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witness through Christ to the presence and reality of God in our human life, and so to preserve and increase the knowledge of God in the land. A great and noble work surely. A truly patriotic work. A work that should appeal in particular to generous-minded youth. And it is our work, yours and mine, as we are members of the Church of Christ.

The Church exists for the world's sake. It is the elect of God, but its election is an election to service. By its witness the world is to be saved. And the Church includes within its proper sphere, as has been well and truly said, 'not worship, clergy, doctrine, and charity alone, but the whole troubled world of modern life, its conflicts of classes, its dissensions of industry, its problems of politics, its sins of property.'

Is the Church to be sufficient for these things? Or is it to be content to stand aside as humanity marches by, seeing its own 'insignia,' as some one puts it—of brotherhood, social justice, and the like—displayed on alien banners? Truly these are days of testing for the Church of Christ. And may I at the close of this Convention appeal to

you who have named the name of Christ, and are sworn soldiers and servants of the Cross, to you who are here assembled together in that unity of the Spirit which is strength,—may I appeal to you with all the earnestness I know, to keep the flag of true religion flying in this momentous hour, to be living witnesses in this dear land of ours for God and His righteousness, for justice, mercy, and fair brotherhood, for all that is true, pure, lovely, and of good report; so fulfilling your part in lifting the national life into higher strength and stability, into true security;—yet not forgetful ever of the wider obligation resting upon us. For we are consecrated, are we not?, to a world-wide cause. The whole wide world is the field of Christian service.

If humanity is to be saved for any religion at all, saved from materialism, selfishness, and sceptical indifference, in Christianity, and in Christianity alone, lies—as I believe—its one true hope. Only let the Christian Church be faithful to Christ and the sign of His Cross, and in the power of His living Spirit it shall go forth, as in the early days, conquering and to conquer.

Literature.

BOTHA.

MR. HAROLD SPENDER has added a chapter to his biography of *General Botha* (Constable; 10s. 6d. net), and has issued it in a second edition. For now General Botha is dead, and the chapter that has been written is the last.

What a man! What an inspiration and example to all men! What a hero for boys! His life was without the reproach of men. His enemies found nothing but errors in judgment. And history has proved his judgment right. Surely it is one of the most manifest providences that had Botha ready to receive the gift of responsible government when Campbell-Bannerman was called to power in order to give it.

The new chapter is the most marvellous of all. What a task fell to this man, and with what a nobility of mind, also with what a simplicity of faith in God, did he give himself to it and finish it.

THE HISTORY OF RELIGIONS.

Professor G. F. Moore of Harvard has at last issued the second volume of his important work on the *History of Religions*. The first volume, covering all except the three great monotheistic religions, Judaism, Christianity, and Mohammedanism, was published in 1913. Seven years is perhaps not too long in which to prepare and produce a volume on these three religions, a volume which by its own excellence will lift its head above the vast quantity of writing on every one of them. Here then is the volume, one of the volumes of the 'International Theological Library,' a volume of five hundred and fifty pages, beautifully printed on excellent paper, and published by Messrs. T. & T. Clark at the surprisingly moderate price of fourteen shillings.

How does Professor Moore understand his task? 'The historian of religion,' he says, 'has to do more than exhibit the facts impartially and in just

proportion, trace the origin and development of ideas and institutions, and define the forces, internal and external, which were operative in this development. He must endeavour to understand and appreciate ways of thinking and feeling remote from his own, and help his readers to a like apprehension. To do this, he must put himself, as far as imagination can go, into the position and attitude of those who formed and entertained these ideas; he must learn to think other men's thoughts after them, as they thought them, and to enter with sympathetic intelligence into their feelings. Accuracy and impartiality without imagination and sympathy can at best give no more than historical materials, not history. How far the present volume realises this ideal others must judge; it has never been absent from the author's mind.'

What a labour it is. What a labour for one of these religions alone. Each has its Scriptures, and the Scriptures must be familiar to their historian. But each has also its innumerable and diverse interpreters of Scripture, and its innumerable and diverse commentators on the interpretations. And that is, after all, only the beginning. But Professor Moore is not satisfied with describing the beginning of Judaism, Christianity, or Mohammedanism. 'A study of the origins of religion can yield nothing but a knowledge of the origins; the religion itself can be known only in its whole history. It is the aim of the present volume, therefore, to exhibit the development of the religions with which it deals as completely as the limits of space permit, passing over no important stage or movement.'

'In the chapters on Christianity the author has not purposed either a sketch of the history of the church or a history of Christian doctrine, but an outline history of the religion itself from the same point of view from which that of other religions is written.' But he has not been able to keep Christian doctrine out of his book. One of its chief merits is the recognition of the indissolubility of religion and theology. But when doctrine appears it appears as doctrine, not as speculation, and so it is at least clearly set forth, whether acceptably or not.

Take the doctrine of the resurrection of the body. 'Paul was a Pharisee; the resurrection of the body was the distinguishing dogma of his school. He had let go pretty nearly all else of his Jewish orthodoxy, but on this point he was

tenacious. The resurrection of Christ and the resurrection of believers were in his mind correlative. In Judaism, as in Zoroastrianism, whence the doctrine came, the resurrection was the reintegration out of its dispersed elements of the identical body that was dissolved at death and the reunion of the soul with it, that the whole man, soul and body, might stand at the bar of God's great judgment and receive the just retribution of the deeds which they had together done in the mortal life. The scene of the blessed hereafter beyond resurrection and judgment was this earth, purified and glorified.

'Paul's conception is entirely different. When the Lord comes in the clouds, his saints will be caught up to meet him in the air and go to be for ever with him in heaven. At the same time the dead in Christ will be raised and taken up to heaven. But heaven is no place for flesh and blood, and so those who are living at Christ's coming will be transformed, and the bodies which rise from the tomb will be as unlike those that were committed to it as the plant that springs from the earth is unlike the seed that was buried in it. "It is sown an animal body, it is raised a spiritual body"—that is, probably a body of fiery matter such as angels are made of; it will be like the glorious body of the Lord himself. In another even more significant passage Paul lets go this slender thread of continuity. In a familiar (originally Orphic) metaphor, the body is a tent in which the soul has its transient habitation; when this tent is struck the soul is not left naked and homeless; a celestial body awaits it, an imperishable house of God's own building. Thus for Paul "resurrection" is not the restoration and revivication of the fleshy body, but the assumption to heaven of the soul invested with a new and heavenly body.'

GENERAL BOOTH.

'To thousands of people the man William Booth was only a name, and helped by rumour and slander that name very soon stood for those things that were hateful and noxious in their idea of religion—for quackery, imposture, and cant. To those acquainted with his history, and of course to those who knew him personally, this hatred of the public was both cruel and inexplicable. But the public knew nothing of his early preaching in the

streets of Nottingham, knew nothing of his revival services as a Wesleyan, knew nothing of his long struggle to work loyally with a regular Church; and they knew nothing of his superb honesty, his heroic courage under physical suffering, his noble devotion to his wife and children, his burning sympathy with the poor and depressed. To them the man had sprung up suddenly, without background and without roots; there he was, for the world's coarse thumb and finger—a middle-aged tub-thumper, a brazen-faced charlatan, a pious rogue, a masquerading hypocrite, a cunning scoundrel. What was his object? Money—the object of every man. Why did he dress up in a uniform and order a band to play in front of him? To attract fools—like a clever cheap Jack. What happened in those precious prayer-meetings and holiness meetings? Better not ask; hysterical religion drags the soul into a veritable pit of iniquity.'

Yes, that is how they looked upon him until he was well past middle age. And when he set on foot the great industrial scheme, the attack made upon him, led by Professor Huxley, was more deliberate and more disgraceful than ever. But when the change of opinion did come it came swiftly. Despised and rejected of men, like the Master he served, he became at the last the chiefest among ten thousand. The King received him, the City of London made him a free citizen, the University of Oxford conferred on him the degree of D.C.L.—you see him in his biography in cap and gown—it was said that the Prime Minister was ready to make him a Peer of the Realm.

But what a history it is! When did you read a more thrilling narrative? When were you allowed to closest intimacy with so rich and varied and human and heavenly a life's experience? Mr. Harold Begbie has written such a *Life of William Booth, the Founder of the Salvation Army* (Macmillan; 2 vols., 42s. net), as will take its place beside the best biographies you possess. For he has given to it the utmost of a great writer's powers, and he had a great subject to work upon.

