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That this reconstruction of the facts depends to a considerable extent on conjecture is not to be denied; but in view of the scantiness of our data, the same would have to be said of any reconstruction whatever. It may perhaps be tentatively claimed that the theory here advocated enables us

simply and easily to harmonize a larger number of such positive indications as we possess than does any other theory involving the Roman residence or non-Jewish character of the readers, or rejecting the authorship of Barnabas, or dating the Epistle considerably later than 70 A.D.

Literature.

ARISTOTLE.

THE Clarendon Press translation of 'The Works of Aristotle,' now the war is over, has begun again and will make steady progress to the end. It is a great undertaking. For this is not the crib to be used for a pass and then cast aside. The translation of every book is done by a scholar of tried and acknowledged ability. It is made from a revised text, which has cost time and thought to construct. It is accompanied with notes which illustrate both the text and the translation. And it is such a rendering of the original as one can read with pleasure and yet rely upon. The latest volume contains the *De Coelo* and the *De Generatione et Corruptione* (Humphrey Milford; 10s. net).

PREACHING.

The Anglican neglect of preaching is a thing of the past. We know only one lecturer now who makes light of it. And he is old enough to be obsolete. The Rev. Paul B. Bull, M.A., Priest of the Community of the Resurrection, has published a volume of *Lectures on Preaching and Sermon Construction* (S.P.C.K.; 8s. 6d. net), one of the fullest and best books on the subject ever issued. It is especially full on the construction of the sermon—some will think too full, but Mr. Bull knows his audience and the neglect which he has to remedy. Very wise are his words on the use of illustrations. He does not add 'and abuse.' Illustrations are rarely abused; it is only a fashion to say so, and the fashion has been made by the indolent preacher who will not give himself the trouble to find them. But Mr. Bull insists upon the necessity of appositeness and accuracy. Thus on accuracy: 'Be careful, too, in every detail of an illustration. When Mr. E. Phillips Oppenheim,

in *False Evidence* (p. 128), makes the hero, describing his struggle with a poacher, say, "We rolled over and over in a fierce embrace, his teeth almost meeting in my hand which held him by the throat," the thrills of the conflict died down into worrying speculations as to the exact position of a poacher's teeth, until I was reluctantly forced to the conclusion that the author had fully justified the title of his book.'

Most timely also is the chapter on style. And especially effective are the notes on mistakes to be avoided. They will be found on another page.

THE POETRY OF DANTE.

Messrs. Allen & Unwin have issued an English translation of *The Poetry of Dante* by Benedetto Croce (10s. 6d. net). The translator is Mr Douglas Ainslie.

Croce holds that Dante's commentators, in all lands, have given attention to the politics and even to the geography of the *Divina Commedia* and have neglected its poetry. He insists upon this at great length and with much severity. His own determination is to pass by all the allegorical and historical allusions, or to touch them very lightly, and get to the poetry. The *Commedia* is a poem, the greatest in the world, as it well becomes an Italian to assert, and if we do not find it so we lose it.

For when we forget that it is first and last a poem we say, for example, that the *Inferno* is the best and the *Paradiso* the worst of it, and give as a reason that Dante had experience of the one and not of the other. In the former case he could describe what he had himself passed through on earth, of the latter he had had no taste or touch. But 'Dante knew what his critics do not know or have forgotten, that Hell, Purgatory, and Paradise,

all modes of life beyond the grave, are neither representable nor conceivable by man. He intended only to give symbolical or allegorical representations. Constant and eternal torment surpasses the capacity of the human mind no less than constant and eternal joy. They are both unthinkable, because both are contradictory and absurd. But setting this aside, and assuming that all these three kingdoms are to be found somewhere on earth, they would nevertheless always be an external reality, the object or rather the work of naturalistic observation and of the classifying intellect, and unattainable for art, which draws not things but sentiments, or rather, creates its lofty imagery upon the sentiments. Not to speak of Paradise, it is impossible to draw artistically a rose or a cloud if imagination does not first transform sentiment into either rose or cloud.'

The book is most readable. This Italian philosopher knows how to capture the attention of his readers. 'The heart of Dante believes in the blessed ladies who are watching and guarding him from yonder skies. The first of these is she whom he loved so deeply in his youth and by whose aid he emerged from the vulgar throng. His youthful dreams clustered about her person, her name illuminated his poetry: Beatrice. Beatrice is now the eternal feminine, she is piety; hers is an almost maternal solicitude, yet with something in it of the soft and amorous. She is a saint, but a beautiful woman always, and in a manner belongs to him alone who celebrated her alive and dead. The other ladies, friends of Beatrice in the court of heaven, are not ignorant of this ancient tie. They are careful to warn her of the danger which menaces her faithful lover, divining her desire and anticipating her will. She departs and goes to Virgil and persuades him, speaking to him "with an angelic voice, soft and low," with delicate flatteries and gentle promises of gratitude, concluding her discourse with the supreme and irresistible feminine argument of tears. "Her eyes she turns away shining with tears. . . ." To express the fluctuations in his soul, the poet here uses the image of "flowerets" bowed and drooping beneath the nocturnal frost, now warmed in the rays of the rising sun; they "rise up all open upon their stems," and thus resemble him who has reached the shore and looks back upon the ocean which he has traversed—an image of terror overpast which Dante has elsewhere employed.'

