

Literature.

THEOLOGICAL SYMBOLICS.

PROFESSOR C. A. BRIGGS left behind him two books ready for the press, both belonging to the 'International Theological Library,' of which he was editor. The volume on *Theological Symbolics* has been published (T. & T. Clark; 10s. 6d.). The volume on *Theological Encyclopædia* is in the press.

In an article in the present number of THE EXPOSITORY TIMES, Professor H. P. Smith discloses to our astonishment the range of Professor Briggs's learning. Its depth, its minute and most conscientious accuracy, everybody knew already. For when we read any of his books we are delighted with the discovery that of the subject on which he is writing he knows nearly all that can be known. We see that we are in the hands of a student who has mastered the subject, who misses no literature on it, and who writes with authority. Our astonishment is great when we find that the same man had obtained the same mastery of several different branches of learning. We work our way with him through the Psalter by the use of those two marvellous volumes in the 'International Critical Commentary,' and feel that if the discipline is severe it is profitable. Then we turn to this volume on the great Creeds and Symbols of Christianity, and we soon discover that for a thorough working knowledge of the subject we need nothing more.

CALVIN.

Unless it be the theology called Calvinism, nothing requires exposition in our day more urgently than the career and character of Calvin. For ignorance of the theology, even though it is often paraded as learning, there may be pardon; for ignorance of the man, invariably expressed in dislike, there is no forgiveness. There is no forgiveness, because it is the unpardonable sin to call white black for party purposes.

But Calvin was guilty of the death of Servetus. Well, let us hear what the latest historian of Calvin has to say about that. The latest historian is the Rev. Hugh Y. Reyburn, B.D. His book is entitled *John Calvin: His Life, Letters, and Work*

(Hodder & Stoughton; 10s. 6d. net). He is neither a Calvinist, in the offensive sense, nor is he an admirer of Calvin in any unhistorical sense. He tells the story of the death of Servetus with unsoftened detail. It is even a picture that will live in the memory. He tells all the story of Calvin's life so. This is the great merit of his book, that he vividly sees and can vividly describe. Let us read his judgment of where the blame for the death of Servetus lay:

'Who was responsible for it? The responsibility must be divided. Calvin was responsible for the arrest of Servetus, for the pitiless prosecution of the trial, and for the sentence of death with which the trial closed. But behind Calvin was the Council, a secular tribunal composed of laymen, some of them Calvin's bitter enemies, and the Council was responsible for the cruelty of sentencing Servetus to death by fire. Behind both Calvin and the Council lay the universal sentiment of the times. As in the days of the later Roman Empire, the Christian was considered not only an enemy of the prevalent religion, but also an enemy of the civil government, and was punished in this double capacity; so in the transition period, when Europe was slowly extricating itself from the mediæval conception of Church and State, as two sides of one and the same organism, the man who dared to dissent from the traditional conceptions of Christian dogma was looked on as an enemy to the honour of God and the welfare of man. With a profound conviction that they were doing God service by ridding the world of those who were worse than mere evil-doers, Christian men took those from whom they differed in point of opinion and burned them. Holocausts flamed where Rome held sway. It is not surprising that one victim suffered at Geneva.'

Then Mr. Reyburn takes advantage of the opportunity to say some things that to him are plain and in need of saying.

'It cannot be too often or too emphatically declared that the attempt to propagate truth or establish religion by the civil power is an insult to the truth which is sought to be propagated, and to the religion which is thus established. The truth, especially the truth of Christianity, needs no civil power to take care of it. It can propagate and

establish itself in defiance of all the princes and potentates in the world. In the early ages, when everything was against it, it put the gods of Greece and Rome to flight, it dethroned the Cæsars and gave their sceptre to a minister of the gospel. And there is that in it which will enable it to do mightier things than these. But there are few in Europe even at this day who believe this. As a rule the Church thinks it necessary or at least desirable to secure the prestige and power which come from connexion with the State, and although the tragedy of Servetus is no longer possible in any European country, we still have reason to pray that Christian men would place less reliance on compulsion applied by force from without, and more on the illumination of the understanding, and the renewing of the will, which are effected by the internal agency of the Spirit of God.'

THE LESSER EASTERN CHURCHES.

The Rev. Adrian Fortescue, Ph.D., D.D., is one of the most accomplished scholars of the Roman Catholic Church in this country and one of its most gifted writers. His contributions to the *Encyclopædia of Religion and Ethics* have made him known beyond the bounds of his own Communion. He is a theologian and a historian. And in both departments of study he is at home as few men are able to be at home in one.

