
A table of contents for *The Expository Times* can be found here:

https://biblicalstudies.org.uk/articles_expository-times_01.php

pdfs are named: [Volume]_[Issue]_[1st page of article].pdf

grounded upon a rock, for πιστὸς ὁ λόγος that Christ came to be the Saviour of sinners.'

4. The term ὁ λόγος was applied in early Christian days to Him who is the Living Word of God. There would be nothing strange if it were also used to signify the message of messages which He came to leave behind Him as His legacy of love for those for whom He died. This could not be better or more simply expressed than in the 'Comfortable Word,' 'Christ Jesus came into the world to save sinners.' Might not this truth, the very kernel of the Gospel, have come to be known as ὁ λόγος? Might not this have been chiefly in the mind of St. Paul, when he wrote κήρυζον τὸν λόγον (2 Ti 4^2)? It is the central truth, to or from which all the rest radiate. The earthly name of the Son of God meant 'Saviour,' and was given Him because 'He should save His people from their sins.' He was heralded as a Saviour by the angels to the shepherds. 'To seek and to save that which was lost,' was the description of His mission, as given by Himself. He was proclaimed by His forerunner as 'the Lamb of God that taketh away the sin of the world.' And in the vision of St. John, He appears in the midst of the throne of God, the central spot in heaven, as a 'Lamb as it had been slain.' While the 'multitudes which no man could number' are represented as attributing their salvation to 'God which sitteth upon the throne and to the Lamb.' The gospel truth, enshrined in these words, is worthy, if any truth is worthy, of being called, *par excellence*, ὁ λόγος.

Literature.

THE UNIVERSE.

In the moral welter of the present war we need a doctrine of the Universe. It must include creation and evolution, the fact of good and of evil, the power and the love of God, providence and prayer, the life that now is and the life that is to come. We need such a doctrine. We must see life steadily and see it whole. It is our short views that produce our anguish and paralyze our consolation.

The Rev. Charles J. Shebbeare, M.A., Rector of Swerford, has recognized the need, and has offered at least an introduction to such a doctrine in a book entitled *The Challenge of the Universe* (S.P.C.K.; 7s. 6d. net). He has been impressed by the beauty and the falsity of that form of unbelief called Naturalism found in the writings of Mr. Bertrand Russell. Naturalism is supposed to be equivalent to Agnosticism—physical science holding its hand because it cannot stretch it beyond that which is seen and handled. But it is more positive than Agnosticism has ever been, even in the hands of its most positive advocate Professor Huxley. It is a theory of the Universe, gnostic enough in all conscience and very aggressive. It means that there is no hand on the helm of the ship of the Universe, and that we know there is none. Let us eat and drink for we are all adrift—and assuredly driving on the rocks.

How does Mr. Shebbeare answer? He restates the old argument from design. Does that seem futile? Read the book. The argument from design is supposed to have been killed by Kant and Darwin. The supposition has never been verified. It needs restatement. Mr. Shebbeare restates it in three propositions. First, it is held by everybody that the Universe is a rational whole, governed by a rational system of laws. Next, one of these laws is the recognition of a moral ideal—that such words as traitor, drunkard, swindler, coxcomb are uniformly regarded as terms of reproach. Thirdly, since *we* know these ideals it stands to reason that they are honoured in the ordering of the Universe. In other words, 'if a Conscious Creator ordered such a world—deliberately planning that rational beings should have a tendency to know what was good, and yet that their aspirations should be doomed to ultimate disappointment—we should conceive such a Creator not as a God, but as a mischievous and malicious fiend.'

When he comes to the future life Mr. Shebbeare is at his clearest and best. He ends by saying, 'If we wish the belief in a future life to be taken seriously, the whole question must be handled with boldness. There is no attractiveness in a hope of heaven which ignores our real aspirations. It is wise, however, neither to give too free a rein to our imagination, nor to be discouraged at the failure of

the imagination to deal adequately with these matters. The great artist, as we see in the case of Milton, can weld into a harmonious whole what to us would have seemed beforehand to be but a chaos of discordant elements. Things which have seemed to us irreconcilable, the artist may unite by a flash of his intuition. And Nature is an artist of the first rank. For the greatest artists her work is the model. But not only are the artists her scholars and her copyists; they are also her creation. She produces them from the storehouse of her inexhaustible resources. If we continue to use the word "Nature" in its widest sense, our very hopes of heaven themselves are of her making. What, therefore, she has blended in our hopes, she may blend yet more harmoniously in our fruition.'

MR. ASQUITH'S ADDRESSES.

Speeches, like sermons, often have their vitality crushed out of them by the printing press. Not so the *Occasional Addresses* of the Right Hon. H. H. Asquith (Macmillan; 6s. net). Mr. Asquith is too careful a literary artist, he is too gifted a magician with words, to let everything rest upon and fall away with the living voice. The addresses in this volume are not political—that is why they are called occasional—but they are nearly everything else. Four of them are of considerable length—'Criticism,' 'Biography,' 'Ancient Universities and the Modern World,' 'Culture and Character.' The rest are shorter and slighter, but the very shortest is likely to live through the perfection of its phrasing. The last five are personal —tributes to the memory of Jowett, Campbell-Bannerman, King Edward, Alfred Lyttelton, and Earl Kitchener.

One of the most agreeable (it is the nearest to a 'chat' that Mr. Asquith has allowed himself) is the address on Biography, and it is a surprise that it should be so conversational, for it was delivered at the Edinburgh Philosophical Institution. We shall make one quotation from it.