ST. LUKE.

The Westminster Commentary on *St. Luke* has been entrusted to the Rev. Lonsdale Ragg, B.D., Examining Chaplain to the Archbishop of Wales (Methuen; 15s. net). And Mr. Ragg has written a useful commentary. In the Introduction he gives serious consideration to all the new ideas, and entertains or at least leaves the door open for a fair number of them. If it were possible to identify Lucas with Lucius of Cyrene (Ac 13¹), 'this would harmonize with the early and general tradition that connects Luke with Antioch; it would also go some way to explain the special interest shown, in the third Gospel and the Acts, in Herod's court and household (cf. viii. 3, ix. 7, xiii. 31, xxiii. 7-12; Ac iv. 27, xii., xiii. 1).'

In 2 Co 12¹⁸ 'mention is made of "the brother," sent in company with Titus. Souter suggests that St. Paul is referring to Titus's own brother—certainly a valid and natural translation of the Greek—so that if these identifications are accepted, we gain a new fact about St. Luke; namely, that the recipient of one of St. Paul's Pastoral Epistles was brother to the author of the Acts and the third Gospel.'

He is willing to transfer the story of the woman taken in adultery from St. John to St. Luke. 'The evidence of vocabulary is certainly very strong: the incident itself is typical of what St. Luke loves to record. If we suspend our judgement as to the actual transposition we may still see one more evidence of the affinity between the third and fourth Gospels in the fact that generations should have accepted as part and parcel of the fourth Gospel a passage so intrinsically Lucan. And the fact that this affinity is difficult to account for directly—there is no evidence of a personal meeting between the two Evangelists—may itself be accepted as bearing significantly upon the truthfulness of the record of each, and linking, as has been said, the Synoptic picture of Christ with the Pauline and Johannine conception.'

The commentary is brief and businesslike. One welcome feature is the frequent reference to works of art. Thus: 'The Visitation has formed the subject of numerous sacred pictures of first rank, as by Giotto, in his Padua series of frescoes, Tintoretto (in the Scuola di S. Rocco), Ghirlandajo (in the Louvre), where Elisabeth kneels to embrace the B.V.M. Better known is that of Albertinelli

(in the Uffizi), which the Arundel Society reproduced. There is a fifteenth-century picture in the National Gallery by Patinio (No. 1082). P. L. W. (*Childhood*) has one by A. Pirri.'

BIBLE AND SPADE.

A competent survey of archæological discovery, as it touches the Bible, was made by the late Professor John P. Peters, Ph.D., Sc.D., D.D., in the Bross Lectures for 1921. The lectures have now been published, under the title of *Bible and Spade* (T. & T. Clark; 8s. net). There are a few full-page illustrations, which are quite new. It is evident that even yet we have not had all the effective and illustrative scenes in Palestine photographed for us.

The lectures are original also. Dr. Peters was himself one of the most successful explorers, and he had the gift, always desired but not always enjoyed, of making his discoveries known. He writes simply, sincerely, attractively. This book is quite good enough to create an appetite for Palestinian exploration—and this is a good time to create it.

Dr. Peters has not fallen into the mistake of thinking that archæology is of use only when it proves the accuracy of the Bible. 'We shall not,' he says, 'get the best results until we stop talking or thinking about *defending* the Bible, and devote ourselves wholly and unreservedly and without any *arrière pensée*, in Bible study as all other study, to the search after truth for truth's sake. I am not concerned in these lectures to support the Bible record by the results of archæological research, I am concerned to find points where the written documents of the Bible and archæological discoveries throw light one upon the other, either giving us two witnesses to a fact, or the one explaining the other.'

But the impression made by the book is certainly in favour of the historical and topographical reliability of the books of the Bible. Sometimes Dr. Peters lets himself go on a bit of criticism. He says that about 150 A.D. the Hebrew text of Is 7¹⁴ 'read "the virgin," which was later changed, at the expense of the sense, to "young woman," out of *tendenz* against the use of the passage by Christians.' In other places he illustrates a text with much acceptance. He has an especially important section on the Deuteronomic passage

which speaks of the eagle stirring up her nest. 'The passage in Deuteronomy is written by one who knew what he was talking about and who had seen it himself.'

MASONRY.