Dr. Fortescue has just written the history of *The Lesser Eastern Churches* (Catholic Truth Society; 5s. net). It is a volume of four hundred and seventy octavo pages, and it contains a few illustrations. The price seems to suggest that the book possesses an apologetic value. That may be so. But it certainly cannot be said to possess an apologetic bias. On the next page to the last there are a few sentences which will be questioned by non-Roman readers. With that exception the book is purely historical. It is as reliable in fact as it is pleasantly and imaginatively written.

The Lesser Eastern Churches are the Nestorians, the Copts, the Abyssinians, the Jacobites, the Malabar Christians, and the Armenians. To bring their history up to date, up to the inclusion of the latest contribution by Monsignor Duchesne or Archdeacon Dowling, is to render a great service to scholarship and the Faith. Dr. Fortescue may depend upon obtaining a hearing in every Church;

and let him but obtain a hearing and he will make for himself an enthusiastic following.

Only to one paragraph, as has been said, will exception be taken. On the last page but one of his book, Dr. Fortescue says: 'But we Catholics, while we hope for their return to the one fold, owe them, even as things are, in spite of their schism, a feeling of brotherhood. Even outside the fold they are still our Lord's sheep, the other sheep who, please God, will one day hear His voice and be brought back.'

It is well known and ought now to be recognized by everybody that in the passage referred to (Jn 10¹⁶) the word 'fold' refers to the Jews who had received Christ, while the 'other sheep' are the Gentiles: 'Other sheep I have which are not of this fold.' When Christ speaks of 'one fold' in the latter part of the verse, the Greek word is different, and 'fold' is a mistranslation. Our Lord said, not there shall be one fold within which all His sheep must be brought, but 'one flock.' Just as there is one Shepherd, so there shall be one flock. Whether they are Jews or Gentiles, Romans or Anglicans, Nestorians or Nonconformists, if they are Christ's they are of the one flock, whatever fold they may belong to.

But it is only two short sentences. The eloquent words which follow carry us away from them in whole-hearted admiration: 'And at least for one thing we must envy them, for the glory of that martyr's crown they have worn for over a thousand years. We can never forget that. During all those dark centuries there was not a Copt nor a Jacobite, not a Nestorian nor an Armenian, who could not have bought relief, ease, comfort, by denying Christ and turning Turk. I can think of nothing else like it in the world.'

Mr. Allenson has now issued the second volume of his attractive reprint of *Sermons preached in Sackville College Chapel*, by the Rev. J. M. Neale, D.D. (2s. 6d. net).

In his book called *Teaching for Lads* (Edward Arnold; 2s. 6d. net), the Rev. Peter Green, Canon of Manchester, makes an earnest effort to retain the young just at the age when they are most difficult to retain, the age from fourteen to eighteen. He makes the effort by starting a Bible Class for them the very day they leave the

Sunday School, and making that class so interesting that they remain attached to it of their own glad will. In this book he offers the contents of his talks to them, including the anecdotes, for the relief of other teachers who need relief and encouragement. All the teaching is on Scripture.

The new volume of the 'Quest Series,' edited by Mr. G. R. S. Mead, is a study of Muhammadan Mysticism. The author is Dr. Reynold A. Nicholson, the title *The Mystics of Islam* (G. Bell & Sons; 2s. 6d. net). Both author and subject attract attention. Dr. Nicholson is one of the few really scientific students of Persian and Islamic religion, and Mysticism is one of the few topics which never fail to catch on. There is no attempt made to compare Muhammadan with Christian mysticism, but the reader finds himself constantly surprised at the similarity. How modern, too, is much of the book. Here, for example, is a case of autohypnotism, witnessed and recorded by the poet Jāmī:

'Mawlānā Sa'duddīn of Kāshghar, after a little concentration of thought (tawajjuh), used to exhibit signs of unconsciousness. Any one ignorant of this circumstance would have fancied that he was falling asleep. When I first entered into companionship with him, I happened one day to be seated before him in the congregational mosque. According to his custom, he fell into a trance. I supposed that he was going to sleep, and I said to him, "If you desire to rest for a short time, you will not seem to me to be far off." He smiled and said, "Apparently you do not believe that this is something different from sleep."

Under the title of *The Religious Spirit* (Blackwood; 2s. net), the Rev. P. Hately Waddell, D.D., has published the notes which he made beforehand for his spoken sermons, 'in happy memory of my ministry.' The book shows us the method of one successful extempore preacher. But the notes are long enough to enable any one to construct a sermon out of them.

A notable contribution to the study of the Book of Job has been made by the Rev. Edward G. King, D.D. He has translated *The Poem of Job* in the metre of the original (Cambridge: At the University Press; 5s. net). Let us hear what he

has to say about it himself: 'This little book,' he says, 'is an attempt to translate the Book of Job in the metre of the original according to the principle of accented syllables which I have explained in my Early Religious Poetry of the Hebrews.

