

Literature.

THE SELF-REVELATION OF OUR LORD.

THE Rev. J. C. V. Durell, B.D., formerly Fellow of Clare College, Cambridge, recently published a volume entitled *The Historic Church*, which enabled men to recognize a new writer of promise. He has now published a volume with the title of *The Self-Revelation of our Lord* (T. & T. Clark; 5s. net). Its subject is the deepest and most difficult that any man could undertake to write upon. But along with the gift of style Mr. Durell has evidently the gift of insight. He is also most refreshingly honest. This new book will give him a place among the most acceptable writers on religion of the day.

We say Mr. Durell is honest. The problems that present themselves to a writer on our Lord's revelation of Himself include all the ordinary problems of the Gospels, together with many special problems of both theology and psychology. The temptation to a believer is to spend ingenuity in harmonizing instead of giving his strength to history. Mr. Durell has not done this. In dealing with the narrative of the conversation of Jesus with the woman of Samaria, he comes to the very difficult circumstance that so early in the ministry Jesus is represented by St. John as directly declaring Himself to be the Messiah. This declaration, Mr. Durell admits, 'runs counter to all that we have learnt from the Synoptic narrative.' He points out that the Synoptic narrative is concerned for the most part with the ministry in Galilee, and it is just possible that considerations which would be of force among a Galilæan or Judæan audience would not have the same force in Samaria. At the same time he finds it difficult to suppose that Jesus would have departed so far from His constant policy at this early period of His ministry even in Samaria, as to declare Himself openly to be the Christ. The simplest explanation, he thinks, is that St. John, who was presumably not present at the interview, has reconstructed the incident from information with which Jesus may have supplied him, and that he has by this means given a literary shape to the conversation with the woman.

Such a theory will be distasteful to some of us.

But it is better to be so disturbed than to be flattered by arguments which try to prove that there is no difficulty in the narrative. And it must be said that Mr. Durell does very much more to confirm belief in the reliability of the gospel narratives than to disturb it. His method is historical. He traces our Lord's revelation of Himself first from the beginning of the ministry to St. Peter's confession, next from St. Peter's confession to the crucifixion. And this historical method of handling his great theme makes it a most irresistible argument on behalf of the reliability of the sources as well as the truthfulness of the theme itself.

The personality of our Lord is the subject of keenest interest at the present moment. No progress can be made in the study of it without an accurate knowledge of the materials contained in the New Testament. There is no book we have seen which sets forth the New Testament doctrine more candidly or more convincingly than this book.

THE CHURCH AND THE WORLD.

The Bampton Lecturer for 1909 was the Rev. Walter Hobhouse, M.A., Canon and Chancellor of Birmingham Cathedral, and formerly Fellow of Hertford College, Oxford. His lectures have now been published under the title of *The Church and the World in Idea and in History* (Macmillan; 10s. net). The volume contains, not only the lectures as delivered, but also a series of footnotes, and an important appendix of additional notes, some of which must have cost the author a good deal of research. Perhaps the note on the use of the term 'Erasinianism' might be selected as an example.

What is the subject of the Bampton Lectures for 1909? It is the purpose of Christ in relation to the world. Canon Hobhouse holds that our Lord intended to make a distinction between the world and the Church, a distinction the most emphatic, and one that was meant to last. The Church was to be in the world, but not of it. And this distinction held good throughout the first three centuries. It began to be obliterated when Christianity became the religion of the

empire. The Bampton lecturer's desire is to recover that distinction, and to insist upon its being observed in the future.

Now there is only one way of recovering that distinction. Those who have not the mind of Christ must be weeded out of the Church and left with the world. How shall we know whether or not a man has the mind of Christ? Canon Hobhouse says very little about that. And he is right to say very little. For we do know. The serious difficulty is not how to distinguish those who belong to the Kingdom from those who belong to the world, but how to keep those who manifestly belong to the world from entering into connexion with the Church.

Some will say that we have no right to interfere with them. They will refer to the Parable of the Tares. They will quote the words of our Lord, 'Let both grow together until the harvest.' Canon Hobhouse explains the Parable of the Tares. He points out that the 'field' where both are allowed to grow together is not the Church, but the world. He argues earnestly that our right to weed the Church of any tares that may sow themselves in it is the unmistakable precept and example of our Lord.

