matthew's story of the guard we read: "It is entirely fictitious. It is from beginning to end without any historical foundation, owing its origin entirely to the controversy with Jewish opponents" (p. 267). Professor Ramsay will be surprised to hear that Luke is equally untrustworthy: "He offers many new elements in the narrative, all of which are unhistorical, save in the larger sense that they truly express the experiences of the Church in the first seven decades of its life. But the primitive tradition Luke has not entirely obscured" (p. 387). It is needless to add that "none of the elements of the Johannine story is historic" (p. 391). How, then, did the Resurrection legend arise? We are told on p. 456: "This is, after all, the great miracle—the impress of Jesus' personality on His disciples. It was so deep and strong, in a word, that they saw Him after He had died. This is the real secret of the appearances." We conclude by praising again the massive learning of the book, but for ourselves we still prefer the "simplicity of the Gospel," and remain utterly unconvinced by Professor Bowen's ingenious attempts at differentiation.

C. H. K. BOUGHTON.

THE GLORY OF THE MINISTRY. By A. T. Robertson, M.A., D.D. *Fleming H. Revell Company*. Price 3s. 6d. net.

An exposition for ministers of St. Paul's "apologetic for preaching" in 2 Cor. ii. 2-vi. 10. No words of praise would be too strong for the eight Bible readings of which the book consists. We quote from the preface: "My life is constantly with ministers. I know much of the struggles, ambitions, hopes, joys, and disappointments of preachers of the Gospel, both young and old. . . . It is not always easy in an unsympathetic atmosphere to preserve the right spirit and to see things as they really are. I have written this book out of love for preachers of the Gospel of Jesus. Someone may find tonic and ozone, as he comes close to the heart of his mission and life, in Paul's bracing words." Some clergy like to know of one or two good books to take on a summer holiday. We would suggest this. Dr. Robertson's paragraphs are characterized by a real understanding of the needs of those for whom he writes, and a wealth of apt quotations from the best writers, and, most important of all, they are of a high spiritual tone, and are fragrant of the Divine Presence.

EFFICIENCY IN THE CHURCH OF ENGLAND. By Archdeacon Cunningham. *John Murray*. Price 2s. 6d. net.

"In these pages I have endeavoured to follow out a line of thought suggested by the Report of the Archbishop's Committee on Finance, and to show how much may be done to increase the efficiency of the Church of England by new methods of administration, without the delay which is involved in going to Parliament for fresh enactments." The book deals with a wide variety of subjects: the Committee on Church Finance; the Presbyterian model; Convocation and the Representative Church Council; parochial affairs; diocesan administration; cathedral clergy; personal enthusiasm; public worship. Three sermons and a Charge are appended.

CHURCH UNITY AND INTERCESSION. *Evangelical Alliance*, 7, Adam Street, Strand.

Six addresses given at the central London meetings of the Evangelical Alliance during the universal week of prayer. The speakers are Dr. Charles Brown, Rev. W. Goudie, Rev. H. E. Lewis, Bishop Ingham, Rev. H. L. C. V. de Candole, and Rev. F. L. Denman. Bishop Ingham's address on prayer and world missions has some remarks on prayer quoted from Dr. A. T. Pierson.

Received: THE HONOUR OF HIS NAME. By Sir Robert Anderson, K.C.B. London: *James Nisbet and Co.* Price 2s. 6d. A warning against irreverence in using the Name of our Lord. THE SAIL OF THE SILVER BARGE. By Florence Bone. London: *Religious Tract Society*. Price 2s. 6d. A story for young people; specially suited for girls, and quite worthy of the Society that publishes it. SLIPPERY PLACES. By J. M. K., author of "A Letter for You," etc. London: *Religious Tract Society*. Price 1s. 6d. A set of excellent addresses for a Mothers' Meeting. STORIES FOR SUNDAY AFTERNOONS. By Annie S. Swan, May Wynne, Mark Winchester, and others. London: *Religious Tract Society*. Price 1s. net. Nicely written stories for little children. ARTISTIC LEATHER-WORK. By E. Ellin Carter. London: *E. and F. N. Spon*. Price 2s. 6d. net. MEMORIALS OF CANTERBURY. By Dean Stanley. London: *John Murray*. Price 1s. net. EMMAUS. By Right Rev. H. C. G. Moule, D.D., Bishop of Durham. London: *Samuel Bagster and Sons, Ltd.* Price 1s. net. SIN AND SALVATION. By Pastor F. E. Marsh. *Morgan and Scott, Ltd.* Price 9d. net. THE TEACHING OF JOHN WESLEY, as gathered from his writings. London: *S.P.C.K.* Price 2d. SKETCH OF THE HISTORY OF THE EARLY ENGLISH CHURCH. By Rev. Dr. Irving, B.A. London: *S.P.C.K.* Price 2d. WHAT IS "CHRISTIAN SCIENCE"? By Rev. G. R. Oakley, M.A., B.D. London: *S.P.C.K.* Price 2d. REFORM IN CHURCH FINANCE. By Rev. T. Allen Moxton, M.A. London: *S.P.C.K.* Price 2d. THE RETURNING KING. By Rev. J. H. Townsend, D.D. London: *Morgan and Scott*. Price 1s. net.