What was the secret of Booth's success? It was sympathy. With all his masterfulness he might have failed if he had been able to quench the suffering love of his heart. 'During his last visit to America, his daughter Eva persuaded him one afternoon in Chicago to lie down on the sofa, and exacted from him a promise that he would not move till she came to call him with a cup of

tea. "Now you won't move, will you, darling?" she pleaded at the door. And the old man said, "No, I won't move; I promise you." But a very short time after leaving him she heard movements in the room. She opened the door and found him walking to and fro, his eyes and cheeks wet with tears. "Darling!" she exclaimed, reproachfully; "you faithfully promised me that you wouldn't move!" "Oh, I know, I know!" he broke out; "but I've been thinking of all the sufferings of little children, the children of the great cities, and I can't rest, I can't rest." That was the secret of his success. That was the reason why at the last men delighted to do him honour.

The biography is full of the life of the time. Men and women of all ranks appear in its pages 'from the king on the throne to the beggar on the dunghill,' and in the well-chosen words of this skilful biographer, or in the swift sure language of the fiery evangelist himself, we see them as they were. Cecil Rhodes and Lord Loch went out to inspect the Farm Colony at Hadleigh. 'Both were deeply interested, immensely impressed, and no little surprised by what they saw, Mr. Rhodes especially. But General Booth was thinking of other things, and on his way back to London in the railway carriage, he put his hand upon the arm of Cecil Rhodes, and said to him: "I want to speak to you about yourself. You're a man with much depending on you just now. Tell me, how is it with your soul?" Lord Loch looked surprised, but Cecil Rhodes immediately made answer, "Well, General, it's not quite so well with my soul as I could wish." "Do you pray?" inquired the old man. "Sometimes; not quite so often as I should." "Will you let me pray with you—now?" "Yes." Lord Loch turned his face away, and looked out of the window. William Booth and Cecil Rhodes kneeled down together in the railway carriage, and the Salvationist prayed that God would guide, direct, and save the soul of the South African Colossus. When they rose from their knees, Rhodes took the hand of William Booth, and said to him, "I hope you will continue to pray for me."'

MATERIALISM.

Though Haeckel is both dead and discredited, the war with materialism is not yet won. Here

at home, and in the hands of a most accomplished writer, is the old enemy, only with a new face. Mr. Hugh Elliot, in *Modern Science and Materialism* (Longmans; 7s. 6d. net), rejects the ancient outward appearance, but the heart is the same. He comes with a sort of double face, one side realism and one idealism, but his realism and his idealism are gathered into one word Monism, and his Monism is just materialism. It is matter, matter everywhere. 'The main purpose of the present work is to defend the doctrine of materialism. It is, indeed, a materialism infinitely different from that of the ancients, for it makes vast concessions to agnosticism, and it concedes the whole foundation of knowledge to idealism. Yet it remains materialism; for I shall endeavour to show that the whole of the positive knowledge available to mankind can be embraced within the limits of a single materialistic system.' That is his own confession.

A little later (p. 143) he expresses himself more fully: it is as emphatic a statement of the materialistic creed as can be made. 'The proposition,' he says, 'which I here desire to advance is that every event occurring in the Universe, including those events known as mental processes, and all kinds of human action or conduct, are expressible purely in terms of matter and motion. If we assume in the primeval nebula of the solar system no other elementary factors beyond those of matter and energy or motion, we can theoretically, as above remarked, deduce the existing Universe, including mind, consciousness, etc., without the introduction of any new factor whatsoever. The existing Universe and all things and events therein may be theoretically expressed in terms of matter and energy, undergoing continuous redistribution in accordance with the ordinary laws of physics and chemistry. If all manifestations within our experience can be thus expressed, as has for long been believed by men of science, what need is there for the introduction of any new entity of spiritual character, called mind?'

Yet Mr. Elliot is an idealist. He gives his last chapter to the proof of it. But 'Idealism, as I have described it, does not deny the existence or the reality of matter. It simply states what matter is, in terms of consciousness. It defines a portion of matter as a nucleus of associated sensations.' His idealism is his own.

ERASMUS AND LUTHER.

The force of the old cynic's words that 'of making many books there is no end' is felt, not when we pass through a library, even a large one, but when we look at a list of the books which have been written on one limited subject, say such a subject as the ideas of Erasmus and Luther on Toleration. The Rev. Robert H. Murray, Litt.D., Blake Scholar in History, Trinity College, Dublin, has studied that subject and written a book on it—*Erasmus and Luther: Their Attitude to Toleration* (S.P.C.K.; 25s. net), and at the end of the book he gives a bibliography. It occupies a little over 27 pages, and must contain nearly 800 entries.

Perhaps Dr. Murray will not allow that it is a limited subject. Certainly he finds material in it for a very large book, and that without making it an excuse for the introduction of his opinion on everything in heaven and earth, without actually ever wandering into one irrelevant excursus. We think he might have condensed his matter occasionally, comprehending many particulars in one general statement. But we freely admit that a man who has studied a subject so thoroughly as he has studied the writings of Luther and Erasmus on Toleration should be allowed space to set forth the facts fully, and even to discuss inconsistencies. Done in this way it is done once for all.

We admit more than that. We admit that Toleration is a living enough subject to be inseparable from other subjects. The discussion of the views of Erasmus and Luther on Toleration raises the problem of Authority. To that problem Dr. Murray devotes a whole long chapter, and it is neither out of place nor too long. In that chapter we find some of the fundamental things. We find Luther's attitude to the Bible. For his attitude to the Bible came out of his attitude to Authority. 'What Luther requires is certainty. He does not fear that his doctrine is not true, for he knows that his theology "comes from heaven." Rejecting the authority of the Church, not believing, as St. Anselm did, in the power of intellect, he finds truth in the Bible and in the Bible alone. The Word of God is the supreme reason which dominates all reasons, the proof which supersedes all proofs. Certainty of faith is not in the continuity of tradition, in that long chain which unites the Church of the sixteenth

century with that of the Apostolic age, St. Thomas Aquinas to Bede, Bede to the Fathers, the Fathers to the Apostles. It rests completely in the unique testimony of the Scripture taken "in its simplest meaning." Luther receives truths and definitions: he receives the truths because they are evangelical, and the definitions because they have texts to support them. The outcome was the removal from dogma of all the ideas grafted on to it. They may be true, they may be probable, but if they cannot find scriptural proof they have no binding value on the Christian. Of course he was compelled to sweep away all interpretations save the literal, and this forms one of his greatest merits. It is in the name of scriptural literalism that he preserved the dogma of the real presence and pronounced against the religious radicalism of Carlstadt. Clearness is a prime quality of the record of revelation. Outwardly little has altered, whereas inwardly everything has altered. The adherence to the Bible finishes the work begun by the principle of justification by faith.'

Again: 'Luther's criterion of the sacred record was, he thought, plain. "The right text," he laid down, "by which to judge its books is whether they preach Christ. Whatever does not preach Christ is not apostolic, even though it had been written by St. Peter or St. Paul. And, on the other hand, whatever does preach Christ would be apostolic even though it proceeded from Judas, Pilate or Herod. But this James only preaches the law and obedience to the law, and mixes the one with the other in a confusing fashion. Therefore I will not admit him in my Bible among the number of true canonical writers. But at the same time I will forbid none to place and esteem him as they please." The last sentence indicates the broad-mindedness of the writer. The whole passage indicates that his condemnation of St. James's Epistle is comparative, not absolute. Nevertheless, while Luther was unaware of it his criticism undermined the infallibility of the book which meant so much to him, assigning him a place among the beginners of doctrinal critics, though not, of course, among textual critics. He is an ancestor of F. C. Baur: he is not an ancestor of Richard Simon. He anticipates modern criticism. His anticipation, however, proceeds not from the tests of the higher critic but from his faith in Christ. Had Ritschl taught his value-judgments in 1522, the great revolutionary would

have appreciated them. As he reads the Epistle to the Hebrews he is convinced that neither St. Paul nor any other Apostle wrote it.'

And again: 'Johannine thought appealed far more strongly to Erasmus than to Luther. The latter is plainly puzzled by the Revelation of St. John the Divine. Still he writes, "As to this book I allow each man to form his own opinion, and will not bind down any one to my own judgment or my own ignorance, I say what I feel." The modern way in which he looked at the Bible, especially the Old Testament, continually astonishes one. To him it matters little if Moses himself did not write the five books which bear his name. It may well be, he thought, that Isaiah, Jeremiah, and Hosea contain additions, and have reached their present forms from later writers. He has the insight to see that the book of Job is not a history, but a poem or drama.'