'It appears to me that the English language well lends itself to this rhythm, and that much of the beauty of our Bible Version is due to the fact that the translators, from time to time, fall into it, all unconsciously: e.g. Job 3¹⁹:

"The small and great are there;
And the servant is free from his master."

Here, as in the Hebrew, the rhythm depends not on the number of syllables, but on the beat of the accent.

'In my translation I have consulted the Greek and Latin versions, and have freely adopted such emendations of the text as commended themselves to my judgement, from the Hebrew notes in Kittel's valuable *Biblia Hebraica*. In some very few instances I have ventured to restore the text on my own authority; but, since this book is intended for the English reader, all reference to textual criticism has been avoided as far as possible.'

The Introduction is not to be passed over: it sets the problem in the light and arranges the persons of the drama in their proper place. The translation itself is a great success. How rarely can a poem be translated in the metre of the original. How often has it been tried with the *Iliad*, to end in failure. And the Hebrew beat seems so remote from the English rhythm. Yet here it is, a great success. The poem makes as nearly as possible the same impression on the English reader as on the reader of the Hebrew.

And everything is done by notes, side-notes, and footnotes to make the meaning clear, and confirm the interpretation. The labour must have been great. Dr. King may rest assured that it has not been in vain.

The last two presidential addresses of the British Association have set everybody a-thinking and a few persons a-writing. Of the few the Rev. J. R. Cohu, sometime Fellow of Jesus College, Oxford, is one. He has written a book on *Vital Problems of Religion* (T. & T. Clark; 5s. net), in which he investigates the whole dispute between

science and religion. For this investigation he is well fitted. His studies have been contiguous and unremitting, and when he writes he is never carried away from vital into side or subordinate issues. His mind is at once speculative and practical. Science he knows and theology he knows, but above all he knows that practical, speculative human life which refuses to let the great problems go unanswered, and refuses equally to accept an answer that takes account of only half the facts. Science he respects, and theology he reveres, and these two he finds are one in God. Each chapter is a finished product of thought, whether it deals with the Evolution story, the Problem of Evil, Personality, Freedom, or Conscience; but each chapter is at the same time a necessary part of the evidence, which proceeds in order and accumulation until at last we are in the presence of the living personal God, of whom are all things and to whom are all things.

The great problem of Trusts is handled in a volume which has been written by Mr. George R. Carter, M.A., of the Department of Economics, Huddersfield Technical College. There is no wild denunciation of Trusts in the volume; there is no denunciation of any kind. On the contrary, the author shows how inevitably trade passes into great combinations, and how beneficial, not only to the practical traders, but to the whole community, such combinations are, when they are properly conducted. To morality they are then a great gain, preventing that 'undercutting' which is so sure a parent of dishonesty. The purpose of Mr. Carter's book is, in short, to trace the steps by which firms are led to combine, and to direct attention to the dangers and the advantages of such combination. His knowledge of the subject is ample, and he writes lucidly as well as convincingly. The title of the book is *The Tendency towards Industrial Combination* (Constable; 6s. net).

A strong, though short, apologetic for Missions is made by Mr. W. F. Oldham in the lectures which he has published under the title of *India, Malaysia, and the Philippines* (Eaton & Mains; \$1 net). In the first chapter he states and answers all the popular arguments against missions. In the second he describes the ideal missionary—a high ideal, yet more frequently realized than any

other ideal on earth. Then he tells plainly what the message is which the ideal missionary carries with him. And in the four remaining chapters he illustrates these principles and ideals by reference to the work in India, Malaysia, and the Philippines.

What a Boy and Girl ought to know about Religion, and *The Boy who Won in the End*, are two young folks' books, identical in appearance, and by the same author, the Rev. H. R. Stevenson, M.A. (Griffiths; 2s. 6d. net each). Both are wisely didactic, the second hiding the moral completely behind an entrancing tale.

The Rev. George S. Hitchcock, D.D., once a Unitarian, now a Roman Catholic, has published four sermons on *The Godhead of Jesus* (Heath, Cranton & Ouseley; 2s. 6d. net). 'Within the limits of time,' he says, 'I have tried to state clearly reasons for confessing the Godhead of Jesus. If I have in any word appeared to lack respect for Unitarians, I am eager to apologize. I know their sincerity, their studious thoughtfulness, and their heroism. No soul that lives in good faith can miss its goal in God. Therefore, I say to such that nothing is farther from my purpose than to condemn them for whatever they feel bound to say against the faith that is now my own life. No—

Best fight on well, for we taught you—strike gallantly,
Menace our heart ere we master your own;
Then may you receive the *full* knowledge and wait us,
Pardoned in heaven, the first by the throne!'