Nevertheless the difficulty is very great. But there are some things which can be done if we have the courage to do them. In the first place, he says, we must work in the direction of re-union. We must seek to unite all the Christian bodies that are Christian. In the next place, we shall probably have to separate the Church from the State. And then, perhaps, we must give up the idea that the kingdoms of this world are all and altogether to become the Kingdom of our God and of His Christ. These are great tasks, and the last is the hardest of all. But the necessity is great. The Missionary Conference in Edinburgh took place after the publication of Canon Hobhouse's Bampton Lectures, and it must have seemed as if every speaker had read the book and recognized the importance of it. For every speaker emphasized this one thing, that the hindrance to the progress of the gospel was the fact that the Christian nations were not Christian. The great evangelist is the personal example of the Christian missionary, but if the example of the missionary is neutralized by the example of the Christian trader the progress of the gospel is stayed.

There is nothing so puzzling to the rationalist as the interest which men continue to feel in the Atonement. In spite of all his superior impatience, the Atonement is more the subject of study now than ever it was, and more is written upon it than ever was written before. The latest book is a systematic exposition of the doctrine by the Rev. Melville Scott, B.D., Vicar of Castlechurch, Stafford. Its title is simply *The Atonement* (George Allen & Sons; 5s. net). Mr. Scott has no new theory of the Atonement to offer. His book will not mark an epoch, or even start a discussion. But his survey of the subject is a thoroughly competent one. And if he emphasizes, and perhaps over-emphasizes, the ethical side, that will make his book only the more acceptable to the modern mind.

The Rev. John Thomas, M.A., of Liverpool, is undoubtedly one of the greatest preachers of our time. His new volume, *The Dynamic of the Cross* (Allenson; 3s. 6d. net), is not his greatest volume of sermons. We place before it the volume on the Apocalypse; for he seems to rise to his highest height when he has a continued subject. But it is a great volume. We should just like to know where the doctrine of the Cross will be found expressed with more brevity, simplicity, power, than in the sermon on 'The Sin-bearing Lamb of God.'

Mr. Allenson's 'Sanctuary Booklets' (6d. net) consist of *The Practice of the Presence of God* by Brother Lawrence, *The Dream of Gerontius* by Newman, *Saint Paul* by Myers, and *The Changed Cross*, a collection of poems, by the Hon. Mrs. Hobart Hampden.

But Mr. Allenson has another series of devotion besides this, a series issued in leather at 2s. 6d. net, to which he has just added *The Little Flowers of St. Francis*.

Messrs. George Bell & Sons have published a revised text, with introduction and commentary, of *The Elegies of Theognis* (7s. 6d. net). The editor, Mr. T. Hudson-Williams, M.A., Professor of Greek in the University College of North Wales, is a most accomplished and indefatigable scholar.

The editor of the new volume of the 'Cambridge Greek Testament for Schools and Colleges' is the Rev. A. Lukyn Williams, B.D., Vicar of Guilden

Morden. The book is the *Epistle to the Galatians* (Cambridge Press). The introduction is a long one and well packed. The first question to be asked is: Who were the Galatians according to this editor? After a thorough examination of the evidence, Mr. Lukyn Williams comes to the conclusion that they lived in North Galatia. Then he places the Epistle chronologically between 2 Corinthians and Romans. So this subject is all to be opened up again. But there could not be a fairer critic than this or a more informing commentator.

Messrs. Wells Gardner have published a small volume of sermons by the Bishop of London, entitled *The Mysteries of God* (1s. net).

In issuing a new book by Ella Wheeler Wilcox, her publishers have done a very clever thing in issuing along with it a selection of her poems, making a presentation of the booklet containing them. The new book is entitled *New Thought Common Sense, and What Life Means to Me* (Gay & Hancock; 4s. 6d. net). Its chapters are the High Calling of Fatherhood, Common-Sense Ideas in Marriage, Woman and the Cigarette, Sinning against the Holy Ghost, and the like—or the unlike. But whatever the chapter may be called, it is a chapter worth reading and very pleasant to read. For Ella Wheeler Wilcox is a prose writer as well as a poet. She has the intimate style, which, when not overdone, is the most enjoyable of all. Nevertheless, take for preference one of the poems in the book. For there are poems in the book as well as in the booklet.