Those quotations give a fair idea of the leisurely carry-it-all-with-you style of our author. To read his book one must have a little time to spare. But then—

SURVIVAL.

The most comprehensive book on Spiritualism which we have seen is *Man's Survival after Death*. Messrs. Grant Richards have published a new and enlarged edition (10s. 6d. net). The author is a Vicar of the Church of England, the Rev. Charles L. Tweedale. It runs to nearly six hundred closely printed pages—far too much reading for the ordinary man. But the very purpose of the author is to bring evidence enough for all the parts and practices of spiritualism to compel his readers to believe in it.

Many of his cases are already well advertised and well known. They are none the worse for that; if they are true. The question is, How far can Mr. Tweedale himself be relied on? When he produces new cases, especially when he produces examples of spiritualistic phenomena out of his own experience, can we trust his judgment, can we respect his carefulness and restraint? There is an excellent test. He has offered it himself.

It is the way he speaks of the Holy Spirit. He need not have spoken of the Holy Spirit at all. He introduces the subject in a footnote. And what he says is that there is no Holy Spirit. He

says it with the clearest and coolest confidence. 'The "Holy Ghost" is not another spirit personality of the Godhead, but a term used to indicate those manifestations of good or holy spiritual influence, or power, exercised by God, the Great Spirit, through various intermediary spirit personalities.' And then at the end of the note he adds: 'The scheme of spiritual being and manifestation shown us in the Old and New Testaments is (1) God (the Spirit of God), who is the Father, the Creator, the Lord and Giver of life; (2) Christ; (3) the archangels; (4) the angels; (5) human angels, the arisen spirits of the departed. The "Holy Ghost" is the good or holy spiritual influence and power of (1) exercised through (2), (3), (4) and (5).' The man who can say that, and say it so confidently, is not the man to persuade one to believe in spirit-rapping or table-turning.

His case rests upon the idea of a spiritual body. He knows all about it. He knows that it is material, but the matter of it so very attenuated sometimes as to be almost invisible, like steam as it issues from the spout of a kettle. He knows that sometimes it is more material, and is then visible to any eye, like the same steam after it has left the kettle some distance. He knows that sometimes it becomes still more material and can be photographed. And all the time he knows just as much about it as the rest of us.

But the cumulative evidence? Yes, it is impressive—just as a great heap of loose grains of sand is impressive. But the greater the heap the less wisdom in building your house upon it.

ARTHUR HUGH CLOUGH.

Clough died on the thirteenth day of November 1861, and the interest in his personality is as keen to-day as on that day. He is like Newman in this respect, most unlike him as he was in other respects, even antagonistic. For one of the best ways in which Mr. James Insley Osborne characterizes Clough is by opposing him to Newman: 'Newman has celebrated the phrase that represented to him the intuition on which he came to base all truth and conduct: "Securus judicat orbis terrarum." Clough was not imaginative like Newman. The strong force in him was his individual conscience. It was in his conscience therefore that he found his test of truth. A motto for him in form parallel to Newman's would require

for *orbis terrarum* some such words as *conscientia individua fortis.*'

Mr. Osborne has written another biography of *Arthur Hugh Clough* (Constable; 8s. 6d. net)—such a biography as can be written now when Clough and all his contemporaries are far enough away to be seen in their proper dimension. One grand mistake was made by Clough—he had no youth. Unlike that famous person who would not grow up, he grew up too soon. He went to Rugby just when Arnold began his experiment there of ruling by passing all rule into the hands of the senior lads. Clough took up the responsibility as no other did—not even Stanley. It is probable that he and not Stanley was the original of Tom Brown's Arthur. The consequence was a seriousness which made boyhood impossible. Then came the retribution. His boyhood asserted its rights in manhood. He never lost the sense of vocation, but it was to something quite other now than outward behaviour and rigid righteousness. He is called a poet of doubt. That is wrong. He was not even interested (as Newman was) in theories of religion. His whole life was spent in thoughts and purposes about right living.

O Thou, in that mysterious shrine
Enthroned, as I must say, divine!
I will not frame one thought of what
Thou mayest either be or not.
I will not prate of 'thus' and 'so,'
And be profane with 'yes' and 'no,'
Enough that in our soul and heart
Thou, whatsoever Thou mayest be, art.

The interest of the book—a keen interest it is—lies in the study of Clough the man, but the poetry is also studied and criticised, even minutely.

DEMOCRACY.

Democracy is still the most popular word in the United States of America. And before it loses its charm two enterprising scholars—Frederick A. Cleveland and Joseph Schafer—have edited and issued a great volume of five hundred pages, to tell us what an excellent thing democracy is, and how much of the great task of reconstructing the world may safely be laid upon it. The whole subject is divided into many parts, and each part is assigned to a specialist. The title is *Democracy in Reconstruction* (Boston: Houghton Mifflin Company; London: Constable; 12s. 6d. net).

The writers believe in President Wilson. Whether that implies a particular political banner cannot be said. They believe in the President and they believe in his ideals. These ideals (it has been already pointed out in this magazine) are three: Justice, Liberty, and Equality. They are not a complete list of ideals for any president or for any country, but they are good so far as they go. Are they fulfilled?

The difficulty is with Equality. For Justice and Liberty you can now make out a fair case in any civilized nation. But are not the inequalities in every nation still glaring and disconcerting—in Britain with its social cliques and castes, in America with its race riots? And between nation and nation? To introduce the word is to be laughed at. We are told that there are three forms of government in modern states—the autocratic (Prussia), the aristocratic (Great Britain), and the democratic (the United States). It is the last that claims the ideals, of Justice, Liberty, and Equality, and their fulfilment. If therefore these three are the ideals of democracy, the exposition of democracy which occupies this large volume ought to show us these ideals of life in actual exercise or at least approaching it. The writers recognize the demand as reasonable. But they also recognize the long way that democracy has yet to go. It is only as a great hope for the future that the reconstructive power of democracy is offered to us. As long as such terrible things can be said about women and children as one woman writer says here, it is painfully evident that neither Justice, Liberty, nor Equality is an ideal that is greatly realized yet.

Still, it is much that they are held forth as ideals—held forth and urged insistently—by some of the writers even pleadingly—in this book. It has not been written in vain.

LADY GEORGIANA PEEL.

Lady Georgiana Peel was one of the daughters of Lord John Russell. Her autobiography has been edited by her daughter, Ethel Peel. The title is *Recollections of Lady Georgiana Peel* (John Lane; 16s. net).

The first person is used throughout. The editor does not once let herself be seen, though it is very likely that she had much to do with the make-up and management of the material. One amusing

slip she must get the credit for. You turn up 'Lady Georgiana Peel' in the index to recall the events of her life, and find: 'Peel, Lady Georgiana. See "I" (Lady Georgiana Russell), "Gee."' You turn to 'I' and find: 'See Lady Georgiana Russell; Lady Georgiana Peel.' You turn finally to Lady Georgiana Russell and find that there is no such entry. So her father Lord John Russell is fully described in the index, also her husband, Mr. Archibald Peel (under 'A'), but the Lady herself is clean passed over.

Very well—read the book. It is better than an index. For it is most readable. All the political great ones of those early days of Queen Victoria are in it, and always there is just that touch of intimacy or sympathy which gives them life. Mr. Stuart Reid's biography of Lord John Russell in the 'Prime Ministers' series is a great book, but it is dull and dead beside this effervescent narrative.

One unexpected effect of reading it is to increase our good opinion of Queen Victoria—her ability and, still more, her humour—her whole power and personality indeed. There is no effort at recalling good stories, yet there are good stories. This is one. It is of Balmoral and the Crathie Church. 'An amusing little incident that has somehow stuck in my memory is of Colonel Grey handing round the collecting box—which was like a long ladle—during the service. As was the custom, he had been all round to every one in the kirk first, and came into the Queen's pew last. I suppose he must have been nervous, or he stumbled, for down went the box on the floor with a tremendous rattle, all the shillings and sixpences and pennies rolling noisily about everywhere. This was too much for the Queen, also the sight of Colonel Grey's worried and apologetic countenance. She went into fits of laughter, shaking with mirth. Bessie and I, who were in the next pew, hurried to Colonel Grey's aid, and went down on our knees, searching for money, but we were also nearly helpless with laughter, and crawled on the floor: much longer than we need have done, so that no one should see our faces. I don't think the little Princes and Princesses were present on that Sunday.'