To the 'Lindsey Historical Series' a bibliography has been contributed of English Works of general interest bearing on British History from 1485 to 1714. There are added to it Schemes of Study. The whole work has been prepared by Mr. J. S. Lindsey for the use of teachers and elementary students of History. The title is *A Brief Tudor-Stuart Book-List* (Heffer; 2s. 6d.).

The Rev. Len G. Broughton, D.D., has written a book about the Commonplace. He had already preached the book, and he knew how it would be taken, for he is an observer of the response which a congregation makes. Why people who do not

think themselves common should love to be told about the Commonplace is a puzzle. Is it on the principle that the cap fits some other person's head? Dr. Broughton calls his book *Christianity and the Commonplace* (Hodder & Stoughton; 3s. 6d.).

The Bed-Book of Happiness (Hodder & Stoughton; 6s. net) contains a selection of passages in prose and in poetry which were written in a cheerful frame of mind; and the selection is made and published by Mr. Harold Begbie 'for the diversion, distraction, and delight of those who lie abed.' The book is therefore, to quote the editor's words again, 'a friend to the invalid, a companion to the sleepless, and an excuse to the tired.' Hood is here, of course, and Dean Hole, and Austin Dobson. But the range is wide, and occasionally there is a great surprise. Here are two quotations from the bits of 'Occasional Wit' at the end:

'Gladstone once asked, "In what country except ours would (as I know to have happened) a Parish Ball have been got up in order to supply funds for a Parish Hearse?"'

'Bentley, the publisher, said to Jerrold, "I thought of calling my magazine *The Wit's Miscellany*, but I have decided on *Bentley's Miscellany*." "My dear fellow," said Jerrold, "why go to the other extreme?"'

Messrs. Jack are issuing their 'People's Books' rapidly. That means, no doubt, that they are selling rapidly. The twelve volumes which make up the latest issue are as varied in all respects as ever—in author, in subject, in style—but they have one common characteristic: they are written one and all that they may be read. They are not books for the library shelf or the drawing-room table; they are books to be taken into the hand and read right through at a sitting.

The following are the titles and authors of the new output: *Wild Flowers*, by Macgregor Skene, B.Sc. (with 209 illustrations); *Applications of Electricity for Non-technical Readers*, by Alexander Ogilvie, B.Sc.; *Empire and Democracy*, by G. S. Veitch, M.A., Litt.D.; *The Industrial Revolution*, by Arthur Jones, M.A.; *Land, Industry, and Taxation*, by Frederick Verinder; *Architecture*, by Mrs. Arthur Bell (with 108 illustrations); *The Principles of Logic*, by Stanley Williams, B.A.; *The Foundations of Religion*, by Stanley A. Cook,

M.A.; *A History of Rome*, by A. F. Giles, M.A.; *Schopenhauer*, by Margrieta Beer, M.A.; *Bismarck and the Origin of the German Empire*, by Professor F. M. Powicke; *Luther and the Reformation*, by Leonard D. Agate, M.A.

The new volumes of Mr. C. H. Kelly's 'Manuals for Christian Thinkers' are: *The Protestant Churches: Their History and Beliefs*, by Leslie F. Church, B.A., F.R.Hist.S.; *The Mediæval Revival*, by Arthur Rudman; and two volumes by Saint Nihal Singh—*Japan's Modernization* and *Progressive British India* (1s. net each). Mr. Church gives a short account of the history and beliefs of all the great Protestant Churches and a bibliography for further study. By 'The Mediæval Revival' Mr. Rudman means those movements for a better life and closer walk with God which took place within the Western Church from the twelfth to the fifteenth century. The books of Saint Nihal Singh are also religious, though seeming to be mostly political. Mr. Singh is a journalist—'I have not met one journalist,' said W. T. Stead, 'who possesses more of the genius of journalism than Saint Nihal Singh'—but he is essentially a religious journalist. The God he believes in is a God who makes for righteousness.

Mr. Kelly has also issued a cheap edition of *Christ's Cure for Care* (1s. net), which is an exposition of the great passage on the Lilies of the Field and the Birds of the Air.

Of convenient size is the new and cheap edition of *A Dictionary of Ecclesiastical Terms* by John S. Bumpus (Werner Laurie; 6s. net). The definitions are clearly, though not captivatingly, expressed; and they are reliable, though sometimes they differ from those of so eminent and accessible an authority as Duchesne. They cover terms used in Architecture, Ecclesiology, Liturgiology, Music, Ritual, and Cathedral Constitution. And there is much more than derivation and definition. Of all the words which have a history the history is given; of some words it is given at considerable length. There is no regular list of literature at the beginning or end of the articles, but wherever it is necessary to mention the authority for a statement, that is done, and done accurately. It is astonishing that no indication is given in the headlines of the word treated on the

page. Right through the book headline after headline simply repeats the title.