'The picture which we carry about with us of some of the most illustrious men is created, not so much by the rounded and measured story of their lives, as by a single act or incident or sentence which stands out from the pages, whether of the best or of the most inadequate biography. I think it is Boswell who quotes Plutarch to the effect that it is very often "an action of small note, a short saying, or a jest, shall distinguish a person's real character more than the greatest signs or the most important battles." It is so with Bentley, who lives by virtue of a single saying, to many who know little or nothing of the letters of Phalaris or the history of Trinity College. "It was said to old Bentley"—I am quoting from *The Tour to the Hebrides*—"upon the attacks against him—'Why, they'll write you down.' 'No, sir,' he replied, 'depend upon it, no man was ever written down but by himself.'" Or take the notable answer of Bolingbroke, when it was suggested to him that he should make some rejoinder to the virulent assaults of Bishop Warburton: "I never wrestle with a chimney sweeper." Or, again (you will forgive for a moment, and not be unduly shocked by a bit of bad language), when on the field of Waterloo, Lord Uxbridge, riding by the side of the Duke of Wellington, lost his leg, the cannon shot which struck him having passed first over the withers of the Duke's charger, "Copenhagen": "By God, I've lost my leg," cried Uxbridge. "Have you, by God?" was all the Duke's reply. You all remember the page in Lockhart which describes how, on the occasion of George IV.'s visit to this city, Sir Walter Scott, having claimed for his own the glass in which the King had just drunk his health, and reverently placed it in his pocket, found on his return home that Crabbe had arrived as his guest, and in his joy and excitement at greeting the poet, sat down upon the royal present, and crushed it into fragments. Could anything be more characteristic of the man? Or — to take one other illustration from the memories of this place—what can be at once more illuminating and more pathetic than the last words of Dr. Adam, the head of the High School, who had numbered Scott himself, and Brougham, and Jeffrey among his pupils: "But it grows dark. Boys, you may go." It is by seizing on incidents like these, small in themselves, but revealing as with a sudden flash the heights and depths of character, that biography brings back to life the illustrious dead.'

THE CHURCH AND THE MINISTRY.

'In a sermon preached before the University of Cambridge on January 30, 1910, Dr. J. M. Wilson, Canon of Worcester, made a strong appeal for a fresh examination of the questions which 'gather round the origin and early development of epis-

copacy, and the nature and degree of the sanction which it possesses.'

'The real point' (Canon Wilson said) 'seems to some of us to be to ascertain whether history shows that the Episcopal Churches, Greek, Roman, Anglican, and others, are so exclusively the branches of the Catholic Church that we are debarred by fundamental principles from recognising the non-Episcopal bodies as true branches of the one Catholic Church; whether men are right in saying, what is sometimes stated, that we alone have a divinely commissioned fellowship, and that others have their ministry and their sacraments from below, that is, from human appointment. Are we justified in claiming exclusive privileges? —that sacramental grace is only given through Episcopal orders? Closely connected with this is the history of the prophetic order in the Church of the first two centuries; a charismatic ministry, performing all the offices of the ministry, including the celebration of the Eucharist, yet apparently without the sanction of ordination. . . . The time, too, would seem to have come for a re-examination of the subject of the Apostolical Succession; for a statement of the historical evidence for or against the probability of the fact, and the history of the development of the dogmas connected with it, in their bearing on the grace and powers conferred in ordination and consecration.'

This sermon attracted the notice of the Archbishop of Canterbury, who wrote (apparently to the late Professor Swete) and suggested that a response should be made to the appeal. The suggestion was taken as a command. And under Dr. Swete's direction a series of essays were prepared. These essays are now issued in a handsome volume with the title, *Essays on the Early History of the Church and the Ministry*, edited by H. B. Swete, D.D. (Macmillan; 12s. net).

There are six essayists and six essays. They are: (1) 'Conceptions of the Church in Early Times,' by Arthur James Mason, D.D.; (2) 'The Christian Ministry in the Apostolic and Sub-Apostolic Periods,' by Joseph Armitage Robinson, D.D.; (3) 'Apostolic Succession: *A.* The Original Conception; *B.* The Problem of non-Catholic Orders,' by Cuthbert Hamilton Turner, D.Litt.; (4) 'The Cyprianic Doctrine of the Ministry,' by John Henry Bernard, D.D.; (5) 'Early Forms of Ordination,' by Walter Howard Frere, D.D.; (6) 'Terms of Communion, and the Ministration of the Sacraments, in Early Times,' by Frank Edward Brightman, D.D.

One can see at once that the subjects were well chosen, and the men well chosen to write upon them. One can see at once that a book containing six such essays by six such essayists must be a book of unusual value. It takes the study of the book, however, to appreciate its worth to the full. Each of these distinguished scholars has put his best brains into the task assigned him, first into the research that was required, and next into the actual writing. What the research involved may be guessed when it is seen that ten pages of the closest type and packed with references are required to name the Ancient Authorities. As for the writing, there is a difference; each man has his own style, but every one of the six has a style.

What is the result? Dr. Swete has answered that question in his Preface, and no man could answer it more fairly. He answers in six heads, of which the first three are the most significant: (*a*) Primitive Christianity recognized no invisible Church on earth as distinct from the visible society of the baptized; no self-governing power in the local congregation apart from the authority of the whole Body of Christ; no assured gifts of grace outside the Catholic communion. (*b*) Bishop Lightfoot's account of the origin of the Episcopate is reaffirmed, and the theory of a 'charismatic' ministry based upon the *Didache* is found to have no support from the passages in St. Paul's Epistles which had been quoted in its favour. (*c*) It was the Gnostic peril of the second century which gave prominence to the principle of Apostolic Succession. When Gnosticism laid claim to a secret tradition derived from the Apostles, the Catholic Church replied by pointing to churches whose bishops could show an unbroken succession from Apostolic founders, which guaranteed an unbroken tradition of Apostolic teaching in the Rule of Truth. As to the bearing of this principle on the question of the validity of non-Catholic Sacraments we are brought up against a serious difference of opinion. Cyprian held the nullity of heretical and schismatical baptism, and, by inference, the nullity of Orders conferred outside the Catholic Church. Augustine, on the other hand, held that the grace of the Sacraments is not nullified by errors either of life or doctrine on the part of the minister, since it is derived from Christ's institution and power, and not from the human agent; and he included Holy

Orders under his canon. This was but the logical result of his principle, but it was long before it gained acceptance in the West. While the West steadily refused to rebaptize heretics and schismatics, many centuries passed before there was any final recognition of the validity of their Orders, even when the form and matter and general intention were the same as in Catholic ordinations.'

THE THEOLOGY OF THE JEWS.

Dr. K. Kohler, the President of the Hebrew Union College of Cincinnati, has written a manual of *Jewish Theology* (Macmillan; $2.50). He uses all the sources, ancient and modern, including the Old Testament. But he is a modern Jew. He writes for modern Jews. He has no hesitation in rejecting the conception of the Universe found in the Old Testament or in the Rabbinical writings. He writes for the Jews of to-day, as Dr. Rashdall might write for the Christians, interpreting according to his own quite modern conception both of the Universe and of God.