PAGAN AND CHRISTIAN CREEDS.

Mr. Edward Carpenter does not, any more than Viscount Morley, give the Rationalist Press

Association much direct assistance, but he is unmistakably rationalistic. He has the same short vision, the same impatience with accurate scholarship, the same determination to discredit Christianity, as Mr. John M. Robertson or any other active member of the Association. And in his new book *Pagan and Christian Creeds* (Allen & Unwin; 10s. 6d. net) he takes the very same method to accomplish his determined end. That the method has been discredited by scholars, even by scholars of his own way of thinking, like Dr. Conybeare, is of no consequence. He sails along in his easy, excellent English style and ignores all such inconveniences. The pagan mysteries explain everything in Christianity—everything that is left to explain.

There is not much left. For the Gospel story is not true. You will hear how he proves that. 'Certainly,' he says, 'the difficulties in the way of regarding the Gospel story (or stories, for there is not one consistent story) as *true* are enormous. If anyone will read, for instance, in the four Gospels, the events of the night preceding the crucifixion and reckon the time which they would necessarily have taken to enact—the Last Supper, the agony in the Garden, the betrayal by Judas, the haling before Caiaphas and the Sanhedrin, and then before Pilate in the Hall of Judgment (though courts for the trial of malefactors do not *generally* sit in the middle of the night); then—in Luke—the interposed visit to Herod, and the *return* to Pilate; Pilate's speeches and washing of hands before the crowd; then the scourging and the mocking and the arraying of Jesus in purple robe as a king; then the preparation of a Cross and the long and painful journey to Golgotha; and finally the Crucifixion at sunrise;—he will see—as has often been pointed out—that the whole story is physically impossible. As a record of actual events the story is impossible; but as a record or series of notes derived from the witnessing of a "mystery-play"—and such plays with *very similar* incidents were common enough in antiquity in connexion with cults of a dying Saviour, it very likely *is* true (one can see the very dramatic character of the incidents: the washing of hands, the threefold denial by Peter, the purple robe and crown of thorns, and so forth); and as such it is now accepted by many well-qualified authorities.'

Who are the authorities? Mr. Carpenter in a

footnote refers only to Frazer's *Golden Bough*. He needs all the authority that Frazer carries, for his own knowledge of the subject is limited enough. The very next paragraph begins in this way: 'There are many other difficulties. The raising of Lazarus, already dead three days, the turning of water into wine (a miracle attributed to Bacchus, of old), the feeding of the five thousand, and others of the marvels are, to say the least, not easy of digestion.' Already dead three days—it is most unexpected modesty. Then comes this sentence—very nearly incredible at the present day: 'The "Sermon on the Mount" which, with the "Lord's Prayer" embedded in it, forms the great and accepted repository of "Christian" teaching and piety, is well known to be a collection of sayings from pre-Christian writings, including the Psalms, Isaiah, Ecclesiasticus, the *Secrets of Enoch*, the *Shemonehsehreh* (a book of Hebrew prayers), and others; and the fact that this collection was really made *after* the time of Jesus, and could not have originated from Him, is clear' from the stress which it lays on "persecutions" and "false prophets"—things which were certainly not a source of trouble at the time Jesus is supposed to be speaking, though they were at a later time—as well as from the occurrence of the word "Gentiles," which being here used apparently in contradistinction to "Christians" could not well be appropriate at a time when no recognized Christian bodies as yet existed.'

At any rate he believes in the existence of Jesus? Yes, for the moment. But a few pages after he hesitates about it, and a few pages more he doubts it, 'there is no *certainty* at all that he ever existed.'

A MILLIONAIRE DEMOCRAT.

If you have not heard of Joseph Fels, you have heard of Fels-naphtha. Joseph Fels was a little Jew (five foot two was it not?) who entered on his father's business of making and selling scented soap, and then found a firm in that line of things which had an invention and could make nothing of it. He bought the patent, called it Fels-naphtha, and in spite of himself became a millionaire.

Yes, in spite of himself. For not only did he give and give, but he apologized for being a millionaire, and did everything (except sell out)

to keep down the profits. In any case he lived as near to the struggling worker and wage-earner as a millionaire can live, and spent his money, not in charity (which is so easily puffed up), but in plans and purposes for the uplifting of the poor man's lot in life.

His great scheme was the Single Tax. Use capitals. He read Henry George's *Progress and Poverty*, and was converted. He spared neither his money nor himself in advocating the Single Tax. He advocated it both in Britain and in America. There is a fine account, written by Margaret Macmillan of his appearance before a critical Oxford audience, and his complete capture of their hearts and heads.

He did not spare himself and he did not spare other millionaires. Only a millionaire could write or receive such a letter as Joseph Fels wrote and Mr. Carnegie received one day at Skibo. 'I do not doubt that, during the money panic in New York, you could have made an extra \$50,000,000, but I can hardly be asked to respect your reason for not making it! Somebody else probably made it, and did his share towards further choking the freedom of the people!' There is no record of reply.

The title is *Joseph Fels: His Life-work*, by Mary Fels (Allen & Unwin; 6s. net).

THE DOCTRINE OF THE ATONEMENT.

We can no longer complain that the doctrine of the Atonement is neglected. Only a few months ago we had the Bampton Lectures of Dr. Hastings Rashdall, with a history of Christian thought on the subject and a very unsatisfactory statement of belief by the lecturer himself. Now we have *A Short History of the Doctrine of the Atonement*, by the Rev. L. W. Grensted, M.A., B.D., Principal of Egerton Hall, Manchester, issued from the Manchester University Press, and published in London by Messrs. Longmans (9s. 6d. net).

Both books are histories of the doctrine. That is the safe way with this particular doctrine, and it can become a very interesting and suggestive way. For the history of the doctrine of the Atonement is a history, one might say, of Christian doctrine, it is certainly a history of the doctrine of God; and then it introduces us to men who are honourable and great—Abelard, Anselm, Aquinas, Athanasius, Augustine, Bernard, Bonaventura,

Bushnell, Calvin, Campbell, Dale, Denney, and many more.

Dr. Rashdall was very good reading. Mr. Grensted is more condensed and quotes much more fully. But Mr. Grensted may be read as enjoyably as Dr. Rashdall, and he will repay the greater demand he makes on eyesight or attention. His knowledge of his subject is astonishingly minute and astonishingly accurate. His judgment, too, when he exercises it, is quite sufficiently reliable; for he is as free from prepossession as a man can be who has worked so long and so studiously on a great and greatly controverted subject. He gives Moberly a higher award than we think he deserves. But that is easily understood and forgiven.

In what direction are we to look for more light on the doctrine? The concluding paragraph tells us: 'It is only in recent years that interest has been taken in the philosophy of mysticism, and its connexion with the problem of personality has been seen. The investigation of this latter problem is one of the most important and most urgent tasks of to-day. To speak of God as Ruler, Judge, or even as Father, is but to use a partial and necessarily one-sided metaphor. But when we speak of Him as Personal we use a term within which is contained all the meaning which our human personality but faintly shadows forth. In the word "person" is contained that which we need to a true doctrine of Atonement. No theory can stand which makes God less than personal, in the fullest sense in which man can understand the term, and it is the attempt to apply to the Atonement this highest concept of which man is capable which makes Moberly's work so valuable. In the detail of his theory there may be much to modify. His critics, at any rate, have been many. Yet few recent writings are at once so sane and so constructive, and, despite much misunderstanding, it is in such attempts that the hope of the future lies.'

ST. PAUL.

Dr. A. H. McNeile's *St. Paul: His Life, Letters, and Christian Doctrine* (Cambridge: at the University Press; 10s. net), issued so soon after Professor David Smith's book, will run it hard. It is only half the size and half the price, the difference in both respects being due to one

circumstance—Dr. McNeile has not thought it necessary to include in his volume a complete translation of the Pauline Epistles: he has decided that a survey and synopsis of them is enough.

Dr. McNeile, though now Regius Professor of Divinity in the University of Dublin, is a Cambridge scholar. He is indeed still a Fellow of Sidney Sussex College in Cambridge. That means the utmost sense of responsibility for every statement made and every accent put upon a Greek word. If we are not startled by strange judgments of men or events, we are not distracted by doubts of their reliability. And yet Dr. McNeile is original. That is to say, every judgment, sober and sensible as it is, is his own judgment, obtained by his own unwearied study and expressed in his own unmistakable language.