Is the Eucharist a sacrifice or a sacrament? If it is a sacrament we are separated from Roman Catholicism by an unbridged gulf. If it is a sacrifice, there is nothing between us; we may 'go over' to-morrow. But how is the difference to be discovered? By the use of vestments or by reservation. For certain vestments mean the *Mass* and can mean nothing else; while reservation means always adoration in the end. So the Bishop of Manchester, the Right Rev. E. A. Knox, D.D., has written a book to show how serious is the Vestment Controversy, and has called it *Sacrifice or Sacrament?* (Longmans; 4s. 6d. net). 'It is not,' he says, 'a mere question of temperament that divides the two teachings of Sacrament and Sacrifice. Those who hold the purely sacramental view of the Eucharist hold fast to the teaching of the Divine and Spiritual indwelling. For thereby each believer is brought into such direct and close relation with God that there is no room for the intervention of any human priesthood. They regard this indwelling as satisfying all spiritual needs, and satisfying them so fully that any other intervention is a mere intrusion and wholly unwarranted.'

Messrs. Longmans have undertaken the publication of the 'Layman's Library.' This, the latest of all the Libraries, is edited by Professor F. C. Burkitt and Professor G. E. Newsom. It seeks (in the editors' words) to offer a religious ideal which may satisfy both heart and mind. It endeavours faithfully to represent the essentials of the Christian Faith in the spirit of a large and firm churchmanship. The difficulties which perplex many thoughtful minds are faced, and the contributors do not shrink from the confession of ignorance where problems are still unsolved. But, while taking full account of the results of modern criticism, the volumes are in the main an attempt to build up a constructive religious ideal.

Three volumes have been published. They are (1) *The Faith of the Old Testament*, by the Rev. Alexander Nairne, M.A., B.D., Professor of Hebrew and Exegesis of the Old Testament at King's College, London; (2) *What is the Gospel?* by the Rev. J. G. Simpson, D.D., Canon and Precentor of St. Paul's; and (3) *Some Alternatives*

to *Jesus Christ*, by John Leslie Johnston, M.A., Fellow and Dean of Arts in Magdalen College, Oxford. The price of each volume is 2s. 6d. net.

Now the first thing to say about the series is that it is the outcome of a great discovery; and, like all great discoveries, now that it is made it seems the easiest thing in the world to make. The discovery is that laymen are anxious to know how it stands with the Bible and Theology after all the discussions of all these years. They do not want party statements, whether critical or anti-critical. They have no objection to verbal inspiration if it can be proved. They have no dislike to the historical method if it makes for righteousness. The editors of this series have seen that. That is their discovery. And these books are the outcome of it.

The next thing is that the books are at once in harmony and distinct. They express each writer's individuality, and yet they utter the truth as modern scholarship has been able to reach it. Who is more himself than Canon Simpson? But the Gospel of Canon Simpson is in the line of descent, direct and acknowledged, with the Faith of the Old Testament as Professor Nairne understands it.

The author of *Pro Christo et Ecclesia* has the enviable ability to make interesting the things of the most orthodox theology. For he is orthodox. His doctrines of sin and salvation are the New Testament doctrines. But he writes with a charm of style and reality of personal experience which are sufficient to make these things new. His latest book, *The Practice of Christianity* (Macmillan; 4s. 6d. net), has all the characteristics which made his previous volumes so popular and so progressive.

Modern life is being reconstructed. It is being reconstructed on a social basis. That basis is largely un-Christian, to some extent anti-Christian. It is the earnest desire of Mr. Charles Henry Dickinson to see the reconstruction proceed on Christian lines. He has accordingly written a book on *The Christian Reconstruction of Modern Life* (Macmillan; 6s. 6d. net). His great persuasive is Christ. The teaching of Christ, he says, is not merely capable of a social interpretation, it is social from top to bottom; there is not a sentence in it that has not a social reference.

Now even the anti-Christian socialists often accept Christ; the un-Christian nearly all do. Mr. Dickinson therefore begins with Christ. Take what He says, and especially what He is; into the reconstruction of life—that is his pleading. For Christ will enable us to see the world as it ought to be seen and use it as we ought to use it. 'The solution is in Jesus. It is in the heart of our culture responding to Him. We have not known what spirit we are of. Our civilization's final aim, unconsciously because so deeply implicit, is not the appropriation of the world but its transcendence.'

Under the title of *Our Task in India* (Macmillan; 2s. 6d. net), Mr. Bernard Lucas asks the question: 'Shall we proselytize Hindus or evangelize India?' He asks that question and no other. He spends the book asking it, knowing that he is insistent, persistent, and persevering to our possible weariness; but believing that in respect of India no other question is worth asking till this question is answered.