A clear and interesting chapter shows the process by which sacrifice gave way to prayer as the proper approach to God. But what is prayer? Dr. Kohler answers: 'According to our modern thinking there can be no question of any influence upon a Deity exalted above time and space, omniscient, unchangeable in will and action, by the prayer of mortals. Prayer can exert power only over the relation of man to God, not over God Himself. This indicates the nature and purpose of prayer. Man often feels lonely and forlorn in a world which overpowers him, to which he feels superior, and yet which he cannot master. Therefore he longs for that unseen Spirit of the universe, with whom alone he feels himself akin, and in whom alone he finds peace and bliss amid life's struggle and unrest. This longing is both expressed and satisfied in prayer. Following the natural impulse of his soul, man must pour out before his God all his desires and sighs, all the emotions of grief and delight which sway his heart, in order that he may find rest, like a child at its mother's bosom. Therefore the childlike mind believes that God can be induced to come down from His heavenly heights to offer help, and that He can be moved and influenced in human fashion. The truth is that every genuine prayer lifts man up toward God, satisfies the desire for His hallowing presence, unlocks the heavenly gate of mercy and bliss, and bestows upon man the beatific and liberating sense of being a child of God. The intellect may question the effect of prayer upon the physical, mental, or social constitution of man, or may declare prayer to be pious self-deception. The religious spirit experiences in prayer the soaring up of the soul toward union with God in consecrated moments of our mortal pilgrimage. This is no deception. The man who prays receives from the Godhead, toward whom he fervently lifts himself, the power to defy fate, to conquer sin, misery, and death. "The Lord is nigh to all them that call upon Him, to all that call upon Him in truth."'

One of the most difficult chapters to write must have been the chapter on Repentance. Against 'the criticism of some Christian theologians,' Dr. Kohler holds that salvation is offered in Jewish theology to Gentiles as well as to Jews. But on what condition? on condition of repentance, pure and simple. There is no need for an Atonement; there is no room for a Cross. Then comes the real difficulty. Dr. Kohler has to say, 'No one can sink so low that he cannot find his way back to his heavenly Father *by untiring self-discipline*.' Did Paul find his way back so? Did any one in all history?

BAHAISM.

The most accessible account of the religion called sometimes Babism (more correctly Bábíism) sometimes Bahaism, is the article in the second volume of THE ENCYCLOPÆDIA OF RELIGION AND ETHICS by Professor Edward G. Browne, of Cambridge. Professor Browne has now issued a considerable volume on the subject. He calls it *Materials for the Study of the Bábí Religion* (Cambridge: At the University Press; 12s. 6d. net). He calls it 'Materials' rightly, for he has not thought of telling us again what he himself understands by the religion of the Bábís. He does better. He offers us the means of ascertaining its character for ourselves, and even of writing its history. The materials have been gathered by Professor Browne from every possible source. He has been thirty years gathering them. The most amazing as well as the most amusing part of the history of Bahaism is its reception in America at the beginning of the present century; and for that

episode Professor Browne spares a good deal of his space, quoting newspaper articles and reproducing newspaper cartoons. In the end of last year (November 10–12, 1917) was held in Chicago the one hundredth anniversary of the birth of Bahá'u'lláh, one of the disciples of the Báb and leader of the stronger of the two sects (Bahá'ís and Ezelís) into which the Bábís were divided. But Dr. Browne seems to doubt if the religion has a future even in America.

Bahá'u'lláh is the author of certain 'prophecies,' in one of which he predicts particular disaster to fall upon Napoleon III., and in another apostrophizes Germany in this way: 'O banks of the river Rhine, We have seen you drenched in gore for that the swords of the foes are drawn against you; and you shall have another turn! And we hear the wail of Berlin, although it be to-day in conspicuous glory!' Nor is Baha'u'llah the only Bábí prophet. 'Dr. I. G. Khayru'lláh, "the second Columbus" and "Bahá's Peter" as he was entitled after his successes in America, definitely stated in his book *Behá'u'lláh*, originally published at Chicago in 1899 (vol. ii. pp. 480–1), that "the Most Great Peace" would come in the year 1335 of the *Hijra*, which began on October 28, 1916, and ended on October 17, 1917. This forecast, based on Daniel xii. 12, "Blessed is he that waiteth and cometh to the end of the thousand three hundred and five and thirty days," has, unfortunately, not been realized, but the paragraph in which Khayru'lláh speaks of the frightful war which must precede "the Most Great Peace" is very remarkable, when one remembers that it was written fifteen years before the outbreak of the Great War.'

'In testimony of the fulfilment of His Word, the Spirit of God is impelling mankind toward that outcome with mighty speed. As the prophet indicated, the final condition in which peace shall be established must be brought about by unparalleled violence of war and bloodshed, which any observer of European affairs at the present day can see rapidly approaching. History is being written at tremendous speed, human independence is precipitating the final scenes in the drama of blood which is shortly destined to drench Europe and Asia, after which the world will witness the dawn of millennial peace, the natural, logical, and prophetical outcome of present human conditions.'

THE FOURTH GOSPEL.

The Rev. H. Latimer Jackson, D.D., gives his new book the title of *The Problem of the Fourth Gospel* (Cambridge: At the University Press; 6s. net). But there are many problems that have gathered round the Fourth Gospel, and Dr. Jackson deals with more than one of them. He fears his title may promise more than the book performs, but it is all the other way. Is the problem of the Fourth Gospel its authorship? Dr. Jackson discusses that. Is it its relation to the Synoptics? He discusses that. Is it its integrity? He discusses that. Is it its authority as a record of the life and teaching of our Lord? He discusses that also. And he adds some discussion of some other and subsidiary problems, such as the identification of 'the disciple whom Jesus loved.'

It may be well to say that this book is to take the place of *The Fourth Gospel and some Recent German Tradition*, which is now out of print. Dr. Latimer Jackson has changed his mind in more respects than one, and the previous book no longer expresses it.