Mr. W. L. Wilmshurst has written a book on *The Meaning of Masonry* (Percy Lund; 10s. 6d. net). He sets out to tell his fellow-masons (and such of the uninitiated as care to listen) 'the purpose the framers of our Masonic system had in view when they compiled it. To this question,' he says, 'you will find no satisfying answer in ordinary Masonic books. Indeed there is nothing more dreary and dismal than Masonic literature and Masonic histories, which are usually devoted to considering merely unessential matters relating to the external development of the Craft and to its antiquarian aspect. They fail entirely to deal with its vital meaning and essence, a failure that, in some cases, may be intentional, but that more often seems due to lack of knowledge and perception, for the true, inner history of Masonry has never yet been given forth even to the Craft itself.'

So, for once, a writer has discovered an empty place and has determined to fill it. He has the qualifications. He writes clearly, effectively, at times even charmingly. And he has a high opinion of what Masonry may be, has been indeed, and is. 'During the last two centuries the Craft has been gradually developing from small and crude beginnings into its present vast and highly elaborated organization. To-day the number of Lodges and the membership of the Craft are increasing beyond all precedent. One asks oneself what this growing interest portends, and to what it will, or can be made to, lead? The growth synchronizes with a corresponding defection of interest in orthodox religion and public worship. It need not now be enquired whether or to what extent the simple principles of faith and the humanitarian ideals of Masonry are with some men taking the place of the theology offered in the various Churches; it is probable that to some extent they do so. But the fact is with us that the ideals of the Masonic Order are making a wide appeal to the best instincts of large numbers of men and that the Order has imperceptibly become the greatest social institution in the Empire.'

Yet Mr. Wilmshurst hides nothing from you that

you may think unsatisfactory in Masonry—its equal affection for, or indifference to, all religions, for example. If you think that the Christian religion is to be preached as a substitute for other religions (and you are bound to think so if you know Christ Jesus) you cannot be a Mason. Not that Masonry ignores Christ. Under the name of Hiram Abiff, and beneath a veil of allegory, 'we see an allusion to another Master; and it is this Master, this Elder Brother who is alluded to in our lectures, whose "character we preserve, whether absent or present," *i.e.*, whether He is present to our minds or no, and in regard to whom we "adopt the excellent principle, silence," lest at any time there should be any among us trained in some other than the Christian Faith, and to whom on that account the mention of the Christian Master's name might possibly prove an offence or provoke contention.' Mr. Wilmshurst quotes with much approval 'that great authority and initiate, St. Paul.' But not so did St. Paul keep silence.

THE COLVERS.

'The period of American history from early Puritan days in New England, or for nearly three centuries, was spanned by a line of eight successive members of the Colver family. All of them were good, patriotic citizens, who helped to promote the public welfare in one way or another. Five or six of them rendered military service, and assisted in building up and safeguarding new settlements. Four of them were Baptist ministers, at least two of whom gave themselves unreservedly to advancing the spiritual and moral welfare of the people over wide areas of the country. The last one—a woman—was an unusually successful public-school teacher and principal, who devoted her life to educational work in the city of Chicago.'

All these Colvers are commemorated in *Through Three Centuries* (University of Chicago Press), by Jesse Leonard Rosenberger. The book is an extended biography. Three Colvers are fully described; the rest are used as excellent introduction. Of them all the greatest was the Rev. Nathaniel Colver, D.D., whose activity first found its opportunity in Boston, where he was the pastoral founder of the Tremont Temple Church. Slavery and intemperance he fought unremittingly and unflinchingly at every turn, even in the face of mobs. Then, in Chicago, he not only had much

to do with the founding of, but he gave the first regular theological instruction at, the old University of Chicago, for the Baptist Union Theological Seminary, which is the Divinity School of the University of Chicago to-day. Last of all, when he might well have claimed the right to rest, he went, regardless of the effects which it was likely to have, and did have, on his health and in the shortening of his life, to Richmond, Virginia, where he opened, in an old slave pen, a school for the freedmen which, with accretions, has become the Virginia Union University.'

At one time—this was in Cincinnati, Ohio—'Dr Colver announced a series of Sunday evening lectures on "Slavery as a Sin." The house was crowded to overflowing from the very first. He was, by turns, closely argumentative and energetically denunciatory. He was humorous; he was pathetic, sometimes his irony cut like a Damascus blade; again, it tore in pieces and burned, as when the lightning strikes an oak. In one of these lectures he declared, as he had at other places, that the Fugitive Slave Law was a flagrant outrage on the laws of God, and that, as such, men ought not to obey it. One of his hearers became so much excited that he called out, "That is nothing but rank treason." Dr. Colver paused, drew himself up to his full height, and, looking keenly at the man for a moment, said in his most majestic tones: "*Treason to the devil is loyalty to God.*" The effect on the audience was something wonderful. An indescribable thrill ran through it, men turned pale with excitement, and it was a common remark afterward that "Dr. Colver made my blood run cold."