He goes back to the beginning. St. Paul did not proselytize the Jews; he evangelized both Jews and Gentiles: 'If in place of the Jewish influence of the first century, we put Western theological and ecclesiastical influence, the conditions of work in India to-day, which confront the modern missionary, are not very dissimilar from those which confronted Paul as he entered upon his great task of turning to the Gentiles. The supreme question, indeed, which the Church of Christ has to face in regard to its mission to India, is the same sharp contrast between Proselytism and Evangelism which met the great Apostle. Is the Church to regard its missionary enterprise in India as the proselytizing of Hindus, or the evangelization of India? In other words, Is our message of Christ to India to be confined within Western theological and ecclesiastical moulds, as it was once in danger of being confined within Jewish moulds; or is it to be a message of spiritual life, free to be cast in fresh moulds which Indian religious thought and feeling are able to provide? The final success or failure of our Indian Missions turns upon the answer the Church is prepared to give to this vital question. It may be frankly avowed, at the outset, that the object of this book is to reiterate, even to the point of weariness, that our true task in India is not to proselytize Hindus; but to evangelize India.'

It is not very long since a book on Comparative Religion would have been refused by the publishers, however well written and authoritative. Now it is no surprise that *The Threshold of Religion*, by Dr. R. R. Marett, has already passed into a second edition (Methuen; 5s. net). And it is just as significant that Dr. Marett has made the second edition a larger book, so rapid is the progress of this study. It is a larger book by three chapters and an introduction. The three new chapters are on 'Savage Supreme Beings and the Bull-Roarer,' 'The Birth of Humility,' 'In a Prehistoric Sanctuary.' Besides all that, the book has been revised from beginning to end and a few notes have been added.

Messrs. Morgan & Scott have issued a beautifully printed and altogether attractive edition of Dr. John Brownlie's *Hymns of the Early Church* (2s. 6d. net).

To their 'Christian Life' series, Messrs. Morgan & Scott have added *The Pilgrim's Progress*, and Dr. Chapman's *The Surrendered Life* (6d. net each). The same publishers have issued a small volume of selections from the Bible for *Daily Guidance*, compiled by M. A. Wykes (1s.).

Dr. Andrew Murray prays without ceasing, and without ceasing he urges prayer upon others. Book after book he issues, and every book calls for unceasing prayer. Almost alone of evangelical writers of our day he gives to prayer the place that it has in the New Testament. His latest book is called *The Prayer-Life* (Morgan & Scott; 2s. 6d. net). Once more it is a pleading, persistent reasoning with us to pray. First is set before us the sin of prayerlessness, which he and his fellow-ministers of the Dutch Reformed Church believe to be the cause of the low state of spiritual life which marks the Church generally. Next he states the cause. Then he encourages to the fight. And so he proceeds to the end, surely not without effect.

At the National Library of Wales, Aberystwyth, is published *Bibliotheca Celtica*, which is a Register of Publications relating to Wales and the Celtic Peoples and Languages. Three volumes have now appeared. The third covers the publications of the year 1911. In this volume the 'subject' arrangement has been discontinued, the books are

entered according to their authors' names alone. The difficulty of compound names is solved by entering them under the last part of the compound; William Rhys-Herbert appears as Herbert, William Rhys. The Catalogue contains newspapers and periodicals as well as books, and a list of Bardic Names and other Pseudonyms.

Having been preached 'on either side of the line,' the sermons of the Rev. Arthur G. B. West, Rector of St. Dunstan in the East, are practical. They handle the topic of service in all its modern varieties—service between God and us certainly, but chiefly service between brother and brother. But this practical preacher never fails to draw his service from doctrine. What you believe, that you are; and you must show what you believe in your life and conduct. The title is *The Gospel of Joy and Strength* (Pitman; 2s. 6d. net).

Professor Paul Janet's *Fénelon: His Life and Works* is a great biography, a living picture of a great man and an epitome at the same time of a great period in the history of France; and it is a service to truth and pleasure that Mr. Victor Leuliette has rendered by translating it into excellent English (Pitman; 5s. net).

Of the great controversy between Fénelon and Bossuet the most exciting account is given. Of Madame Guyon and her mysticism the volume contains the clearest and most easily remembered description that has ever been given. That chapter is alone enough to give the book a circulation. It is more than a description of Madame Guyon; it is an introduction to the study of mysticism.

A popular *History of the Swiss Reformed Church since the Reformation* has been written by the Rev. James I. Good, D.D., LL.D., Professor of Reformed Church History in the Central Theological Seminary, Dayton, Ohio (Philadelphia: Publication Board of the Reformed Church). A popular history, we say. The old and the young, the learned and the ignorant, may read it. Dr. Good has the subject at his finger-ends, and the more he is at home in it the more he enjoys it. The illustrations also are popular, being portraits or reproductions of pictures. The story is told with enthusiasm, but by no means without discrimination.