Well, what is his mind now? On the authorship he says: 'As we find him actually setting down what Jesus thought and felt, the temptation is strong to account him one whose relations with Jesus had been singularly close; anyhow we are disposed to agree that he was not so very far removed from the fountain-head of information. What we find it hard to say is that his Gospel "is a genuine Johannine work from the pen of the Apostle, who wrote from Ephesus."' That is not far from the kingdom of orthodoxy. If he had held back his book long enough to read the four articles on Irenæus contributed to THE EXPOSITORY TIMES this year by Professor Kennedy, he might even have seen his way to enter. These articles are in our (perhaps biased) judgment the most important contribution to the Johannine problem of the last decade.

Let us quote Dr. Jackson's conclusion as to the integrity of the Gospel. 'Whether the Beloved Disciple (who is not the Apostle John) or some other person be the author, the Gospel was certainly not written by a *tour de force*; prolonged and careful preparation was involved; long time on the literary stocks, it was built up in collaboration with members of an inner circle. He himself never published it; when first it emerged from its

depository he had, in all likelihood, already gone to his rest; and, when actually given to the world, it had, so to speak, ceased to be his Gospel to become our Fourth Gospel. Or in other words, the original treatise of the Evangelist had been somewhat freely dealt with—supplemented, interpolated, and perhaps modified—by editorial hands, yet so as to lend the semblance of compactness to the expanded work. If room must really be made (and this is doubtful) for a plurality of redactors they would differ in mental calibre and trend of thought. There is no settling the question as to who precisely they were, yet it may be said of them that, for all their diversity, they belonged to the Johannine school at Ephesus.'

He says emphatically, you see, that the Beloved Disciple is not the Apostle John. Who then? Most probably the young ruler who made the great refusal. That was Dr. Swete's idea before he died. But Dr. Jackson expressed it 'some dozen years ago.' 'Most probably,' he now says — but the probability is not very high. For that he is a real person at all is, to Dr. Latimer Jackson's mind, 'far from certain.'

THE ENGLISH MIDDLE CLASS.

If the people of these islands are to be divided into classes, how many classes should there be? Mr. R. H. Gretton seems to say three—Upper, Middle, Lower. Mr. Gretton, formerly Demy of Magdalen College, Oxford, has written a book on *The English Middle Class* (Bell; 8s. 6d. net). By the Middle Class he means the merchants and tradesmen who are merchants and tradesmen on a great scale, and on a great scale grow wealthy and tend to grow lavish and luxurious. Only the titled aristocracy (who do not trade or grow wealthy) would be above; while below would be the vast bulk of the population; what we sometimes call the lower middle class together with the class we so absurdly speak of as the working class.

Mr. Gretton, then, has written a history of the Upper Middle Class in England. It has its fascinations—for the novelist once, for the annalist now. The Empire owes much of its greatness to the enterprise of that same class, and at such a time as this it is easy for a man (especially if he can write well, and Mr. Gretton can write well) to obtain a hearing for that wonderful story of great companies and great traders making themselves and the nation wealthy and powerful.

But the nation owes more than its wealth and its power to the English Middle Class. It owes much of its art. It owes its great cathedrals. Often is the question asked, How ever was money found to build those fine cathedrals and fine churches which astonish the stranger wherever he goes? This is Mr. Gretton's answer: 'The English cathedrals and churches are rightly regarded as the great glory of the English merchant. If we ask how they came to be built in such richness and splendour two considerations occur. Firstly, we see men of the Middle Class in possession of great wealth, proud of their wealth, but still living in town houses which, even when they were as magnificent as that of John Hall, afforded but limited opportunities for expense. Secondly, it is to be remembered that these men, keen of brain in their own affairs, energetic, ambitious, were barred from, or had kept themselves clear of, political or Court or diplomatic interests. Such active men were bound to find interests besides those of their business pursuits, and they began to find them in the direction of art. Civic pride, local patriotism, launched the great buildings; the energy and efficiency of business men turned itself to making the structures fine. A class which had tended to an amalgamation with the aristocracy would have had less, alike of money and of ideas, lying idle for such purposes. Their wealth would have gone rather into the building of country houses or houses in London; their ideas would have been frittered away upon amusing pursuits, or engrossed in the nation's military adventures. As it was, men of the Middle Class reached the period of established leisure with all that they had of money and brains upon their hands, so to speak; and they found in churchbuilding an outlet for both—a gratification of their pride, and an admirable opportunity for justifiable ostentation.'

THE WAY OF LIFE.

The Rev. James Drummond, LL.D., D.D., Litt.D., is a Unitarian, but you would never know it. If you read his books only you would not believe it. He has a reverence for Christ—well, we wish some Trinitarians whom we know had it in its depth and in its sincerity. He has an insight into the mind of Christ that gives every book he

writes the value of the literature of devotion. He is not concerned to *prove* this or that, negative or positive; he believes, he loves, he lives. And without any doubt, whether he acknowledges it to himself or not, it is Christ Jesus that is the controlling influence of his life and his love.

Dr. Drummond's new book *The Way of Life* (Lindsey Press; 8s. net) is in two volumes. The first volume is an exposition of the Parables of Jesus; the second is an exposition of the Lord's Prayer, the Sermon on the Mount and others of the Teachings of Jesus. But whatever the topic, the exposition is always more than exposition, it is obedience, it is (may we say it?) adoration. He sees the Person in the word; the word gets its virtue from the Person; there is joy in all the effort at interpretation because it is joy in the presence of One who is more than all the angels of God.

We do not say that the theological and systematic trinitarian will never discover an unsatisfactory phrase. But he will find many more such phrases in the books of the modern humanitarian trinitarians, with their insistence upon seeing and showing every movement of the mind of Jesus, and every step of His growth in knowledge and virtue. The thing to emphasize is this: Dr. Drummond's book is reverent, edifying, inspiring.

A HISTORY OF THE CHURCH.

Within what space can a sufficient and satisfactory History of the Church be written? Within the space of six hundred and twenty-four crown octavo pages. Professor Williston Walker of Yale University has done it. And the space includes an Index of twenty pages, as well as twelve pages of the most accurate and informing bibliography of Church History. Its title is *A History of the Christian Church* (Scribner; $3 net).