THE ZAMBESI.

Miss C. W. Mackintosh, the author of that fine and now famous book, *Coillard of the Zambesi*, has written an account of two journeys which she made to North-Western Rhodesia, the one in 1903, the other in 1920. She calls the book *The New Zambesi Trail* (Marshall Brothers; 10s. 6d. net).

On the second journey Miss Mackintosh was greatly impressed with the progress made since her first journey took place. She saw the signs of it everywhere, and nearly all the signs were good. At Bulawayo: 'What a change since I was here last! Instead of the ankle-deep expanses of dust, littered with packing-cases, tarpaulins, rusty barbed

wire, and crumpled bits of corrugated iron, a series of broad, neat platforms extends to the fine stone-built offices, through which the traveller passes out into well-metalled roads. Instead of the shabby little victorias charging 12s. 6d., a smart rickshaw drawn by a Matabele, magnificent in plumes and anklets, takes one the same distance—viz. to the Rhodes memorial in the centre of the town—for 1s. 3d.'

At the Mission Stations the signs of civilization were quite as evident. 'Most of the stations have good gardens now, and the natives too are raising European and tropical fruits and vegetables for sale from seeds and cuttings supplied by the missionaries (and by the Government, which is also developing rice and cotton-growing). It is only within the last few years that this privilege has been enjoyed. During the earlier years the natives could not be induced to work for regular wages. Digging was woman's work, and she had enough to do for her family. Needs, too, were few, and when the man had earned two yards of print (at 6½d. per yard) for a setsiba they were amply met, and he went off home. Nowadays stuffs are costly; moreover, the tax has to be paid (10s. a year), and the more intelligent are learning the value and necessity of permanent employment. So that the gardens can flourish, and bananas, paw-paws, pineapples, peaches, pumpkins, tomatoes, potatoes, lettuce and even strawberries are abundant. Formerly, again, the seeds sent out from Europe took so many months to arrive, and had to survive so many accidents, that they hardly ever prospered. M. Coillard had many disappointments of this kind. But for some years past leading English seedsmen have given special attention to the preparation and packing of varieties suited to the tropics; and arriving as they do a few weeks after dispatch they usually do very well.'

Miss Mackintosh is not a missionary, but she has much interest in the work of the missionaries in Africa and much sympathy with their difficulties. One of the keenest questions is how far to go in 'living as the natives live.' To go far is with 'the almost invariable result of death or degeneration.' 'People at home,' she says, 'often express the opinion that missionaries should suit their requirements to the resources of the country. I can only say they would think differently if they could realize that the issue is not as between asceticism and self-indulgence, but as between sinking to the

level of the native or raising him, if not to ours, at anyrate nearer to it.'

THE APOLOGETIC OF THE NEW TESTAMENT.

In the Bohlen Lectures for 1915, now published under the title of *Apology and Polemic in the New Testament* (Macmillan; \$3.50), by the late Professor Andrew D. Heffern, D.D., of the Philadelphia Divinity School, we receive an able and original contribution to one of the most difficult fields of New Testament study.

Professor Heffern believed that much of the polemic of the New Testament which is usually supposed to be directed against the Judaizers is really directed against Gnosticism. He believed that Gnostic speculations appeared very early in the Church; and that they are dealt with even in the Epistles to the Thessalonians. 'We find no reference to such a movement in Galatians, which on the South Galatian theory can be regarded as the earliest of the Apostle's extant letters. In the Thessalonians, however, written from Corinth at the beginning of the fifth decade, we meet with a definite polemic against a special perversion of the Pauline teaching. Almost always this controversial element is viewed as due to attack upon the Apostle by unbelieving Jews. Such attack would naturally consist of denial of the original propaganda preaching that Jesus is Messiah. Yet there is in the Epistle no reaffirmation of the original apologetic from prophecy, the witness of Jesus' life, words and deeds, His resurrection and the believers' gift of the Spirit. On the contrary his only reference to the Jews, I Thess. 2, 14ff., is in regard to their persecution of his converts for their steadfastness in the faith that Jesus is the Christ. In reference to this tribulation, the first Epistle is a stimulation of the patience inspired by the Christian hope of glory at the Parousia of Christ.'