Under the title of *Notes of my Ministry* (Rees), the Dean of Durham has published eight sermons which have been preached 'in circumstances and places of special interest.' They form Dr. Hensley Henson's Apologia. This is the gospel he has to preach. It is a gospel worth preaching, and it is preached with great power and reality.

'A Practical Companion for Soul-Winners,' bound in leather for the pocket, has been prepared by the Rev. Raleigh Wright, edited by the Rev. Weston Bruner, and published by Messrs. Revell, under the title of *The Fisherman, Tackle and Bait* (1s. net).

Very short must be each biography if fifty biographies are to be got into a volume of two hundred and twenty pages. But Julia H. Johnston succeeds in setting down the things about each of her *Fifty Missionary Heroes* (Revell; 3s. 6d. net) that made them heroic. And of most of them she has found a portrait to reproduce.

Dr. Newell Dwight Hillis has edited a volume of *Lectures and Orations*, by Henry Ward Beecher (Revell; 3s. 6d. net). The word 'orations' shows how fast we are going; nobody makes orations now. And yet it is the oratory in these Lectures and Orations that keeps them in life. Henry Ward Beecher's sermons are quite useless for the preacher; there is not a thought that kindles thought left in them. They are still fit to be read, however, and very likely *will* be read, at least by the layman, as readily as any preacher's sermons of his day, and all for their eloquence. In this volume the oratory has scope and carries off triumphantly the obviousness of the thinking. But the best of all is that always the cause advocated is a righteous cause.

'The minister is, therefore, a spiritual biologist. His interest is in life. Life he studies, follows it in all its manifold variations and manifestations, seeks to know its origin, nature and characteristics, the laws of its growth and propagation. But he is more than a biologist; he is also a spiritual horticulturist. His aim is practical. He desires not only to know but also to grow life. It is usually his august privilege to preside at the generation of spiritual life; upon him devolves chief responsibility for the nurture and the growth

of that life.' These words give us the key to the understanding of a book entitled *A Vital Ministry* (Revell; 3s. 6d. net) which has been written by the Rev. W. J. McGlothlin, Ph.D., D.D., Professor of Church History in the Southern Baptist Theological Seminary. The Pastor of to-day, says Professor McGlothlin, is occupied with the service of Man. His duties are manifold. Each chapter describes one aspect of his work—The Minister and Truth, The Minister and Theology, The Minister and the Sermon, The Minister and Worship, The Minister and Christian Architecture and Art, The Minister and the Bible, The Minister and his Church, The Minister and Social Questions, The Vital Ideal in the Ministry, and The Minister in the Modern World. But the secret of all the modern minister's success is that he gives life as he has received it and sustains it after it has been given. He says of himself (though in utmost humility of dependence) what his Lord said of Himself, 'I am come that they may have life and that they may have it abundantly.'

The Rev. E. E. Cunnington, Vicar of Llangarron in Herefordshire, has made a revision of the Authorized Version of the New Testament, and has published it under the title of *The New Covenant* (Routledge; 3s. net). His object has been to offer the New Testament to English readers in the words which he believes its original writers would have used had they written in English in our day. Take, as fair example, the story of the incident in the house of Simon the Pharisee (Lk 7³⁶⁻⁵⁰).

'Now one of the Pharisees was asking him to eat with him. And he went into the Pharisee's house, and sat down at table. And, behold, a woman, one living in the city, an outcast; and finding that Jesus was sitting at table in the Pharisee's house, she brought an alabaster cruse of ointment; and standing behind at his feet, weeping, with her tears she began to wet his feet, and with the hair of her head she was wiping them dry, and she was tenderly kissing his feet and anointing them with the ointment. Now when the Pharisee that had invited him saw it, he spoke within himself saying, This man, were he a prophet, would have perceived who and what manner of woman this is that toucheth him, that she is a sinner.—And Jesus answered and said unto him,

Simon, I have something to say to thee. (And he saith, Master, say on.) A certain money-lender had two debtors; one owed five hundred shillings, and the other fifty. And as they could not pay, he forgave them both. Which of them, therefore, will love him most?—Simon answered and said, He, I suppose, to whom he forgave the most.—And he said to him, Rightly thou hast judged.—And turning to the woman he said to Simon, Seest thou this woman? I entered thy house; water for my feet thou gavest me not, but she with her tears wetted my feet, and with her hair she wiped them dry. Kiss to me thou gavest not, but she, since I entered, hath never ceased tenderly to kiss my feet. My head with oil thou didst not anoint, but she with ointment hath anointed my feet. Wherefore I say to thee, her sins, her many sins, have been forgiven, because she loved much; but he to whom little is forgiven, little he loves.—And he said to her, Thy sins have been forgiven.—And they that were sitting at table with him began to say within themselves, What man is this that even forgiveth sins?—But he said unto the woman, Thy faith hath saved thee; go thy way, into peace.'