Notice some points. On the difficult question regarding the authorship of the 'We' sections of Acts, Dr. McNeile writes: 'The facts can best be accounted for by supposing that the original notes, mostly quite brief records of St. Paul's movements, but with an occasional anecdote added, were the work of St. Luke, and that many years later he made them the basis of the narrative in its present form.'

The visit to Jerusalem of Gal 2¹⁻¹⁰ is identified with the famine visit of Ac 11²⁷⁻³⁰; it therefore preceded the first missionary journey, whereas the Apostolic Council was held after that journey. This is almost a settled question now. But we shall see what Professor Lake's great book has to say of it.

Ephesians is probably St. Paul's. But 'it is not a matter on which we can be entirely confident. The epistle *may* be Pauline but not by St. Paul; but it is doubtful if the reasons adduced are strong enough to force us to abandon the traditional view that it contains the sublime outpouring of the maturest thoughts of the apostle of the Gentiles.'

The Pastoral Epistles are probably not his. 'The three epistles as wholes have probably been built up as general treatises for the guidance of the Church by some devoted disciple of his, who has breathed in his spirit and teaches his Gospel.'

Messrs. Cecil Palmer & Hayward have reissued Mr. Horace Leaf's *What is this Spiritualism?* at 3s. 6d. net. It is a sort of official exposition of

the subject, for Mr. Leaf is the Hon. Secretary of the Spiritualist Education Council. But those who seek to it for light or leading will be disappointed. Perhaps Mr. Leaf thinks that we know quite well what spiritualism is, or perhaps he has no clear idea himself; in any case he simply repeats things that have been often said already (and said quite falsely), that the Christian Church has no certain teaching to give regarding the life to come, and then passes to the narration of wonderful deeds done in the dark here and there, which he claims to be the doing of 'discarnate spirits.' There is, of course, much display of the names of Sir Oliver Lodge and Sir Conan Doyle. Let us commend to Mr. Leaf some weighty words spoken by Dr. G. M. Robertson, Physician-Superintendent of the Royal Mental Hospital, Edinburgh, at the annual meeting of that institution on the 23rd day of February 1920:

'Since Dr. Charles Mercier quoted in the preface of his book on "Spiritualism and Sir Oliver Lodge," my warning on the danger of neurotic persons engaging in practical inquiries of a spiritualistic nature, I have received many requests to say more on the subject. I have little to add, save to reaffirm the statements then made. I do not consider either Sir Conan Doyle or Sir Oliver Lodge to be safe judges, whose opinion should be accepted in this difficult and important subject, in view of their bereavements and unconscious desires. If the wish be father to the thought, it is mother to the hallucination of the sense. The tricks the brain can play without calling in spiritualistic aid are simply astounding, and only those who have made a study of morbid as well as normal psychology realise the full truth of this.'

A short and authoritative statement of what *The Eucharistic Sacrifice* means to those who adore it will be found in a book with that title published by Mr. Robert Scott. It is one of the Handbooks of Catholic Faith and Practice (3s. 6d. net). The author is the Rev. Darwell Stone, D.D., Principal of Pusey House, Oxford.

The Bishop of Salisbury writes a Foreword to *The Life of Saint Osmund*, by the Rev. W. J. Torrance, M.A. (Skeffingtons; 3s. 6d. net). He says: 'It is part of the humiliation of one who stands ninety-fourth amongst the Bishops of the

Diocese where his name will be for ever honoured, and owes his position as Precentor of the Southern Province to S. Osmund, that he has the audacity to sit where that great Saint ruled, and the great privilege to be permitted to remember before the altar one who shone as a light in his generation, and who surely adds a petition for the Diocese he loved to the prayers of the Saints.' The book is written with ability, sympathy, and knowledge.

Nine sermons for the Sundays and Festivals *From Ash Wednesday to Easter Day* have been published by Messrs. Skeffington (4s. net). The preacher is the Venerable John Wakeford, B.D., Precentor of Lincoln. They are sermons worth the cost of publishing even in these days in which the publishing of sermons is so nearly impossible. One in particular strikes the note of truth and simplicity with effect. It is a practical sermon on the Freedom of the Will for the First Sunday in Lent.

The Rev. J. A. Craigie, M.A., is much distressed on account of 'our unhappy divisions.' 'I do not believe,' he says, 'that the sadly-divided state of Christian people is realized sufficiently. I make no apology whatever for turning the tap on, as it were, for starting the list for you to-day, and you can find out and finish it at your leisure. Very grave are our divisions: The Independents, the Baptists, the Particular Baptists, the Calvinistic Baptists, the Congregational Baptists, the Old Baptists, the Open Baptists, the Strict Baptists, the Union Baptists. The Methodists, the Refuge Methodists, the Primitive Methodists, the Benevolent Methodists, the Free Methodists, the Unitarians and Inghamites and Sandemanians, and Mormons, and Bible Christians and Morisonians and Glassites and Cameronians and the whole rigmarole.' Yes, it is very distressing. Decent men find 'the whole rigmarole' so unnecessary. For 'when a Sandemanian competes with a Glassite, or a Morisonian with a Particular Baptist, the result is likely to be the creation of a very decided and nasty party-spirit.' But as a Sandemanian *is* a Glasite (John Glas spelt his name with one *s*) it is difficult to see how the one could compete with the other. Mr. Craigie is happier in his application of *The Seven Parables of the Church* (Skeffingtons; 2s. 6d. net) to his own and our individual iniquities.

To the S.P.C.K. 'Biblical Studies,' Professor W. E. Barnes contributes a pamphlet on *The Testimony of Josephus to Jesus Christ* (4d. net). He believes the passage in Josephus to be genuine. Dr. W. J. Sparrow Simpson writes on *Christ's Perpetual Intercession* (4d. net). The S.P.C.K. has issued the Archbishop of Canterbury's Report on *The Ministry of Women* (6d. net), and the Report on *The Church and Social Service* (1s. net).

Professor Alexander Souter, D.Litt., has edited for the S.P.C.K. Latin Texts a translation of *Tertullian against Praxeas* (5s. net). In the Introduction he tells us all we need at present to know about Tertullian himself, about Praxeas, and about the treatise *Adversus Praxean*. Praxeas 'insisted on divine unity to such a degree that he destroyed the Trinity. Crudely expressed, his position was that the Father alone was God, and that all the experiences undergone by Jesus in His earthly life were undergone by the Father. The other two Persons in the Trinity were reduced to mere modality. Praxeas later recanted, but his heresy was to spring up later with Sabellius, from whose name it comes to be called Sabellianism.' The translation is, of course, the last word in insight and accuracy.

The Rev. H. L. Goudge has published *Three Lectures on the Epistle to the Ephesians*, which he delivered to the clergy of the Diocese of Wakefield (S.P.C.K.; 3s. 6d. net). Dr. Goudge's work is always original, and even on the Epistle to the Ephesians he is able to be himself and no other. In the first chapter he follows the steps of the writer of the Epistle (St. Paul, he believes) along the way of mental and spiritual experience which God led him till he wrote it. The second lecture has the Atonement at the heart of it—and the Atonement through identification. The central thought of the third lecture is 'the Heavenlies.' Here is an exegetical sentence—the text is 'Put on the whole armour of God': 'I hope that Dr. Robinson has convinced you that by the armour of God St. Paul means the armour which God wears, and that our people will hear less than in the past about the prætorian guardsmen in charge of St. Paul at Rome or the Syrian legionaries of Cæsarea.'

Sceptics will scoff at the idea of going to the

Ten Plagues of Egypt for lessons in hygiene. But Dr. Percival Wood, Capt. R.A.M.C., does it and with unmistakable benefit. He experienced some of the plagues while he was campaigning in Mesopotamia. Was there one of them that he did not experience? And he had little difficulty in believing in their reality. He studied the record. He proceeded to study the Laws of Moses in detail. Then he wrote a book on *Moses, the Founder of Preventive Medicine* (S.P.C.K. ; 4s. net). It is as modern and scientific a book as you can desire, and yet it gives Moses the credit for far-seeing and sound principles of medical legislation.

Mr. Edward Grubb, M.A., has published some Notes on the Johannine Gospel and Epistle under the title of *The Word made Flesh* (S.C.M. ; 4s. and 2s. 6d.). The Notes are critical, exegetical, expository, and devotional. For Mr. Grubb (a scholarly Quaker) has and exercises all these gifts.