I know not where to-morrow's paths may wend,
Nor what the future holds; but this I know:
Whichever way my feet are forced to go,
I shall be given courage to the end.

Though God that awful gift of His may send
We call long life, where headstones in a row
Hide all of happiness, yet be it so:
I shall be given courage to the end.

If dark the deepening shadows be, that blend
With life's pale sunlight when the sun dips low,
Though Joy speeds by and Sorrow's steps are slow,
I shall be given courage to the end.

I do not question what the years portend—
Or good or ill, whatever wind may blow;
It is enough, enough for me to know
I shall be given courage to the end.

Messrs. Watts have added to their 'History of Science' series a *History of Old Testament Criticism*, by Professor Archibald Duff (1s. net). It is a handy book for popular use, and will be more popular because of the portraits it contains.

We envy those who have the privilege of listening to the Rev. A. L. Lilley. We envy those who have the power. For there is never a commonplace thought to go to sleep upon; and sometimes the thought is very subtle. But, again, there is never a thought that is there for the sake of its subtlety. Mr. Lilley is a genuine expositor. It is only that he explains the Scripture for himself. And his loyalty to the Lord is exquisite. That species of originality which pleasantly pats the Master with a long forefinger is far removed from him. Mr. Lilley has published many volumes of sermons, and you ought to know him now. But if you do not know him, take the latest, *The Religion of Life* (Griffiths; 3s. 6d. net), before the others.

The Rev. W. J. Heaton, B.D., recently wrote a volume on *The English Bible before the Age of Printing*. He has now written a sequel to that volume, calling it *The Bible of the Reformation* (Griffiths; 5s. net). It brings the story of the Bible in English a little beyond the time of Taverner. No doubt there will be a third volume to bring the story down to Kenyon's great article in the single-volume *Dictionary of the Bible*.

Mr. T. Sharper Knowlson has been a diligent student of Brand's *Popular Antiquities*. And if his book on *The Origins of Popular Superstitions and Customs* (Werner Laurie; 6s. net) does nothing more than send us to Brand, it will do us a distinct service. But it will do more. For Mr. Knowlson has studied other books besides Brand, and he has himself done some research work in popular antiquities. One thing he has made clear enough—that there is much more meaning in these ancient superstitions than this present prosaic generation dreams of. If we had room we should like to dispute some of his derivations, such as that of the 'kern-baby.' He discards 'churn,' although it is known that the 'churn' or 'kirm' had an important place in the harvest supper. And he takes the word to be a corruption of corn.

Dr. E. Lehmann, Professor of Divinity in the

University of Berlin, has written a manual of Mysticism, which has been translated into English. The title is *Mysticism in Heathendom and Christendom* (Luzac; 5s. net). It is just such a manual, covering the whole ground and written by a competent authority, as the numerous would-be students of mysticism will welcome. It is divided into chapters on Primitive Mysticism, Chinese Mysticism, Indian Mysticism, and so on. Each chapter will afterwards have to be studied by itself, and it would have been an advantage for that purpose if Dr. Lehmann had added a bibliography.

How good it must be for a man to spend a year of his life in a hard study of *The Ethics of St. Paul*. We mean the book which bears that name. A study of the ethics as it may be gathered from the Epistles themselves would no doubt always be better. But the Rev. A. B. D. Alexander is so loyal to the Apostle, so thorough in his research, so captivating in the way he commends, not one virtue only but the virtuous life, that the study of such a book as this would remain with one an imperishable possession (Maclehose; 6s. net).

The article on 'Charity and Charities' in what is called the tenth edition of the *Encyclopædia Britannica* was written by Dr. C. S. Loch. The article has now been reprinted, and along with other matter forms a volume published by Messrs. Macmillan under the title of *Charity and Social Life* (6s. net). The additional matter is mainly religious—charity in relation to the growth of religious thought. But there is also a new chapter, and a long one, dealing with some of the questions raised by the report of the Royal Commission on the Poor Laws and Relief of Distress. Dr. Loch's experience as a director of the administration of charity is unrivalled, whether in variety or in extent; and although he knows the history of its administration also, we should certainly have preferred that he had given us somewhat less of the history of the past and more of the record of his own personal experience. We are in so great a hurry now to mend our manners in the matter of giving that we grudge the time spent among the Greeks and the Romans. And so, much as we approve in general of the historical study of a subject, we have little hesitation in saying that the new chapter on the Report of the Commission is worth all the rest of the book taken together.