But is it readable? Well, it is not written merely to be readable. But it is written to be read. The first object of the author is accuracy. And he is accurate to the spelling of a word, not once quoting an Encyclopædia as an Encyclopedia, or calling an Encyclopedia an Encyclopædia. More than that, he is accurate in his estimates. For the judgment which an author forms of men of light and leading is in the event dependent on his sense of accuracy, the little less or the little more, an adjective or an adverb, making all the difference. Dr. Walker has to estimate the character and influence of Athanasius and Arius, of Calvin and Arminius, of Bishop Bonner and John Knox, and we defy any one to say that the characterization is inaccurate or unfair in any case. His mind is that of the scholar —not a pedantically accurate historian (if such a being can exist), but a scholarly historian with a sense of truthfulness so essential to him that he should count himself a criminal if he gave Cesare Borgia less (or more) than he deserves.

But it is readable. The short emphatic sentences are at first a little trying. We must give them time. But no sooner have we given way than the power of the writer makes itself felt. Every sentence tells. It is in its place in the paragraph, and the paragraph is in its place in the chapter. The demand to take time is repaid by the strong impression. If we have a great personality with us, like Augustine, we feel that once for all we are gaining a grasp of his greatness.

Yes, Augustine is a good example. 'A crisis in Augustine's experience was now at hand. He had never felt more painfully the cleft between his ideals and his conduct. He was impressed by learning of the Christian profession made in old age, some years before, by the Neo-Platonist Victorinus, whose writings had so recently influenced him. A travelled African, Pontitianus, told him and Alypius of the monastic life of Egypt. He was filled with shame that ignorant men like these monks could put away temptations which he, a man of learning, felt powerless to resist. Overcome with self-condemnation, he rushed into the garden and there heard the voice of a child from a neighbouring house, saying: "Take up and read." He reached for a copy of the epistles that he had been reading, and his eyes fell on the words: "Not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying; but put ye on the Lord Jesus Christ, and make not provision for the flesh to fulfil the lusts thereof." From that moment Augustine had the peace of mind and the sense of divine power to overcome his sins which he had thus far sought in vain. It may be that it was, as it has been called, a conversion to monasticism. If so, that was but its outward form. In its essence it was a fundamental Christian transformation of nature.'

That is a fair paragraph. This follows and goes further: 'The secret of much of Augustine's influence lay in his mystical piety. Its fullest expression, though everywhere to be found in his

works, is perhaps in the remarkable *Confessions*, written about 400, in which he gave an account of his experiences to his conversion. No other similar spiritual autobiography was written in the ancient church, and few at any period in church history. It has always stood a classic of religious experience. "Thou hast formed us for Thyself, and our hearts are restless till they find their rest in Thee" (1^1). "It is good, then, for me to cleave unto God, for if I remain not in Him, neither shall I in myself; but He, remaining in Himself, reneweth all things. And Thou art the Lord my God, since Thou standest not in need of my goodness" (7^{11}). "I sought a way of acquiring strength sufficient to enjoy Thee; but I found it not until I embraced that 'Mediator between God and man, the man Christ Jesus,' 'who is over all God blessed forever' calling me" (7^{18}). "My whole hope is only in Thy exceeding great mercy. Give what Thou commandest, and command what Thou wilt" (10^{29}). "I will love Thee, O Lord, and thank Thee, and confess unto Thy name, because Thou hast put away from me these so wicked and nefarious acts of mine. To Thy grace I attribute it, and to Thy mercy, that Thou hast melted away my sin as it were ice" (2^7). Here is a deeper note of personal devotion than the church had heard since Paul, and the conception of religion as a vital relationship to the living God was one the influence of which was to be permanent, even if often but partially comprehended.'

The proportion of the book is one of its merits. We leave the Apostolic Church at the fiftieth page; we reach the Reformation at the three hundred and thirty-fifth. America has the share we do not always give it; it has less than the share it sometimes gives itself.

THE BOOK OF DANIEL.

The Rev. Robert Dick Wilson, Ph.D., D.D., Professor of Semitic Languages and Old Testament Criticism in Princeton Theological Seminary, has resolved to give the rest of his active life, so far as it can be spared from the work of his chair, to the task of proving that the Book of Daniel is a strictly reliable historical record. He has published one large volume entitled *Studies in the Book of Daniel* (Putnam; $3.50 net) in which he discusses the historical questions raised by the book. This is to be followed by a second volume in which will be discussed 'the objections made against the book on the ground of philological assumptions based on the nature of the Hebrew and Aramaic in which it is written'; and that by a third in which the author promises to discuss 'Daniel's relation to the canon of the Old Testament as determining the date of the book, and in connexion with this the silence of Ecclesiasticus with reference to Daniel, the alleged absence of an observable influence of Daniel upon post-captivity literature, and the whole matter of apocalyptic literature, especially in its relation to predictive prophecy.'

It is a task of some magnitude and more difficulty. The historical questions alone, the questions discussed in this volume, are of almost inconceivable perplexity to a man who takes Daniel as history.

There is, for example, the question of Belshazzar. How *does* Dr. Wilson deal with Belshazzar? This is his own summary: 'It is shown that Belshazzar, the son of Nabunaid, may, according to the usage of those times, have been also the son of Nebuchadnezzar; that there is good reason to suppose that he was king of the Chaldeans before he became king of Babylon; that he may have been king of Babylon long enough to justify the writer of Daniel in speaking of his first year as king of that city; that the fact that he is not called king elsewhere by his contemporaries is simply an argument from silence, paralleled by other instances; and that neither the biblical sources outside of Daniel, nor the monuments, say that any man other than Belshazzar was last *de facto* king of the city of Babylon. In short, it is shown that the evidence fails to substantiate the assertion that the statements of Daniel in regard to Belshazzar are false.'

Then there is the question of Darius the Mede, not a whit less difficult. Professor Wilson says: 'If we identify Darius with the Gubaru of the inscriptions, there is no objective reason for denying the truth of the biblical statements with regard to him. It is shown, that Darius may have been the name of a Mede; that he may have been the son of a man called Xerxes (*i.e.* Ahasuerus) of the seed of the Medes; that he may have reigned at the same time as Cyrus and as sub-king under him; that he could have appointed one hundred and twenty satraps over his kingdom, even though it was restricted to Chaldea and Babylonia alone; that he may have had a den of lions, containing

lions sufficient to have devoured the conspirators against Daniel and their families; that he could not have been a reflexion of Darius Hystaspis, or of any one, or all, of the Persian kings of the name Darius; in short, that, granting that Darius the Mede had two names (for which supposition there is abundant evidence from the analogy of other kings), there is no ground for impugning the veracity of the account of Darius the Mede as given in the book of Daniel.'