'Writing from Corinth, he asks the prayers of the readers for his deliverance from "the definite body or class" (Findlay *in loc.*) "of absurd, or eccentric or perverse and wicked men": II Thess. 3, 2. Ellicott admits: "who these men were is somewhat doubtful." They are, however, not the heathen, since nothing is known of opposition to the Gospel or of danger to the Apostle from the Corinthians, cp. Acts 18, 10. Nor are they, as in the usual view, unbelieving Jews; else he could be

expected to name them as such, as he does when speaking of their persecution of the Thessalonians, I, 2, 14, and of the persecution by them which he anticipates in Jerusalem: "those who are disobedient in Judea," Rom. 15, 31. He would not moreover describe as "absurd and irrational," the Jews to whom he presented in the synagogues his elaborate arguments from Old Testament prophecy, and to whose objections against Christianity he offered, with most solemn protestations of devotion to his nation his profoundest teachings in Rom. 9-11. Neither could his opponents in Corinth be Judaizing Christians for the same reasons: he could not have called either their attack a Jewish attack, which was clear-sighted and based on deep conviction, as being against all reason. Further, his added remark, "faith does not pertain to all men," could not refer to pagans or Jews, since it would be pointless to assure his readers that these classes had not accepted the Christian faith. Nor could the threefold description of the opponents apply to Judaizing Christians. They could indeed be called by Paul, as in Gal. 2, 4, false brethren; yet with definite reference to their denial of the freedom which we have in Christ, and not to denial of the faith professed by the Church of Jerusalem, of which they were members. Even they, however, are not treated in Galatians and Romans as ἄστοι, and are not characterized as πονηροί, immoral men.

'We conclude, therefore, that the reference may most naturally point to a group of men within the Church whose claim to be believers Paul repudiates, and whose immoral behaviour, based on principles contrary to all reason, is hindering the progress and success of the Gospel. These, it may also be noticed, are prominent features in the later description of the false teachers in the Pastorals. There, the men who within the Church withstand the truth are reprobate concerning the faith, are corrupted in mind and without understanding; evil men, πονηροί, and impostors, γόητες; and as such are contrasted with those that would live godly in Christ Jesus, II Tim. 3, 8-13.'

The discovery of Gnosticism and its refutation occupies a large portion of Professor Heffern's book, and is undoubtedly its most challenging feature. So thoroughly and so fairly is it worked out that it demands the attention of every student of the New Testament. But the more practical part of the book must not be neglected for it. For earlier chapters present a valuable survey of the

way in which the Gospel was offered to, and pressed upon, first the Jewish and then the Gentile world. To the preacher, but most of all to the foreign missionary, they are of very great value.

SAINT JANE FRANCES DE CHANTAL.

Messrs. Longmans have issued a further series of Letters of Saint Jane Frances de Chantal, translated by the Sisters of the Visitation, Harrow-on-the-Hill, and with a Preface by His Eminence, Cardinal Bourne, Archbishop of Westminster. The title is *The Spirit of Saint Jane Frances de Chantal* (21s. net).

The previous volume of selected letters was issued in 1917. It has been so much enjoyed by the faithful that a demand has been made for more. The opportunity has been seized to correct some errors into which, it is held, Miss E. K. Sanders has fallen in her *Life of the Saint*. The chief error, if it is an error, seems to be in giving too much importance to Angélique Arnauld of Port Royal. As the Abbess of Port Royal fell out of favour and missed her saintship, it is inevitable that a different judgment should be formed of her by a Protestant and a Catholic. Perhaps Miss Sanders will have something to say.

Meantime the important matter is, are the new letters good enough to justify the new volume? The answer is in the affirmative. They are just as lively and just as tactful as the letters already quoted. Take this for tactfulness. It is from a letter addressed to Mother Marie Jacqueline Favre, Superior of the Second Monastery of Paris: 'We have seen your history of the foundation of Troyes. The style is simple and natural. It pleases me greatly. The only remarks I have to make are: that I think you need not have said that the Bishop of Troyes is not esteemed, but you can very well say, that because he favours religious houses he is not liked. And again, where you speak of the rudeness of those gentlemen, it ought to have been mentioned with a suave graciousness. You should also have named the sisters who were employed on the foundation. See how we are of one mind, dearest daughter, you and I, and how we treat each other with perfect frankness.'

Could a mere man have written the last sentence?

But we must quote a letter complete. This was written to a Mistress of Novices:

'Learn to yield an absolute submission of your

higher powers to God, and to hold your spirit in sweet authority over your passions so that they may be ruled according to reason, and preserve your equanimity in all events. Be at all times and under all circumstances kind and gentle. Win with such discretion the hearts of your daughters, that while opening theirs you may open to them your own. Never be surprised to see them commit great faults, and let them not even be surprised at themselves, although their faults may be serious; but turn them very gently to the knowledge of their own misery. We should aspire to the perfect virtue required of us by our vocation, but it does not follow from this that we may not commit faults. Oh no! for the finest virtue is only acquired amidst contradictions. But if it has already been attained with labour, then things most painful no longer cause us pain; not that the merit is less, since the preceding conflict renders very meritorious all that is afterwards done, with an increasing advantage. Natural virtues are meritorious only through the care which we take in directing our intention. In a word, the greater the combat the greater the crown, and the more glorious is the triumph. Nor must we avoid it under any pretext whatsoever, nor be astonished at the rebellion of our passions, nor at the repugnances shown by those others; such persons we must meet with much amiability, remembering that each one, like ourselves, has two sides, one tending to good, the other to evil. Turn to God at all times and occasions, my daughter, above all in times of perplexity. Never let your heart grow remiss in comporting yourself with the utmost exterior suavity of manner. Keep unceasingly before your mind the gentleness and charity of God to His creatures, above all to Magdalen and to all sinners. Think of those kind words of His to His Apostles, "Do you not know that I am not come in the spirit of Elias?" When you see others in trouble, meet them with words of tenderness and love: for what are we to merit so great a grace as that power should be given us by God over these angels whom He destines us to guide! This thought should never be absent from us. Turn from the repugnance that you feel for your charge, and often say: "O my God, my dear Saviour, rather a thousand times may I die than live according to my own inclinations! No, my God, all I wish for is a piece-abiding humility and a sweet love of my own lowliness by which I gain

perfect acquiescence in Thy will. I stand before Thee humble and tranquil with perfect trust in Thy divine goodness."

'We must, my daughter, have great courage in order to serve God in whatsoever way it shall please Him, now by consolations and again by the troubles and afflictions incidental to our charges—above all to yours, seeing that in it your only aspiration should be to please God and to employ your heart, your spirit, your person in His service, so as by humility, gentleness, and charity to become a saint. Never need you be troubled as long as you lean on the strength of God and not on your own.'

Messrs. Burns, Oates & Washbourne are making steady progress with the translation of *The Summa Theologica of St. Thomas Aquinas*. The Second Part of the Second Part (QQ. clxxi.—clxxxix.) has been issued (12s. net), 'literally translated by Fathers of the English Dominican Province.' The volume contains the Treatise on the Gratuitous Graces, the Treatise on Active and Contemplative Life, and the Treatise on the States of Life. The translation is evidently done with care. 'Literally' does not mean 'slovenly.' As for the contents, it is not in place to deal with them; but one is struck on reading the first chapter in this volume on the Nature of Prophecy with the difference time has made, not on the apprehension, but on the expression of Bible truth. Thus, as to the event turning out otherwise than the prophecy, read this, and then read Skinner:

'Sometimes, however, the prophetic revelation is an imprinted likeness of the Divine knowledge as knowing the order of causes to effects; and then at times the event is otherwise than foretold. Yet the prophecy does not cover a falsehood, for the meaning of the prophecy is that inferior causes, whether they be natural causes or human acts, are so disposed as to lead to such a result. In this way we are to understand the saying of Isaias (xxxviii. 1): *Thou shalt die, and not live*; in other words, "The disposition of thy body has a tendency to death"; and the saying of Jonas (iii. 4), *Yet forty days, and Nineveh shall be destroyed*, that is to say, *Its merits demand that it should be destroyed*. God is said to repent, metaphorically, inasmuch as He bears Himself after the manner of one who repents, by changing

His sentence, although He changes not His counsel.'

There is a curious difference in feeling between Britain and America in regard to commemoration. We commemorate the Christian saints—some of us and some of them—they commemorate their country's heroes. They even commemorate their country's events. They have a Washington Day and a Lincoln Day; and they have an American Flag Day. And on these days their great preachers preach their greatest sermons. You will find a volume of these sermons entitled *Sermons for the Great Days of the Year* (Doran; \$1.50 net), preached by the Rev. Russell H. Conwell, D.D., Minister at the Temple, Philadelphia.

'Extracts from the Minutes and Advices of the London Yearly Meeting of the Society of Friends were published by it in 1783 and 1802. A third and enlarged edition in 1834 included for the first time extracts from the epistle written by George Fox and others in 1671 to the Governor of Barbados, and other extracts relating to Christian doctrine. Fourth and fifth editions were issued by the Yearly Meetings of 1861 and 1883, the book being divided into three sections, Christian Doctrine, Christian Practice, Christian Discipline. The section on Christian Practice was carefully revised in the four years preceding 1911, and was issued as a separate volume by the Yearly Meeting in that year. The section on Christian Discipline is also issued separately, and is kept up to date by including in the new copies issued any fresh regulations made by the Yearly Meeting.

'In 1919 the Yearly Meeting directed the holding of a representative Conference to consider the question of revising the section on Christian Doctrine, with power to bring forward a draft revision. In 1920 the first draft of the present volume was prepared, and early in 1921 was carefully revised by the Conference for submission to the Yearly Meeting, which approved it, subject to final revision by an Editorial Committee.'