A third edition has been issued of Professor Joseph B. Mayor's *Epistle of St. James* (Macmillan; 14s. net). It is thirteen years since the second edition was published, and in that time there has been much study of Apostolic Christianity, and some important discoveries have been made. The consequence is that Professor Mayor, who misses neither book nor magazine article, has worked over the whole commentary again, and made innumerable alterations. In none of these alterations has he had to confess serious error or fundamental change of view. They are nearly all made in the way of establishment and confirmation. Yet they alter the complexion and to some extent the bulk of the new edition. Thus the note on 'shadow of turning' of τ^{17} (*τροπής ἀποσκίασμα*) ended in the second edition with the words: 'Spitta takes *τροπή* of the sun's invisible return from west to east, and *ἀποσκίασμα* of the darkness of night.' In the third edition the same note ends: 'I cannot agree with Spitta, who takes *τροπή* of the sun's invisible return from west to east, and *ἀποσκίασμα* of the darkness of night. This verse forms the key-note of the Celestial Hierarchy of Dionysius.' The greatest change in the size of the book occurs in the Introduction, which now runs to 290 pages against 260 in the second edition. This is due almost entirely to an enlargement of the chapter on the Brethren of our Lord. Again Professor Mayor has not altered his attitude one whit. He still holds that James was son of Joseph and Mary, and full brother of Jesus. But he strengthens his proof by some new arguments and many new quotations. The literature is brought up to date, and it is so full that we wonder Dr. Mayor has omitted Mr. James Adderley's Commentary and the suggestive book by Dr. C. F. Deems of New York, which goes by the title of *The Gospel of Common Sense*. Among the Dictionaries, however, the single-volume *Dictionary of the Bible* should certainly have been mentioned, with its excellent article on the 'Epistle of James' by Mr. Emmet.

Professor Shailer Mathews is a mediator. He stands between the advanced critic of the Gospels and the disturbed follower of the Lord Jesus Christ. He knows the advanced critic and all his works so well that he is not himself at all disturbed. He is not afraid to reprove him. He is not afraid to laugh at him. And then he has immense sympathy with the uneasy believer. He

reproves him also, but he never laughs at him. He stands between those two, accepting just as much as is worth accepting from the advanced critic, and removing just as much as is not worth retaining from the timorous follower.

His new book is entitled *The Gospel and the Modern Man* (Macmillan; 6s. 6d. net).

There is nothing unfathomably profound, perhaps, in *Absente Reo* (Macmillan; 5s. net), the new book by the author of *Pro Christo et Ecclesia*, but there is abundance that is present-day and practical. The book is a collection of 'open' letters written to a High Churchman, and its range of topic is as wide as the interests of a Churchman are ever likely to be. But whatever the topic, the object of the writer seems to be to get the High Churchman to do something. He thinks he is too conservative, too much addicted to conserving whether the thing is worth conserving or not. He looks at Lazarus out of the windows of Dives, instead of looking at Dives from the side of Lazarus. He is alarmed at those people who are trying to turn the world upside down, when he ought himself to be doing all he can to that very end. 'These people that have turned the world upside down are come hither also.' That, says our author, is the Churchman's pathetic plaint, in his forgetfulness that that was said at first of Christians by pagans, and must be said of Christians as long as there are pagans to say it.

It is of no use for any man to write on prayer who has not discovered that things are wrought by prayer. The Rev. W. Arthur Cornaby of Shanghai has had a larger experience of the power of prayer than the average earnest believer in it. It is solely out of his own experience that he writes the book entitled *Let us Pray* (Marshall Brothers). The instances are unimpeachable, and they are both numerous and striking.

Those square little volumes which form the 'Life of Faith' library, with their curious old-world courtesy of binding, are able to introduce us to a real fireside of love. The new volumes are *God's Adversary and Ours*, by the Rev. L. G. Buchanan, M.A., T.C.D., and *Promise and Prophecy*, by Mr. G. W. West (Marshall Brothers; 1s; net each).