One thing in the volume has perplexed ourselves. There is no reference to Driver's *Daniel* from beginning to end of it. Nor does it find a place in the long list of 'principal works cited' at the end. We are not so much surprised at its omission from the list because that list is evidently incomplete. No Dictionary of the Bible is mentioned in it except Smith's, and that only in the old edition. But Driver is the man to reckon with in respect of the Book of Daniel. His edition of that Book is the most scholarly and most influential of all the writings of those who deny its historicity. Dr. Wilson opens his volume with a chapter on the argument from silence. That warns us not to think that he does not know the book. It is incredible in any case. Why, then, does he not refer to it? If he had answered Driver he might have ignored Farrar and many another of inferior critical calibre.

A contribution to the study of the Balkan Question has been published by Messrs. Allen & Unwin under the title of *Macedonia* (7s. 6d. net). The author is a Serbian, T. R. Georgevitch, D.Phil.

The object of the book is to show that Macedonia belongs to Serbia, not to Bulgaria. The proofs are historical, ecclesiastical, linguistic. But what is Macedonia? According to the Bulgarians, Macedonia is 'the territory extending from the Bulgarian State frontiers to the Šar Mountain, to the River Drim, to the Gulf of Salonica, and to the River Mesta.' And Dr. Georgevitch accepts that definition 'for the nonce.' But it is not correct. After much travel and research Dr. J. Cvijić, Professor of Geography at the University of Belgrade, has established the fact that Macedonia extends 'westward to the great lakes of Ochrida and Prespa, and eastward to the River Struma and, in places, to the River Mesta. Consequently the territorial unit of Macedonia would include the regions around Ochrida, Bitolj, Voden, Salonica, Dojran, Strumica, Seres, and Kavala. All else to the north of this is not Macedonia.'

The book is a plea for Serbian rights. At present there exist only Serbian wrongs. But the time for restitution is at hand. The patient investigation and temperate pleading of this scholarly book will not lose their reward.

Dr. Georgevitch has a useful table of Serbian orthography. It is worth taking a note of—

š = *sh* in English 'ship.'
c = *ts* in English 'cats.'
č = *ch* in English 'church.'
ć = (the same, softer *t* in 'nature').
j = *y* in English 'you.'
ž = in French '*jour*.'
nj = *n* in English 'new.'
g = *g* in English 'got.'

Thus Professor Cvijić would pronounce his name as Tsviyit, or something near.

The *Transactions of the Baptist Historical Society* are again published in a single issue for the year (Baptist Union Pub. Dept.; 6s. net). The first article, a legal study of 'Bunyan's Imprisonments,' by W. T. Whitley, M.A., LL.D., F.R.Hist.S., is of universal interest. It is admirably written and contains not a few facts which both correct and supplement all existing Bunyan biographies, even that of Dr. John Brown. 'While for the second time,' says Dr. Whitley, 'material is thus offered for correcting future editions of Dr. Brown's great biography, it is with hearty appreciation of that work, which will remain the standard.'

It took the Authorized Version fifty years to supplant the Genevan Version of the Bible in popular use. Will the Revised Version oust the Authorized within that time? It was published, the New Testament in 1881, the Old Testament in 1885. Everything depends on the young. It is a better translation—more true to the original in every respect—but they who use the Authorized Version in youth will cleave to it in manhood.

The Cambridge Press is doing its best for the Revised Version. An edition of the Cambridge Bible for Schools and Colleges is being issued steadily with the Revised Version as the basis of the Commentary. Three volumes have just appeared—*Joshua*, by Professor G. A. Cooke, D.D. (2s. 3d. net); *Isaiah xl.-lxvi.*, by Principal John

Skinner, D.D. (3s. 6d. net); and *Obadiah and Jonah*, by the Rev. H. C. O. Lanchester, M.A. (2s. net).

Dr. Skinner was the editor of Isaiah in the A.V. edition, so in that volume the difference between the old and the new is not so great. It is very great in the case both of Joshua and of Obadiah and Jonah. The former was edited by Dr. Maclear—how many years ago? we can guess a quarter of a century, and even then it was somewhat formal and old-fashioned. The latter was edited by Archdeacon T. T. Perowne, who was out of all sympathy with his brother, the general editor of the series, and reproduced the learning of his youth, the learning of a time when criticism was a universal horror. These books have not been re-edited, they are new books. In both cases they are done by scholars of the finest touch and most fearless truthfulness.

Quite recently a new attempt has been made by Professor Wilson of Princeton to explain the miracle in Joshua of the standing still of the Sun and Moon. How does Dr. Cooke deal with it? He says: 'Three explanations may be mentioned. (1) An unknown poet divined the leader's passionate wish that the day might last long enough to make his victory complete. The language is figurative, and no more implies a miraculous interference with the course of nature than the fine rhetoric of Hab iii. 11, or the prayer of Agamemnon that the sun might not set before he had burnt down the palace of Priam (*Iliad*, ii. 413 ff.; cf. xviii. 239 f., *Od.* xxiii. 241 ff.). But, as frequently happens, the figurative language of poetry came to be misunderstood as describing a literal fact; so in the prose version here, *vv.* 13*b*, 14, and in Ecclus. xlvi. 4–6. (2) Both the poem and the comment upon it refer to a miracle, of the same kind as the crossing of the Jordan and the fall of Jericho. What actually happened we cannot tell, and all attempts at a physical explanation are vain; but some extraordinary phenomenon occurred at the very moment when Israel needed help; a similar providence was seen in the hail (*v.* 11), and in the storm (Jud. v. 20 f.). So Steuernagel, *in loc.*, Kittel, *Gesch. des Volkes Isr.*[2] i. p. 614 f. (3) An old popular incantation, used in times of solar eclipse, has been attached to this famous battle. The primitive notion was that magicians by their spells could cause the sun to shine, or to hasten or delay its setting (see Job iii. 8, and cf. Frazer, *G.B.*, *The Magic Art*, i. pp. 311 ff.); here we have a belief of natural religion taken up into the higher level of Israel's faith. So Thackeray, *JTS* xl. p. 531 f. Of these, the first explanation, which is that of Dillmann, Bennett, etc., appears to be preferable.'