At the Swarthmore Press is published *The Society of Friends: Its Faith and Practice*, by John S. Rowntree. The fifth edition, revised and enlarged, has been issued (1s. 6d. net).

Not Jewish teachers only, but earnest and honest teachers everywhere, will benefit by the study of Rabbi Louis Grossmann's book on *The Aims of Teaching in Jewish Schools* (Cincinnati: Hebrew Union College). Dr. Grossmann is himself enthusiastic and as thorough as he is enthusiastic. No plot of ground is left uncultivated. No doubt there are ideals and aspirations in the book which do not rise to the highest height. 'His [the Jewish child's] participation in public worship is his expression that he shares in the loyalties and aspirations which Jews have in common. It is also an exercise and discipline; the main aim of synagogue worship is educational and pedagogical. Jewish adults, as well as children, attend services and take part in the ritual, not because their religious status is incomplete without such services, but because the influence of the synagogue is designed to train their religious life.'

Messrs. Edward Arnold have issued a third edition of *The Land of Goshen and the Exodus*, by Sir Hanbury Brown, K.C.M.G. (7s. 6d. net). The book was reviewed by Professor Sayce in

THE EXPOSITORY TIMES when it first appeared. And it was reviewed favourably. For then Professor Sayce and Sir Hanbury Brown agreed on the place where the Israelites crossed the Red Sea. They agree no longer—unless Professor Sayce also has changed his mind and we have not observed it. Sir Hanbury Brown now believes that the Yam Sûph is just the Red Sea of the English version and that 'both terms alike denote the modern Red Sea together with its gulfs of Suez and Akaba.'

The Jews' Who's Who (Beamish ; 2rs.) is by no means so bulky a book as the *Who's Who* we are familiar with, but it is much more than a *Who's Who*. It is a remarkable book in many ways. Not only does it contain much information which one would not think of looking for in a *Who's Who*, but it expresses opinions that are just as unexpected.

The first page is the title-page. The second page (we have not far to go) gives an account of the Kaiser Jubilee Fund of 1913. The names of the members of the Committee are given and the sums they contributed. Then we read: 'It is interesting to note that the chief supporters of this fund are: (1) *all* British subjects, either by naturalization or birth; (2) had *all* accumulated their wealth out of the British Empire and the British people; (3) that the bulk of them hold British orders of chivalry; (4) that nearly all of them are JEWS.' The last word is printed in large capitals.

By this time we have discovered that *The Jews' Who's Who*, issued by the Judaic Publishing Company, is not such a *Who's Who* as the Jews themselves would issue. It is clear that 'an enemy hath done this.'

A series of volumes on Social Service is to be issued 'under the ægis of the Ratan Tata Department of Social Science and Administration in the University of London.' The publishers will be Messrs. Bell & Sons. Mr. C. R. Attlee, M.A., will be the general editor. He has himself written the first volume. It is a survey of the ground to be covered by the series, and goes by the title of *The Social Worker* (6s. net). Mr. Attlee is anxious to have it understood that the words 'social service' or 'social work' will be used in a larger, better sense than they usually carry. 'The everyday meaning of social worker suggests someone

from a superior social class who, through some religious or charitable motive, endeavours to assist the poor, but in this series it is given a wider meaning so as to include all those whose work is directly social in its motive and effects.' Accordingly, 'the series of books of which this is the introductory volume is an attempt to show what has been done in the past and what is being done now in various fields of social work, to discuss some of the problems that affect different groups of people at certain ages or in certain capacities, and to describe the methods of solution that are being adopted. It is in fact an endeavour to answer the question asked by many people, "What can I do to perform my duty as a citizen?"'

In his Pocket Edition of the 'World's Classics,' Mr. Humphrey Milford of the Oxford University Press has published a facsimile of the copy of Thomas à Kempis' *Of the Imitation of Christ* used and marked by Edith Cavell during her imprisonment (2s. 6d. net). The sentences which came home to her most helpfully are marked by a line in the margin. This sentence is marked by four lines: 'So shalt thou keep one and the same countenance, always with thanksgiving, both in prosperity and adversity, weighing all things with an equal balance.'

Under the title of *Jesus as they saw Him*, the Rev. J. Alexander Findlay, M.A., is publishing studies of the Synoptic Gospels for the special use and advantage of teachers. Part II. deals with the Gospel according to Luke (Epworth Press; 2s. 6d. net).

'Seeing that so many chaplains have taken in hand to set down their thoughts on the situation, it seems almost necessary that Wesleyan chaplains also who have had long and intimate experience of religious work in Navy and Army should make their contribution to the discussion.' So says the Rev. F. L. Wiseman, B.A., editing and introducing a volume of Essays chiefly by Wesleyan Methodist ex-Chaplains entitled *The Christ of the Soldier* (Epworth Press; 2s. 6d. net). The writers, we are told (there are nine of them), 'have enjoyed exceptional opportunities of studying the problem at first hand. Some have served as chaplains in the Army for many years before the war; some, before receiving commissions as chaplains, served

in the ranks; one approaches the subject from the layman's standpoint.' We quote one significant paragraph. The writer is the Rev. W. Rushby, M.C.:

'The attendance of men at the sacrament of the Lord's Supper was some indication of their attitude to Christ. The number of Nonconformists was remarkable; frequently fifty per cent. of those present at the parade service remained for Holy Communion. It astonished our Church of England friends that very often, where they had sixty-five per cent. in the brigade to our twenty-five per cent, though they urged Holy Communion, while we only invited to it, our communicants equalled or outnumbered theirs. Had we given Holy Communion more prominence, we should have secured more; had the Anglicans given it a less central place, they also would have drawn more. We need to learn from each other.'

Mr. Stephen Leacock is a writer of humorous essays. He is also a writer of essays without humour. And the latter are better than the former. His latest book is in the best line. Its title, *The Unsolved Riddle of Social Justice* (Lane; 5s. net), has no humour in it, only grim earnestness; and as the title so the book. Turn, if you are in a hurry—but for our part we have read the book throughout, and have had to stop and think—if you are in a hurry turn to the chapter in which he speaks about the children. 'It should be recognized in the coming order of society, that every child of the nation has the right to be clothed and fed and trained irrespective of its parents' lot. Our feeble beginnings in the direction of housing, sanitation, child welfare and education, should be expanded at whatever cost into something truly national and all-embracing. The ancient grudging selfishness that would not feed other people's children should be cast out. In war time the wealthy bachelor and the spinster of advancing years took it for granted that other people's children should fight for them. The obligation must apply both ways.'

Here is plain speaking. Take a little more. 'No society is properly organized until every child that is born into it shall have an opportunity in life. Success in life and capacity to live we cannot give. But opportunity we can. We can at least see that the gifts that are laid in the child's cradle by nature are not obliterated by the cruel fortune

of the accident of birth: that its brain and body are not stunted by lack of food and air and by the heavy burden of premature toil. The playtime of childhood should be held sacred by the nation.'

The Menace of Spiritualism, by Elliot O'Donnell (Werner Laurie; 5s. net), is written by a Roman Catholic, and has a Foreword from Father Bernard Vaughan. The Foreword ends thus: 'My advice to all readers of this spirited exposure of Spiritualism is to shun it as they would cocaine. In neither drug is to be discovered the Will of God, which is man's end in life, but in both may be found ruin of body and loss of soul. This very morning I heard of a girl, who, being told in a séance by her deceased lover that he would not live on the other side without her, drowned herself to join him, not, I fancy, in heaven—"Notum fac mihi, Domine, finem meum."'

The chief purpose of Mr. O'Donnell's book is to refute the claim of the spiritualist that he is in harmony with the teaching of Scripture. Some striking testimonies are quoted from medical men to the danger of dabbling in Spiritualism to one who has the least tendency to neurosis.

Dr. Rendel Harris has been away in search of the subsequent fortunes of that ship which carried the Pilgrim Fathers in 1620 from the Old England to the New. The difficulty is due to the fact that *Mayflower* was quite a favourite name for a ship in those days. Dr. Rendel Harris is undaunted. And his story of *The Last of the 'Mayflower'*, published at the Manchester University Press (Longmans; 5s. net), is quite as entrancing as a boys' book of adventure.