The Captivity and the Pastoral Epistles will be found in one volume in the 'Westminster New Testament' (Melrose; 2s. net). The author of the volume is the Rev. James Strachan, M.A., whose volume entitled *Hebrew Ideals* has made his name known far and wide. We congratulate Dr. Garvie, the general editor of the series. Mr. Strachan's work is at once the finest scholarship, and the ripest fruit of spiritual experience. The originality of it is a steady surprise. There is little room for historical or biographical illustration; but where it is found it is worth its place. Take Ephesians 2¹¹—'Remember that aforetime: This,' says Mr. Strachan, is not inconsistent with the advice to forget the things which are behind (Phil 3¹⁸). If you are thinking of the past complacently, forget it; if humbly and thankfully, cherish the memory (cf. Is 51¹). "I often take a dander up and down my unregenerate days," said a Scottish saint.'

Messrs. Morgan & Scott have undertaken the issue of a series of volumes which is to be known by the name of the 'Missionary Series.' The editor is George Smith, C.I.E., LL.D., F.R.G.S., F.S.S., whom some may prefer to think of as the father of Principal George Adam Smith, but who has himself a reputation that is enviable, especially as a writer of books on India and its Missions.

Four volumes of the series have been issued at once. They are these:—

1. *Christ the Desire of Nations*, by the Rev. Edgar William Davis (6s.).
2. *The Victory of the Gospel*, by the Rev. J. P. Lilley, D.D. (6s.).
3. *The Call of the New Era*, by the Rev. William Muir, M.A., B.D., B.L. (6s.).
4. *By Temple Shrine and Lotus Pool*, by the Rev. William Robinson (6s.).

Some of these volumes catch our interest before we open them. We are told that out of over a hundred missionary works, two of them were selected for a prize of 100 guineas in open competition. As soon as we open them we are face to face with Dr. George Smith's generous, glowing appreciation. But before we close them, we recognize that the appreciation is not overdone. Evidently the offer of a handsome prize is a good way of discovering talent in some departments of literature. If these volumes were selected as the best out of 'over a hundred,' we are forced to

consider how hard it must have been on the examiners to reject the next four. The men who have written these books have given their lives to the study of the missionary problem, some of them also to the practice of it. They have not taken it up as a good topic for a new book; they have not got up the subject for the sake of winning a prize. They are acquainted with the literature of missions; they are in close sympathetic touch with the life of the missionaries. And the examiners have manifestly made it a test of success that the author should be able to write good English.

Two of the authors, Dr. Lilley and Mr. Muir, are United Free Churchmen; Mr. Davis is an American; Mr. Robinson has sent his manuscript from Salem in the south of India. Mr. Robinson's is the only volume with local colour. But it agrees with the rest in dealing with the fundamental principles of missionary effort rather than with their particular application. Of all the volumes it must be said that their subject is Christ quite as much as the Kingdom of God. Or it is the Kingdom of God in Christ's idea and purpose rather than a description of any particular attempt to realize that purpose.

But there is an order among them. Mr. Davis deals with the promise and its earliest apprehension. Dr. Lilley recognizes its universality and the un-failing victory it gives to faithfulness. Mr. Robinson brings it into contact with the actual conditions of our day. Mr. Muir seeks to prepare us for the miracles which are to be done in the years which lie before us.

The latest of Mr. Murray's primers is *A Primer of Ethics* (1s.). The author is Miss E. E. Constance Jones, Mistress of Girton College, Cambridge. It is a marvellous *multum in parvo*. Every chapter of it could be stretched into a volume, every sentence into a chapter. And yet there is neither haste nor obscurity.

The idea of a 'Children's Missionary Series' was a happy one, and it has been just as happily realized. The new volumes give us the *Children of Arabia*, by Dr. J. C. Young of Aden, and the *Children of Africa*, by Mr. J. B. Baird (Oliphant, Anderson & Ferrier; 1s. 6d. net). The story is in each case simply and truthfully told. The coloured illustrations catch the eye and keep it.

We shall not suggest of Dr. Butler of Galashiels that architecture is his forte and preaching his foible. But it is evident from the volume on *Gothic Architecture: Its Christian Origin and Inspiration*, which he has just published (Oliphant, Anderson & Ferrier; 3s. 6d. net), that the study of architecture is with him more than an amusement. He studies it with a purpose. He is a preacher already. He studies architecture to make him more a preacher. It may not be, because of the lack of materials to work upon, that architecture will ever become a popular topic with a Bible Class in Scotland. But if any teacher is gruelled for a subject and comes across this book, we shall be greatly astonished if he does not discover one.