A medical missionary in India, the Rev. James M. Macphail, M.D., has occupied his spare time in writing a biography of *Asoka*. It is published in Dr. Farquhar's series 'The Heritage of India' (Oxford Press; 1s. 6d. net). Careful research work and reserve in writing are the features of the series and of this volume. We can depend upon the last word being said, and we see that it is well said. As the best scholarship demands, there is full liberty of appreciation. Yet here and there criticism recognizes a weakness in the character and in the code of the great emperor.

'It has been claimed for Asoka's code that in the regard it paid to the prevention of cruelty to dumb animals it exceeded anything that even Christian legislation has yet accomplished. Allowance must be made, however, for the influence of the Hindu doctrine of re-incarnation, and especially of the doctrine of *ahimsa* which was current in India even before the time of the Buddha. It has been traced back to the Upanisads in the seventh century B.C., and it was made the main article of their creed by the Jains. Its influence has not been exclusively or invariably beneficial. When vermin are preserved alive in time of plague, although it is known that they are means of spreading the disease, while starving children are left to die in time of famine, it is manifest that a sense of proportion has been lost and the principle of humanitarianism perverted. The "curative arrangements for beasts" no doubt included institutions like the *pinjrapol*, or asylum for animals, but these institutions were founded by the Jains and are still maintained by them in many parts of India. Hamilton's description of a *pinjrapol* he visited at Surat in 1820 might be written by a visitor of to-day. He describes it as the most remarkable institution in Surat. Any animal with a broken limb or disabled in any way was admitted without any regard to the caste of its owner. Among the inmates there had been a tortoise which was known to have been there for seventy-five years. There was a special ward for "rats, mice, bugs, and other noxious vermin, for whom suitable food was provided."'

Mr. Ramsay Muir, Professor of Modern History in the University of Manchester, has written three books which ought to be read in succession. The first is *Nationalism and Internationalism*, the second is *The Expansion of Europe*, the third is *National Self-Government*. Together the three books form a general survey of the development of the main political factors in the modern history of Europe. Of *The Expansion of Europe* a second and enlarged edition has appeared (Constable: 6s. 6d. net). Its appearance gives Professor Muir the opportunity of setting himself right with the President of the United States. In the first edition he let himself go a little concerning those who sit on the stile. For he felt, as many more of us felt, not knowing all that was in President Wilson's mind, that America was looking on comfortably and commercially while other democracies were struggling with the common foe. When President Wilson with America at his back entered the war, Professor Muir's attitude was altogether changed. And in this edition he makes amends handsomely.

Whatever else he is, the Bishop of London is a preacher. And like all great preachers he is concerned only with preaching his sermons, he is not concerned with preserving them. If he has been able to publish a volume of war sermons under the title of *Rays of Dawn* (Wells Gardner; 3s.) it is because some one in his audience happened to take them down in shorthand.

Yes, the Bishop of London is a preacher. He has a message every time, and every time he delivers it. He speaks with Pauline simplicity, boasting about the great audiences he had here, there, everywhere. He was delighted with them: they were delighted with him. And the sermons have the preacher's joy in them yet. They can be read with great delight in this delightful volume.

The reader of short stories, tired with the effort of the British and American story-writer to invent new situations and develop new plots, will welcome the simplicity of those Indian stories of Sir Rabindranath Tagore which have been translated from the Bengali, and published under the title of *Mashi, and other Stories* (Macmillan; 5s. net). The young Brahmin's fancy is caught by a fair face, and he follows it to the father's house, asks the daughter, and discovers on his wedding day that he has married the man's daughter indeed, but not the fair face whom he had seen. The fair face enters, after the wedding ceremony is over, to see the bride. Addressing her he discovers that she is deaf and dumb and brainless—a fair face and no more. He accepts his Leah gladly. Such are the stories. Their charm is due partly to the scenery, partly to the surprise of Indian social life.

Professor Walter T. Marvin, of Rutgers College in the United States, is best known in this country as yet by his articles in THE ENCYCLOPÆDIA OF RELIGION AND ETHICS. He ought now to become known by *The History of European Philosophy* which he has written as an introduction to the Study of Philosophy (Macmillan; $1.60). It is a well-conceived book and well written. Without the forbidding aspect of the ordinary students' manual, it yet has the student ever in mind, furnishing him with brief clear comment, and at the end of each chapter with a list of literature for further study. There are two lists indeed, one of books 'for further study' and one of books 'for more extensive study.' This is a feature of the manual that is of utmost value. For not only is the choice made competently, it is also up to date. There are books which must always be recommended; of other books Professor Marvin prefers the most recently published.

There is just one thing on earth that everybody knows all about. And there is just one thing on earth that nobody seems to know anything about. And it is the same thing. It is education. Why do all men and all women know all about it? Because they have themselves been educated, and they have seen how it should be done, and how it should not be done. And why does nobody seem to know anything about it? Because everybody's ideas contradict the ideas of everybody else, and there are no acknowledged principles at work.

Is Professor George Ransom Twiss able to reduce the chaos to order? He tries hard. And he has tried long. He is State High School Inspector and he is Professor of the Principles and Practice of Education in the Ohio State University. He is also the author of several educational manuals. Now he has written his great book. It is *A Textbook in the Principles of Science Teaching* (Macmillan). It is a large book; it is equipped

with everything that a textbook on Education ought to possess—books to read, questions to answer, topics to write upon. But it is also a great book. For Professor Twiss has discovered great principles in Education and applies them in detail to all the leading branches of Science, thus bringing scientific education under rules that are workable and that have actually produced good results. Now what is good for science, physical science, is good for all kinds of knowledge. It is good for Bible Class work. It is good even for the Prayer Meeting. Can a preacher be too much of a teacher? Only if he is a bad teacher. Only if he has no method in his teaching. Let the teacher study such a book as this is and let him work by it.