Canon J. Gurnhill's book on *The Spiritual Philosophy* required amplification. He has amplified it in another book which he calls *Interpretation of the Spiritual Philosophy* (Longmans; 8s. 6d. net). 'My object,' he says, 'in this present volume has been to trace the gradual growth and development of the spiritual and religious concept of God, and His purpose concerning mankind. I believe that this concept, both in its origin and development, has been due to the immanent Spirit of God working by the method and process of evolution first in Nature, secondly by more direct spiritual agencies, but lastly and chiefly through the Incarnation of Jesus Christ, and all that it implies.'

Messrs. Longmans have published a book long looked for but not known to be even on the way—a scholarly up-to-date edition of Pascal's Provincial Letters in the French. The editor of this edition of *Les Lettres Provinciales de Blaise Pascal* (8s. 6d. net) is the Rev. H. F. Stewart, D.D., Fellow and Prælector in French Studies, Trinity College, Cambridge.

The volume belongs to the French series of the Manchester University Modern Language Texts, and has all the excellences of that excellent series, with the additional excellence that it is a work by Pascal. The text is printed with Cambridge accuracy: the introduction discusses all the problems; the notes elucidate all the difficulties that can be elucidated; the bibliography names all, or nearly all, the editions, books, and articles that are worth naming. The article on 'Pascal' in the *ENCYCLOPÆDIA OF RELIGION AND ETHICS* is missed, though the article on 'Grace' in that work is referred to.

Reconstruction is not to be retained for the salvation of the Church at home. There is need and there is desire for new methods in the work of the Church abroad. One of the most clear-sighted advocates of reform is the Rev. Roland Allen, M.A., sometime S.P.G. missionary in North China. Quite recently Mr. Allen wrote a revolutionary book in comparison of St. Paul's missionary methods and ours. Not less revolutionary is the new book which he has written on *Missionary Survey as an Aid to Intelligent Co-operation in Foreign Missions* (Longmans; 6s. net). Since its contents were discussed with Principal Thomas Cochrane, the title-page gives his name as joint author, but the book has been written by Mr. Allen.

Its object is to show how much more could be done with the present missionary forces if they were properly distributed and if there were proper co-operation between them. To show that is at the same time to show that the forces are not adequate for their task. But it is not the inadequacy, it is the isolation that is the trouble. Let the whole field—the field is the world—be surveyed and the facts ascertained by impartial but competent surveyors. Then let the Societies and Agencies be brought together and redistribution made with full instructions regarding co-operation. Mr. Allen brings out the elements of the

problem and sets the situation forth in clear words and simple diagrams. His work will command attention, and attention will produce reformation, for no man or woman with strong convictions is so open to correction as is the Christian missionary of our day.

'Up to now Christianity has been considered by Indians to be the religion of the conquerors; but now any one can see that Christianity is permeating every phase of India's thought. The Gospel Message no more sounds foreign to India's ears. Hence it is no great wonder that Indian Christians are beginning to feel that they ought to dispense with forms of service which do not suit their religious emotions, and worship and serve God in forms that both are Catholic and appeal to their temperament.'

And so there is a demand made for a distinctive Liturgy for the Indian Church. It is made and the reasons for it are set forth with great clearness and fairness in a book entitled *The Eucharist in India* (Longmans; 7s. 6d. net). The book is edited by the Rev. J. C. Winslow, M.A., who says: 'It was the present writer's happiness to have associated with him in his work in Western India a young Indian deacon who, being a person of some independent thought, felt that the Anglican Liturgy, in which he had been brought up, failed to satisfy his spiritual needs, and that some different form of liturgy was required, if the Indian instinct of worship was to be rightly used and trained.' Mr. Winslow called Mr. E. C. Ratcliff and Major J. E. G. Festing to his aid. Together they decided that a new Liturgy should be prepared (it is given in full, printed in black and red, in this volume), and that they should rely chiefly on the liturgy of the Old Syrian Church in South India, 'which is an Indian adaptation of what Dr. Adrian Fortescue considers the most beautiful liturgy in Christendom—the Greek Liturgy of St. James.' The Bishop of Bombay is in hearty agreement with the enterprise, and contributes to the volume a Preface, in which he discusses 'the relation of any such proposal as that which is made in this book to past pronouncements of the Lambeth Conference and of the Indian Synod of Bishops, the relation of uniformity to unity of worship, and the manner in which liturgical forms should grow.'

It is a most significant movement, and it loses nothing in presentation.

While we are all thinking about the Pilgrim Fathers (under the impetus of their tercentenary and the leadership of Dr. Rendel Harris), and while some of us are seeking to study their history more carefully, Messrs. Macmillan issue the very book for our purpose, Dr. R. G. Usher's *The Pilgrims and their History* (\$2 net). Dr. Usher is Professor of History in Washington University. He has already published books bearing on the subject. He shows in this book that he is a thorough scholar and a quite capable writer. For his own and our satisfaction he has gone through the sources for the history of the Pilgrims again. And although he has been unable to find much new evidence 'of prime importance,' he has been able 'to place the older material about the Pilgrims in its relation to the more recent evidence concerning English church history, and he has utilized for the first time the Plymouth First Church records and many Plymouth wills, which contain much of great value on economic and social history.' He firmly believes that no more evidence will ever be found.

There is an ancient tale of an usher who confessed, after hearing many University sermons, that he still believed in God. The Dean of Winchester, Dr. W. H. Hutton, recalls it. For the sermons which he preached before the University of Oxford, and which he has now published under the title of *The Hope of Man* (Macmillan; 5s. net), must have taxed the attention of the most learned man in his audience, and left all ushers and ordinary persons in hopeless bewilderment. There is abundant classical quotation and literary allusion, and there is detailed description and criticism of Cervantes in the first sermon, of Pico della Mirandola in the second, of Augustine in the third, and of Boethius in the fourth. We are glad to read them—they make instructive and enjoyable reading—but to listen to them—*No*.

When the Rev. Francis E. Hutchinson chose *Christian Freedom* (Macmillan; 5s. net) as the subject of his Hulsean Lectures, 1918-1919, he was astonished to find that other men had chosen the same theme for other courses. There was Mr. G. G. Coulton, in eight lectures, since published as 'Christ, St. Francis, and To-day'; there was the Knightbridge Professor of Moral Philosophy in Cambridge, Dr. Sorley, in three Lay Sermons,

published with the title of 'Reconstruction and the Renewal of Life'; and some time before there was Dr. W. M. Macgregor in his Baird Lecture with Mr. Hutchinson's own title. The discovery was encouragement. A theme so much discussed must be a living theme and worth discussing.

What is it? It is the liberty with which Christ makes us free. What is that? It is the right of the Christian conscience, instructed by the Holy Spirit, to judge all things. There is no authority—Church, or Bible, or other—that can interfere. And the result? It is often disturbing. But it disturbs to rouse into life. For one thing, it enables Mr. Hutchinson to say that we are not bound by our Lord's ideas regarding demoniac possession. 'It is no longer claimed, except by a decreasing number of literalists, that Christians are bound to the beliefs which Jesus shared with his age, as, for example, in demoniac possession. As the Dean of St. Paul's has said, such current beliefs "are not themselves part of the new revelation; they belong to the soil in which it grew." While we recognize the duty of cautious reserve in our use of a method so precarious, we can hardly doubt that there are texts where we do right to appeal from the words, which were often spoken *ad hominem* and were not of the nature of "official utterances," to the spirit of Christ as we have learnt it from the Gospels as a whole and assented to it in conscience.'

In *French Ways and their Meaning* (Macmillan; 6s. net), by the American writer Edith Wharton, light is thrown on American manners as well as on French, and all the more light that it is intentional. She says: 'The very significance—the note of ridicule and slight contempt—which attaches to the word "culture" in America, would be quite unintelligible to the French of any class. It is inconceivable to them that any one should consider it superfluous, and even slightly comic, to know a great deal, to know the best in every line, to know, in fact, as much as possible.'

She holds the American woman to be in the kindergarten stage compared with the grown-up French woman. Why? Because the American woman ends her intellectual association with men at marriage. Again, she believes that the Americans and the French differ in their ideas of morality, Americans are moral in private, immoral in public (Trusts, Tammany, and the like), the French 'think

the sin against the public conscience far graver than that against any private person.'

The Rev. E. Basil Redlich, M.A., Director of Religious Education in Wakefield, has written *An Introduction to Old Testament Study* (Macmillan; 6s. net). He has written it with both teachers and students in his eye, and he has succeeded in being original in idea as well as workable in practice. One original feature, quite practical too, is a series of questions and answers. They seem to touch all the really important difficulties in the interpretation of the Old Testament, and there is no hedging or hesitation. Thus:

'Question: What contradictions exist in the accounts of the battle of Beth-horon?