There are books which have no index at all. The commentary on *The Gospel according to Saint Luke*, by the Rev. A. S. Walpole, M.A., has an index, and it is the best part of the volume. The commentary itself is extremely brief, the explanation of a word or phrase here and there throughout the narrative. But if Oxford means seriously to challenge the supremacy of Cambridge in small commentaries, a better way could not have been found than the utmost brevity of commentary and the utmost expansion of index, such as we find here. The index is a small dictionary of the Third Gospel (1s. 6d.).

How difficult it seems to be to pray in print. Mr. Victor Rienaeker has published *A Book of Prayers* (Priory Press; 2s. 6d. net). It is simply another illustration of the difficulty. Thus—'This preparedness can, and does, consist with a comparatively small intellectual endowment. The spiritual plane is different from the intellectual, or physical, though it may, and must, govern and fructify them also. And we ask that Thou would'st go far beyond where our poor limited knowledge goes, or our poor puny power could go, and do what we fain would do when we pray in the spirit of Christ.'

But from the Priory Press there comes another book, a book which may be read without reserve. It is *The Church and the Future*, by the late Father Tyrrell (2s. 6d. net), in a new impression.

It takes a strong man or a confident one to publish a volume now on *The Lord's Prayer*

(Revell; 2s. 6d. net). Dr. Charles F. Aked is both. The balanced student of theology is bound to feel that he puts too much weight on the mere revelation of the Fatherhood. The student of literature is bound to feel that he errs in taste when he quotes the most terrible verse from Burns' 'Address to the Deil.' But no one will question the clearness of the thinking or the vigour of its expression.

The Duff Lectures are delivered at the colleges of the United Free Church of Scotland. The lectures for 1910 were delivered by Dr. Robert E. Speer, Secretary of the Board of Foreign Missions of the Presbyterian Church in the United States of America. Six lectures were delivered at each college, and the same six. The subject of the first was the Missionary Duty and Motives; of the second, the Missionary Aim and Methods; of the third, Missions and the Native Churches; of the fourth, Missions and Politics; of the fifth, Christianity and the Non-Christian Religions; of the sixth, the Relation of Missions to the Unity of the Church and the Unity of the World.

Here, then, is the whole theory of witness-bearing, by a man who has made it his lifelong and most devoted study. And it is set forth with unhesitating assurance. At the recent Conference in Edinburgh there was nothing more remarkable than the utter ignorance, on the part of the speakers, of the art of apologizing. For Dr. Speer was there, and he set the example. It is no longer a question of whether the gospel should be sent to the ends of the earth; the only question now is how best to send it. It is to answer that question that the Duff Lectures were delivered and that this book is published. Its title is *Christianity and the Nations* (Revell; 7s. 6d. net).

Essay writers have nearly always the idea that eternal life can be obtained by keeping the commandments. Or rather—for they are right enough in that—they have the idea that any likely young man can be induced to keep them. We do not grudge Dr. Vance's insistence upon right conduct in that new book which he calls *Tendency* (Revell; 3s. 6d. net). We only wish that he and the rest of the numerous religious essayists of our day would put the 'follow me' first. The best of these books are always good for one thing; they furnish us with striking anecdotes and illustrations.

The Hon. Mrs. E. A. Gordon has not gone to the ordinary sources for her quotations in *Treasures of Darkness and Songs of Ascent* (Simpkin; 5s. net). The range is wide enough certainly—from the *Weekly Scotsman* to the *Pyramid of Pepi I.* But just because the range is so wide, the familiar quotations are passed by. Perhaps the most striking thing about the book is the frequency with which the Old and New Testaments are quoted. A text from St. Luke is read with new interest on a page which quotes also Dante, Sakya-Muni, and a Sumerian tablet.

Mgr. Duchesne's *Christian Worship: Its Origin and Evolution*, has reached a third edition in English (S.P.C.K.; 10s.). It represents the fourth French edition, which was published at Paris in 1908. Or rather, it represents a fifth French edition not yet published. For to this English edition Mgr. Duchesne has added some notes which have not appeared in any French edition yet. The most important of these is an account of the discovery at Monte Cassino, by Dom André Wilmart, of fragments of an uncial manuscript which proves to be the earliest example known of a Gregorian Missal.