The Rev. W. A. Newman Hall, F.R.G.S., has published a volume of sermons under the title of *The Radiant Life* (Scott; 2s. 6d. net). The title is taken from the 'American Revisers' rendering of Ps 34⁸, 'They looked unto him, and were radiant.' On this text Mr. Hall preaches pleasantly, not disturbing the conscience by deep doctrine, and not wearying the mind by great length. So he does in all the sermons. There are men who come to church to be comforted: this is probably the kind of comfort they desire. Is it also the comfort which the prophet was sent with: 'Comfort ye, comfort ye my people, saith your God'?

Those who are to write on *Religion in an Age of Doubt* must lose no time. By all the signs, we are passing into an age of belief. Even the Rev. Charles J. Shebbeare who issues a book under that title (Scott; 5s. net) sees the change coming, and assists its coming with all his heart and mind. The order of progress is this: first, men became weary of theology, and Ritschl was a great relief as he came insisting on the value of life; then it was found that life was impossible without belief; and now we are busy recovering theology as the orderly expression of belief. Mr. Shebbeare's

book is theological. But he is careful to show that that theology which is divorced from life is worthless and worse.

Messrs. Seeley, Service & Co. have published a second edition of *The Holy Spirit and the Prayer Book*, by the Rev. James Haughton, M.A. (6s. net).

To Messrs. Elliot Stock's 'Purple Series'—small quartos, bound in purple cloth with white lettering—Archdeacon Basil Wilberforce has contributed a volume containing four sermons and entitled *Mystic Immanence* (1s. 6d. net).

Mr. Fisher Unwin has issued a cheap edition (1s. net) of *The Unfolding of Personality as the Chief Aim in Education*, by Thiselton Mark, D.Lit., B.Sc. It is sure to reach a great circulation in this form, for it takes a leading place in that rapidly growing volume of literature on the psychology of childhood.

Those who cannot master Driver's *Introduction to the Literature of the Old Testament*, for want of time or other reason, may be directed to a volume of Messrs. Williams & Norgate's 'Home University Library,' entitled *The Literature of the Old Testa-*

ment (1s. net). It is written by Professor G. F. Moore of Harvard University, whose position differs from Dr. Driver's only in those details which an independent and accomplished scholar is entitled to.

Two more of Professor Rudolf Eucken's books have been translated into English and published in the 'Crown Theological Library' of Messrs. Williams & Norgate. The one is *Present-Day Ethics in their Relations to the Spiritual Life*. This is the Deem Lecture which Professor Eucken delivered in 1913 at New York University. It has been translated by Margaret von Legdewitz (3s. net). The translation is into vigorous and perspicuous English, and on the whole the volume is the easiest entry into Eucken's philosophy that has yet been published in this country.

The other volume is rather larger and rather more difficult to compass. Yet its subject is Euckenism at the very heart. Those who have gone a little way with the philosophy will pass by the other book, but sooner or later every one must read this. Its title is *Knowledge and Life* (5s. net). The translator is Dr. Tudor Jones, who has done so much to make Eucken accessible to the English student.

The Interpretation of St. Paul.

BY PROFESSOR S. H. HOOKE, B.D., VICTORIA COLLEGE, TORONTO, CANADA.

THIS paper is an attempt to trace out some of the most notable methods of interpretation which have been applied to the letters and life of St. Paul, and to inquire if any one method of approach offers the promise of a consistent account of the apparently conflicting elements in St. Paul's thought. The existence of conflicting elements hardly needs proof. The habit of treating St. Paul's thought as a system of definite dogmas, which can be classified and labelled, and subjected to separate treatment, has certainly obscured the fact that the problem of conflicting elements exists.

But the modern application of historical method to N.T. theology, the study of origins, the attempt to recover the atmosphere of the times in which St. Paul moved and lived his life, has made it impossible to ignore the existence of elements

which refuse to combine according to received formula, which offer continually the phenomenon of perplexing faults breaking through the orderly lines of theological stratification.

The existence and nature of these conflicting elements in St. Paul's thought will appear as we examine the different methods which have been applied to its explanation.

i. *Psychological*.—First of all there is the ever-green psychological method. This method seeks to explain by the nature of St. Paul's religious experience all the constituent elements of his theology as we find them in his letters. Such studies as Sabatier's, Mr. Anderson Scott's in the *Camb. Bibl. Essays*, the able little monograph by Johannes Weiss entitled *Paul and Jesus*, and notably Miss Underhill's analysis of the mystic