'Answer: Differences exist between the prose and poem versions. In the former, Sisera is a captain of Jabin, whilst in the song, Sisera is a king, not a captain (vv. 19, 29), and Jabin is not mentioned. In the prose account, two tribes unite, whilst in the poem there are five. In the former, Deborah is of the tribe of Ephraim and Barak of Naphtali, but in the latter both are of the tribe of Issachar. The poem is very ancient, and historically gives the more reliable narrative. It is curious that in c. 4 Jabin takes no part in the battle and allows the Canaanites to muster within a few miles of Hazor; it is quite possible that Jabin was introduced into the prose-version from Josh. 11¹⁻¹⁶.'

A Little Flower of Paradise (Marshall Brothers) is the story of a beautiful childhood. Kathleen could say—did say in her own engaging language—what Katharine Tynan says:

When I was a little child
It was always golden weather,
My days stretched out so long
From rise to set of sun.
I sang and danced, and smiled,
My light heart like a feather,
From morn till evensong.

In Brigands' Hands and Turkish Prisons, 1914-1918, by A. Forder (Marshall Brothers; 12s. 6d.). This is our old friend the missionary to Moab, as inconsequential and as entertaining as ever. He has a sad story to tell of his treatment by the Turks during the war. Yet he uses no strong language, for he never forgets that he is a Christian

among Muhammadans. Still more thrilling and much more pleasant is the story of the Arab rising in 1910. Mr. Forder and ten American tourists arrived in Kerak, the capital of Moab, just before the Arabs rose in anger at the tyranny of the Turks and killed the Turks in the city and looted it. How he and his American visitors got away from the place, only to fall into the hands of a robber tribe, is a romantic tale, and in his own happy-go-lucky way he tells it well. At last they were on the way to safety. 'As we rode I prayed; all I could say was, "Help, Lord; deliverance, Lord"; and when we emerged from the undergrowth on to the mud flat at the end of the Dead Sea my thanks to God found vent in some such words as these: "O thank you, Lord, you have done well, splendid; go on, Lord; we want deliverance."'

He quotes Scripture frequently, and sometimes illustrates it. He says that when he first entered the Peninsula of Sinai he was struck with the fact that the women were looking after the flocks of sheep and of goats and even the herds of camels. That explained at last the statement, which had often puzzled him, that the daughters of the priest of Midian were at the well watering their flocks when Moses came upon them. Nowhere else in Arabia do women attend to the flocks or herds.

Mr. Forder has some amusing recollections of his experience as a lecturer in England. In the end of his book (which by the way is admirably illustrated) he makes a modest appeal for his Mission.

In *Torment* (called in parenthesis 'A Study in Patriotism'), Mr. C. E. Jacomb, late Lance-Corporal in the 23rd Royal Fusiliers, describes his experiences in the great War. It is the experiences of a private soldier, and they are humiliating and horrible almost beyond endurance. Mr. Jacomb was an educated man, with sensitive nerves and refinement, and he suffered terribly. The story of the drilling and discipline is a parallel to the story which Mr. Stephen Graham told us. Mr. Jacomb carries his story right through the War. He is not vindictive and he is not weak. In some ways he sees that the system was good. In many ways the men took good out of it. He learned valuable lessons himself. He learned the most valuable of all. 'The life I led,' he says, 'and the experiences I passed through brought me to a state of mind

in which the importance of religion assumed far greater proportions than it had ever done before. And if I accepted Christianity before in a non-committal kind of way, I emerged from France with a very firm belief in it, and with very good reasons on which to base this belief' (Melrose; 6s. net).

Messrs. Mills & Boon have reissued Mr. Jack London's book on the *War of the Classes* (2s. net). It is a disturbing book. For it reveals industrial situations that are not only bad but apparently beyond remedy. 'The case stands thus: There being more men than there is work for men to do, a surplus labour army inevitably results. The surplus labour army is an economic necessity; without it, present society would fall to pieces. Into the surplus labour army are herded the mediocre, the inefficient, the unfit, and those incapable of satisfying the industrial needs of the system. The struggle for work between the members of the surplus labour army is sordid and savage, and at the bottom of the social pit the struggle is vicious and beastly. This struggle tends to discouragement, and the victims of this discouragement are the criminal and the tramp. The tramp is not an economic necessity such as the surplus labour army, but he is the by-product of an economic necessity.'

Mr. Murray has published a cheap edition (7s. 6d. net) of *Hannah More: A Biographical Study*, by Annette M. B. Meakin. It is a book to be asked for, 'at all the libraries,' though it were only to make the acquaintance of Hannah More herself, a Christian gentlewoman in deed and in truth. But there is more than Hannah More in it. There is a picture of the life lived in the London of her day—the London of David Garrick, Samuel Johnson, Sir Joshua Reynolds, Horace Walpole, and a great company of learned and wealthy women—not elsewhere to be seen in greater truthfulness or clearness. One thing in the picture arrests the eye and holds it—how little organization has done for the world. The first step forward in the great march has been made by the individual nearly always and opposed by the organization.

Controversy by books is better than by pamphlets. The controversialists are more restrained;

the readers have time to think. The controversy is over those clauses in the Creed which involve interference with the order of nature—especially the Virgin Birth and the Ascension. This month Mr. A. J. C. Allen replies to Professor Bethune-Baker and supports the conservative side; this month also Dr. M. G. Glazebrook replies to the Bishop of Ely and advocates the liberal interpretation. Dr. Glazebrook's title is *The Letter and the Spirit* (Murray; 5s. net).

We must not enter the controversy and receive the redding stroke. It is enough to say that it turns upon a narrow issue. That issue is the use in Scripture of symbolical language. For example: When Scripture says that Jesus ascended into

heaven and sat down at the right hand of the Majesty on high, does it assert a literal physical Ascent and a literal physical Seat? Dr. Glazebrook says No; the Bishop of Ely says Yes—but of course Dr. Chase would explain what he understands by 'physical' and 'literal.' It seems easiest to us in our modern atmosphere to say No, but then Dr. Glazebrook will capture and carry us away. He will carry us to the Resurrection of our Lord from the Dead. And if the Resurrection from the Dead was not physical and literal, what becomes of the narratives—the empty tomb, the clothes, the 'Touch me not,' the honeycomb, and the broiled fish? And what becomes of more than these?

‘Behold the Lamb of God.’

(S. JOHN i. 29, 36).

BY THE VENERABLE C. E. BLAKEWAY, M.A., D.D., ARCHDEACON OF STAFFORD.

In Peake's *Commentary on the Bible* there occur the following comments on Jn 1²⁹:—

‘The “Lamb of God” has been interpreted with reference (a) to the Paschal lamb (Ex xii.), with which the writer, like Paul (1 Cor v. 7.), identifies Jesus, but which was not a sin offering; (b) to the lamb of the morning and evening sacrifice; (c) to the lamb of Is liii. 4 ff., where the connexion with sin-bearing is certain. The Evangelist has probably interpreted and perhaps modified, in the light of later Christian thought (cf. also Gen xxii.), what originally referred to the destruction, not the “bearing” of sin.’

The above summary of opinions, and its concluding comment, sacrifices the veracity of the Evangelist; but is this necessary? The full recognition of Jesus as Messiah by John the Baptist is a well-known difficulty, and I think we must allow a certain amount of interpretative comment by the Evangelist upon the words and acts of Jesus, but it is quite another matter to

credit the Evangelist with incidents and sayings devoid of any foundation. Is there anything, then, which can safeguard the general, rather than the particular, recognition of Jesus as Messiah by the Baptist, without sacrificing the veracity of ‘S. John’?

In the Book of Enoch 91^{37, 38} we read:

‘And I saw that a white bull was born, with large horns, and all the beasts of the field and all the birds of the air feared him and made petition to him all the time. And I saw till all their generations were transformed, and they all became white bulls; and the first among them became a Lamb, and the Lamb became a great animal and had black horns on its head; and the Lord of the sheep rejoiced over it and over all the oxen.’

A note on the word ‘lamb’ in Dr. Charles' Pseud-epigrapha declares that, following Goldschmidt, the author considers the corrupt text (‘word’ for ‘lamb’) arose from the natural confusion of מלח = ‘word’ for מלח = ‘lamb,’ and refers us to the Testi-