And so here it is, its title *Christian Life, Faith and Thought*, being the First Part of the Book of Christian Discipline of the Religious Society of Friends in Great Britain (Friends' Bookshop; 2s. 6d.). Perhaps one must be a Friend to obtain the full benefit of it, but to enjoy it one has only to be a student of religious life. The literary charm

cannot be missed; the biographical interest is very strong; but the essential worth of the book is in its testimony to the fact of true religion.

The Rev. E. Basil Redlich, B.D., has published the first of two volumes with the title *Old Testament Stories and How to Teach Them* (Macmillan; 6s. net). Mr. Redlich is a fearless critic of the Old Testament and a firm believer in its moral and spiritual usefulness. Moreover, as Director of Religious Education in the Diocese of Peterborough, he has experience of the teacher's troubles in the teaching of those narratives. He shows the teacher how to disregard their historical interpretation, how to ignore their symbolical interpretation, and how to treat them as primitive legendary folklore. He is resolved that, as far as in him lies, the child shall not be taught out of the Old Testament anything that he finds contradicted elsewhere.

Take 'the Story of the Walls of Jericho; the child reads and hears that the walls of Jericho, as they were at the time of the invasion of Canaan under Joshua, have been discovered by archæologists, that the walls are still standing except for a breach on the south-east side; he wonders, therefore, what value is to be attached to the O.T. narrative of the capture of Jericho.'

Mr. Hubert Ord, M.A., desiring to know and to tell others *What the Churches Stand For*, persuaded one prominent member of each of them to deliver a lecture and explain what his Church stands for. Then, under that title, he edited and published the lectures (Humphrey Milford; 2s. 6d. net). The Rev. E. G. Selwyn's is the longest and most searching of the lectures, as it no doubt ought to be, its subject being 'The General Catholic Position.' The Rev. Clement F. Rogers, M.A., who follows, on 'The Church of England,' is out of touch with all the rest, being quite convinced that the other churches are not churches, and that to talk of re-uniting, when what is wanted is return, is folly and treachery. Yet it is he that says this: 'I readily concede that the Evangelical bodies far surpass us in nationality, that they really interpret certain sections of society and thought better than we do, that they actually represent English religion more effectually.'

Dr. Garvie speaks for Congregationalism, Dr. Ryder Smith for Methodism, Mr. Grubb for the

Society of Friends, Mr. Thomson for the Baptists, and Dr. Macgregor for Presbyterianism.

A Soul with a Sword is the title which the Rev. Alexander G. Lee, a Chinese missionary, has given to a volume of Sermons which he preached during a furlough in this country (Morgan & Scott; 2s. 6d. net). A soul with a sword is better than a hand with a sword—in China as elsewhere. Time is now long enough to prove it so. Mr. Lee insists that the soul must have a sword: Christianity must be aggressive.

The Sermons have been worked up into chapters, making a most readable book. The titles of the chapters are: Love, Union, The Cross, Prayer, The Holy Spirit.

Mr. G. B. Ayre has revised and enlarged his *Suggestions for a Syllabus in Religious Teaching* (S.C.M.; 4s. net). He says it might almost be described as a new book.

In *The Social Implications of Christianity*, by Mr. John Lee, M.A., M.Com.Sc. (S.C.M.; 4s. 6d. net), there is much wisdom, and it is the wisdom that cometh down from above. In spite of his title, Mr. Lee is intensely interested in the individual, and insists on his place in the Kingdom. 'There is no ground,' he says, 'for Mr. Stewart Headlam's dictum that "Those who come to the Holy Communion ought to be holy communists." There is an essential individualism at the heart of Christianity. It is emphasized by the individualism of the recitation of the Creed, for "We believe in God the Father" would be meaningless. Men cannot really believe in common, for belief is trust and trust is personal. The Church has her precious corporateness. We meet at the Altar and partake in common of the Loving Cup. We are members of each other. But the souls of the multitude are dealt with one by one. The thief on the Cross received his particular and pointed blessing at the most solemn moment in the history of mankind. One poor woman, when the crowd thronged about our Lord, touched the hem of His garment and was blessed. The Church looks upon any process of securing justice between man and man with the criterion of spiritual values, and thus with a regard both for the social and for the individual welfare. She looks all the time at inner motive, and she has learned from long experience

that outward changes do not always affect inner motive. Increase of wages, in itself a just process, may induce expenditure in fripperies which are akin to the luxuries of the classes who have been held to be primarily acquisitive.'

One of the 'best sellers' is Augustus Jessopp's *A Short History of the Church of England*. It has reached its 213th thousand. And now it is issued in paper covers at 4d., and in cloth at 1s., by the S.P.C.K.