It is needless now to say anything by way of commendation of Duchesne's book, or of its translation, beyond what has been said already. It is not only necessary for its subject; it is all that is necessary.

After twelve years, Chancellor Lias's manual on *The Nicene Creed* appears in a second edition (Sonnenschein; 7s. 6d.). The second edition is 'reprinted in the main from the old stereotyped plates.' But there is a new preface, in which Mr. Lias replies to a review which appeared in 'a certain theological Quarterly,' and which tried to show that he was insufficiently equipped for the task which he had undertaken. He shows that he was quite well equipped.

Outline Studies, with Illustrations for Sermons and Addresses (Stock; 2s. 6d. net). This is a volume which has been compiled by the Rev. James Dinwoodie. It will soon be laid on the shelf and gather the thickest coat of dust. For that is the fate of even the best volumes of illustrations. But before suffering that eclipse it will provide the best thing in some men's sermons. For some

of its illustrations are quite new and quite illustrative.

The third series of the Moorhouse Lectures, the series for 1910, was delivered by the Bishop of Ballarat, Dr. Arthur Vincent Green. The subject of the Lectures was 'The Johannine Writings.' But Dr. Green does not use the word Johannine in the title of the book containing them. For he does not believe that any of the writings which usually go by the name of the Apostle John were written by him. He believes that they are the product of a school of writers whose centre of abode was Ephesus, and who probably looked to the Apostle John as their founder. He accordingly calls his book *The Ephesian Canonical Writings* (Williams & Norgate; 5s. net). The whole book is a plea for suspense of judgment. Here are two characteristic sentences. 'Admitting that the evidence for St. John's direct authorship is better in the case of the Apocalypse than in that of any other writing in the New Testament, we must still exercise some patience of the agnostic position. If any man is persuaded that here at least he has the very sentences of John the Apostle, let his persuasion be tempered by charitable recognition of the many

inevitable uncertainties which encompass this much debated question.'

The Life of Christ, Part II., by the Rev. W. M. Rankin, B.D., Glasgow (Publications Office of the U.F. Church of Scotland; price 6d.). Mr. Stevens' excellent primer (Part I.) on the Life of Christ has been followed by one equally admirable from the pen of Mr. Rankin, who has also, we believe, undertaken the third and final instalment of the series. The little work before us, which covers the period of our Lord's ministry extending from the Rejection at Nazareth to the Anointing at Bethany, bears traces of the widest reading and most careful study of the subject. It is written in a clear and interesting style, and the material is skilfully adapted to the various ages of the young people for whom the textbook is intended. The illustrative comments and the literary parallels are well chosen, and the whole work may be confidently recommended, especially for the use of Bible classes. In his Preface the author acknowledges indebtedness to Professor Denney for help in planning the book, and to Dr. Selbie for revision of the proofs.

The Authorities for the Institution of the Eucharist.

BY PROFESSOR SIR W. M. RAMSAY, D.D., LL.D., D.C.L., ABERDEEN.

PART V.

VII. Some may object to our view that the Rite in the early Church exercised a strong influence on the historians, and may support their objection by pointing to the variations in the accounts given by those historians. This argument ignores human character. Take any dozen people, however similar in education and previous circumstances they may be, and get them each to give an account of some scene at which they have been all present. You will find that they give twelve different accounts, varying slightly in details and in manner of stating the same detail; yet all twelve will be easily recognizable as accounts of the same scene by eye-witnesses.

We therefore presuppose as our starting-point the strong guiding force exerted on every narrator

by the familiar Rite. This we regard as fundamental in the right understanding of the authorities. The Rite must have been by Luke regarded as performed regularly from the earliest time, and as being therefore unquestionably authoritative for the words and the actions of the original incident. All this is perfectly natural. In Ac 2⁴² the Breaking of the Bread¹ is certainly the Sacrament, which already was the symbol and pledge of the unity of the Christian society from the day when

¹ In 2⁴⁶, 'breaking bread' is an act of ordinary life, which may and probably was accompanied by the rite, but is not mentioned with reference to the rite. In 20⁷ the Christians at Troas assembled for the common meal (which was doubtless accompanied by the Sacrament, though no formal mention is made of this).