The Rev. T. H. Walker has written a rapid sketch of the life and work of *Principal James Denney, D.D.* (Marshall Brothers; 3s. 6d. net). He does not wish it to stand between us and a larger biography, and it will not do so. It is an admirer's personal tribute of admiration. Others have already written here and there and recalled impressions of the great teacher. Mr. Walker gathers some of these impressions into his book. Thus the Rev. Robert M'Kinlay, M.A., writes: 'One thinks of him pre-eminently as the great exponent of the Cross. Many of his comments on the subject are simply unforgettable. He was speaking once of the tendency of some Protestants to minimize the Cross. "If I had the choice," said he, "between being such an one and a Roman Catholic priest, I had rather be the priest lifting up the Cross to a dying man, and saying, '*God loved like that!*'" It was said with such a quiet intensity that it burned itself upon the mind ineffaceably. Again he was speaking of the Mass and the Roman Catholic accretions to the Cross. He maintained that even in the Mass human souls found the virtue of the Cross. Then he added, "Gentlemen, the Cross is such a thing that even when you bury it, you bury it ALIVE." The very ground seemed to open at our feet, and a flaming CROSS came up and stood over us, and we were overawed and thrilled, and said, in heart if not in speech, "How dreadful is this place. This is none other but the house of God, and this is the gate of heaven."'

An attractive Easter booklet, attractive within not less than without, has been written by Mrs. E. Herman, the author of one of the best books on Mysticism. Its title is *The Glory of the Risen Lord* (Morgan & Scott; 1s. 4d. net).

From Hour to Hour: Essays for Odd Moments, by R. M. Lucey (Kegan Paul; 3s. 6d. net). The essays are on the subjects on which essays have been written since essay-writing was invented—Work, Authorship, Words, Friendship, Town and Country—these are some of them. And the essayist makes none of the desperate efforts of the novelist to achieve originality. The things said on those familiar topics are the things that have been said from the beginning. And yet the book is entirely enjoyable. One who opens it is quite sure to go on reading it. What is the secret? Very likely the author's sincerity, and that quality of character which Wordsworth calls not too wise or good for human nature's daily food.

Of course you dissent here and there. This essayist would have all books bound in vellum or calf. Why? 'As the shepherd knows his flock and misses one that strays from the fold, I would recognize each one at a glance, recalling its family history and associations, and each one should greet me from its accustomed corner.' But that is just the end that would be defeated. We have seen such a library. The late Principal Alfred Cave possessed it.

Another edition, this time cheap and for the present moment, of Alexander Robertson's *The Papal Conquest*, has been issued (Scott; 2s. net). Dr. Robertson's long residence in Venice has strengthened his love for Italy, and with his love for Italy goes steadily his distrust of the Pope and his policy.

A valuable contribution to the study of Evangelism—a study of much pressing importance at this time—is *The Evangelistic Work of the Church* (S.P.C.K.). It is the Report of the Archbishops' Third Committee of Inquiry in connexion with the National Mission.

The Society for Promoting Christian Knowledge has begun the issue of a new series of small books to be called 'Texts for Students.' The general editors are named: Caroline A. J. Skeel, D.Lit.; H. J. White, D.D.; J. P. Whitney, B.D., D.C.L. The first number is due to Dr. White. It is

Select Passages from Josephus, Tacitus, Suetonius, Dio Cassius, illustrative of Christianity in the First Century (3d. net). The texts are beautifully printed, with faultless accuracy, and followed by all the various readings. Dr. White does not accept the genuineness of the reference in Josephus to Christ, but he says, 'There are quite independent critics who still uphold the authenticity of the passage as it stands.' For further study he recommends Thackeray's article in the *Dictionary of the Bible* and Hart's *The Hope of Catholic Judaism*. The article by Niese, the Editor of the Works of Josephus, in THE ENCYCLOPÆDIA OF RELIGION AND ETHICS, with the special discussion of this passage in an additional note by Gray, is however more useful and up to date than anything else.

The way of that body of men and women who are 'workers' in London are not as the ways of other parts of the great society machine. And the book in which their *Mind and Manners* are described (Simpkin; 2s. 6d. net) is plentifully stocked with surprises for the rest of the world. It appears in the form of a diary. Here is one Thursday's entry:

'*Thursday.*—Is it not a paradox that women's clubs are notorious for bad service? Being accustomed to domestic affairs, women, one would think, should get the best club service in the world. Women's clubs should be the despair and envy of men. But not at all. From the library to the kitchen everything seems to be squeaking with friction at women's clubs. Of the waiters and waitresses, in particular, may be said what used to be said of the policeman (until he came under the control of the "specials"): "There when never wanted, when wanted never there!" The very bells seem to have been degraded from use to ornament. The catering at women's clubs is also somehow or other a failure: usually, it is like travelling steerage. And as for the drinks: I might have abluted in the warm soda the other evening. Why, three times why? My temeritorious reply is that women are not, and never may be, really at home in clubs, for the simple reason that clubs are men's device. Women worry clubs, and clubs, in revenge, worry women. In vain they try to behave like men: it goes wrong. Few clubwomen can order a whisky without becoming familiar or haughty with the waiter. As easily might a man choose ribbons with his wife's maid without losing caste. The line between familiarity and haughtiness is seldom discovered in a women's club. A man told me yesterday that his only souvenir of one of these institutions was of hearing a member invite a porter to play billiards with her; while, on the other hand, I have frequently heard club servants being "rowed" to humiliation—and all about nothing. The extremes alternate. At one moment the servants are bosom friends: the next they are targets.'

Judging.

BY THE REV. W. M. RANKIN, B.D., GLASGOW.

To 'judge' means primarily to divide and separate, to pick out men (like those in Homer), for their good rather than their bad qualities, to decide on a course of action (Ac 20[16]), and in a formal sense to determine one's degree of guilt—a sentence which properly belongs to God. There is no faculty we more commonly exercise than judgment, or whose use is more difficult. 'There are more men whose works one can praise than there are whose judgment one can trust' (Paget). Judging is a fine art involving constant practice and essential to moral and Christian training (Phil 1[10], He 5[14]). Amiel, with characteristic refinement, gives the following definition: 'To judge is to see clearly, to care for what is just and therefore to be impartial—more exactly to be disinterested—more exactly still, to be impersonal' (*Journal*, Eng. tr., p. 60). The cure for the Pharisaic tendency on this subject did not escape Thomas à Kempis: 'In judging of others, a man laboureth in vain, often erreth, and easily sinneth, but in judging and examining himself, he always laboureth fruitfully' (*Imitation*, Bk. 1. ch. xiv.). It is significant that on two occasions, when His opinion was sought by interested parties, Jesus refrained from judging (Lk 12[13-14], Jn 8[11]).