Professor G. Abbott-Smith (whose New Testament Greek Lexicon has been so well received) has edited a volume of Pastoral Theology written by the late Rev. F. J. B. Allnatt, D.D., D.C.L. The title is *Studies in Soul Tending* (S.P.C.K.; 4s. 6d. net). Posthumous books are rarely successful. This book deserves to be, and probably will be, an exception. It is the evident outcome of a consecrated life's long experience. The chapter on the treatment of individual souls is, like the word of God itself, quick and powerful. Here is wise counsel on a matter of much importance—the right attitude in prayer:

'It will be found, I think in all cases, that the exercise of devotional thought, prayer, and meditation is carried on more effectively, and with greater satisfaction to the worshipper, while walking—whether to and fro in a church or other building, or continuously in the open air—than in any other bodily position or attitude. I have, myself, found that when engaged in the exercise of meditation (or even ordinary prayer) in the attitude of kneeling, any new access from any cause of earnestness or fervour would invariably be accompanied by the impulse to rise and walk to and fro; and that the exercise resumed in this condition of movement would be carried on more effectively than in the attitude of kneeling or any other stationary position. Nothing is more conducive to spiritual activity, or to life in the practice of devotion, than a walk in the woods, or some quiet spot, where the worshipper feels his capacity for devotional activity enhanced by the companionship of nature.

'EVENSONG IN THE WOODS.'¹

"Hush, let us say 'Our Father,' in this wood,
And through bare boughs look up into the sky,

¹ *Poems*, by Frederick George Scott (Constable & Co., 1910).

Where fleecy clouds on autumn winds go by,
 Here, by this fallen trunk, which long since stood
 And praised the Lord and Giver of all good,
 We'll sing 'Magnificat.' With curious eye,
 A squirrel watches from a branch on high,
 As though he, too, would join us if he could.

Now in our 'Nunc Dimittis,' soft and low,
 Strange woodland voices mingle, one by one;
 Dead songs of vanished birds, the sad increase
 Of crumpled leaves on paths where rough winds go,
 The deepening shades, the low October sun—
 'Lord, let Thy servant now depart in peace.'"

A Beginning.

BY THE REVEREND ARTHUR J. GOSSIP, M.A., ABERDEEN.

'The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach.'—Ac 1¹.

ALL that Jesus began both to do and teach! what Jesus did and taught—as a beginning!

And this is Luke's account of his own marvellous Gospel; his final estimate of the amazing life of Jesus Christ, far and away the biggest thing that human nature ever did, a thing unique and unapproached, towering there, in its height and strength and purity like some vast virgin peak, how far above the rest of us stumbling and slipping in the mud of our tame commonplaceness. And yet Luke dismisses it almost as if it were no great thing for Jesus Christ, or at least as a mere introduction, a first chapter, a brief preface, arresting, no doubt in itself, and very wonderful; and yet impressive mainly because of its sure prophecy of even bigger and more central things to come. 'The former treatise have I written unto you of all that Jesus did and taught—as a beginning.'

That surely is the very finest tribute ever paid to Christ. The rest of us with any eyes to see are held spellbound by the immensity of our Lord's gifts. And little wonder! For who can estimate, even approximately, the colossal difference He has made. With all its knowledge, had the world not possessed these four slim pamphlets—they are nothing more—we call the Gospels, how bare and pinched and niggardly life would have been. Is it not here that we have learned to know what God is really like? Certainly there are most impressive hints and adumbrations elsewhere, shrewd and audacious guesses at the truth, which hit it with a curious exactness. And yet, apart from Jesus Christ, would you ever have suspected that God could be what you now know He is? Once in the Upper Room Christ turned in grieved surprise

upon an interrupter, and remarked quite casually, as if stating a very obvious thing, 'Surely at this time of day you don't need to be told that if you want to know what God is like, you have only to look at Me.' And with that we hold our breath; for the speaker looks like a tired and disappointed peasant teacher—nothing more. And yet it was not blasphemy, but sober fact; so literally true that you can't think of God except in terms of Christ; know that if there be a God at all, then He must have Christ's eyes—as kind, as searching, as understanding; and hands like Christ's hands, ever leaping out in new unselfishness; must live His life after Christ's very fashion; that this that we see is, so to say, the same thing reduced to human scale, and lived within the limits of our human possibilities.

Is it not there, too, we have found what our own life might be, come upon new and honouring standards for ourselves before which our poor character and conduct, which we thought quite creditable, shrink into shamed unworthiness. As Alcibiades put it to Socrates in the Symposium: 'Somehow the words of other people don't affect me much: but yours, even stray fragments passed on inaccurately at second hand, grip the soul of every one who hears them; make me ashamed of what I am, so that I know I couldn't live beside you and still be it.' And is not that far truer about Jesus Christ, who has become a kind of conscience, that won't silence, to innumerable souls? When they do wrong, it is Christ's hurt eyes that they see; the pain in them that makes them miserable. And is it not in these same Gospels multitudes have come upon that strange new spiritual power which has lifted them up above themselves, made possible what they could never do in spite of all their willing? A favourite quota-