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REVIEWS OF BOOKS.

"THE MIND OF THE SPECTATOR."

THE MIND OF THE SPECTATOR UNDER THE EDITORSHIP OF ADDISON AND STEELE. By the Rev. Canon G. S. Streatfeild, M.A. London: *T. Fisher Unwin, Ltd.* 7s. 6d. net.

In the July CHURCHMAN we briefly mentioned this interesting volume, and stated that we would return to it later. We do so in this issue with special appropriateness, as we publish at the same time an article by Canon Streatfeild which, had space permitted, would possibly have found a place in the published volume. We feel sure that readers of the article will have no hesitation in obtaining a copy of the book now under review, and so follow the able and excellent compilation of one, as Dr. David says in his foreword, "whose own warmth of heart, and native taste, and humorous temper are reflected in *The Mind of the Spectator*, which he understood the better because he was in natural accord with the broad human sympathy there revealed." Canon Streatfeild had been a constant contributor to THE CHURCHMAN, and his thoughtful articles were always greatly appreciated; and to those who, like the writer, had the privilege of knowing him personally, the present book, written with all the grace and charm so essentially his, will bring back happy memories of his personality.

The book contains a selection from the papers in the *Spectator*, prepared by Canon Streatfeild before his death, which he proposed to have published under the above title, and his intention in preparing this work was to exhibit the general attitude of the *Spectator* towards various important subjects by collecting from the original eight large volumes the most interesting relevant material which he could discover. Many previous selections have been made from the pages of the *Spectator*, but none have taken this form, as in the present volume we are shown the Mind of the *Spectator* as "Guide, Philosopher and Friend," on "Men," "Women," "Marriage," and on "The Oddities of Life."

The explanatory foot-notes which appear throughout the book render it specially valuable, and display the careful and painstaking methods of the compiler, and the amount of research which he devoted to its compilation. In particular the character sketches of Addison and Steele which appear in the chapter headed "Personal" are of great interest, but the insight which is given into the period, its habits and thought, cannot fail to arrest attention. One particular matter might be mentioned, and that is brought out in a paragraph from a letter of Addison's in which he speaks of "finding out a convenient place where I may build an almshouse, which I intend to endow very handsomely, for a dozen superannuated husbandmen. It will be a great pleasure to say my prayers twice a day with men of my own years, who all of them, as well as myself, may have their thoughts taken up how they shall die, rather than

how they shall live." As Canon Streatfeild puts it in a foot-note, morning and evening prayer through the week in parish churches was evidently no uncommon thing in Queen Anne's reign.

UNCONVENTIONAL PRAYERS FOR BOYS.

UNCONVENTIONAL PRAYERS FOR BOYS. By A. G. Grenfell, M.A., Oxon. *Philip & Tacey, Ltd.* 2s. 6d. net.

These Prayers have been arranged by the author, who is the head master of Mostyn House School, Parkgate, Cheshire, and formerly an assistant master of Westminster School, to provide an occasional and arresting change from the conventional Collect, on week-days in his Preparatory School Chapel. There are fifty sets of prayers arranged for such subjects as the Beginning of Term, End of Term, Being Sincere, God's Justice, Liars, etc. The particular use of the word "unconventional" is that the boys are asked to sit down while a short exposition is read in simple language on the particular subject, which is followed by one or two prayers. Here, although the boys are asked to sit down and to kneel only for the last few moments, the whole treatment of each subject is meant to be a prayer. We like this explanation, summed up as it is by a short prayer, and appreciate the following reference, from a letter by Canon Owen which is inserted as a Preface, "after reading a few of the compositions at House Prayers, I asked an intelligent boy of fifteen how he liked them. He answered, 'Immensely; and so does every one. Will they be used in Chapel?'" We hope and think that the book will be of great service, and will do much to teach boys how to express themselves in prayer.

ST. PAUL AND THE MODERN WORLD.

THE APOSTLE PAUL AND THE MODERN WORLD. By F. G. Peabody. London: *Macmillan & Co.* 10s. 6d.

Professor Peabody informs us that the Theological Library of Harvard University has more than two thousand volumes dealing with the life and letters of St. Paul. Everything connected with him and his thought may seem to have been explored, but the world to-day needs an interpretation of his message. Nothing in recent theology has been more remarkable than the re-discovery of St. Paul as the expositor of the Christian Gospel. Half a century ago he seemed to have passed under a cloud. The cry "Back to Christ" was raised as signifying "we appeal from Paul to his Master," with an implied contradiction between his teaching and that of the Redeemer. To-day Dean Inge truly says: "St. Paul truly understood, what most Christians never realize, namely, that the Gospel of Christ is not a religion, but religion itself, in its most universal and deepest significance." Because he realized this, his message is timeless—it deals with the eternities as brought into touch with human life. He was debtor to all classes of men, his

mind dwelt in the universals of the heavenlies and therefore his teaching was in all its leading ideas and their application that of Him who, when lifted up, draws all men unto Him.

Professor Peabody writes popularly and is much under the influence of contemporary thought. We do not accept his exposition of the Christology of St. Paul as true to the inner convictions of the Apostle. The Saviour was not to him the kind of secondary deity. "The deity of Christ is not a Pauline doctrine. . . . A new title is applied to him; he is the 'Lord' (Kurios). It was a term familiar in mystery worship, applied to the gods of Egypt and Asia Minor, and even assumed by Roman Emperors as indicating their divine rights; yet the title, though it justified divine attributes, did not imply Deity itself. 'The more exalted the idea of supreme deity, the more need was felt of some intermediary between Him and the world of creation and providence. Such divinity did not conflict with monotheism.'" Of course this is the teaching of Bousset and others. Dr. McNeile holds that nowhere in the New Testament is it a theological term for Christ connoting divinity. "We can only say that the fullness and splendour of the title, and the intensity and fervour of their veneration would increase as they realized more profoundly the mystery of His person, until they learned to say 'my Lord and my God.'" Or, as has been well said: "The ease and naturalness with which Paul passes from the thought of God to that of Christ shows that he knows no other God save the God who was one with Christ and Christ with Him, that in turning in faith and prayer to Christ he was conscious of drawing near to God in the truest way, and that in calling on God he was calling on Christ, in whom alone God was accessible to men." Recognizing the stern monotheism of St. Paul it is impossible to read, for example, his Epistle to the Philippians without feeling and knowing that for Him Christ is God. We do not expect to find in letters a theological statement of the implications of the underlying thought. The whole attitude of St. Paul to the Christ in whom he lived is only comprehensible on the acknowledgement that the Redeemer who died and rose is divine.

If we find at times Professor Peabody an untrustworthy theological guide, we are by no means blind to the value of this book. It is thoroughly alive, and the fact that New Testament quotations are taken from Moffatt's version forces the reader to understand their thought. There is much force in the contention of Dr. Caird that "the ethical principle in Paul begat the logical, rather than that the theological begat the ethical." But even this is not the whole truth. St. Paul identified his theology with his ethical teaching. For him, God is righteous and God can only be rightly thought about when His worshippers live the life. "His theology is a thrilling interlude of daring adventure, between the repentance from which he rises and the exhortations with which he concludes." It is more than this. It is the very fibre of his being. For him the very centre of all his faith was God—his morality was a God-inspired morality and the ethical and theological principles were

so closely combined that it is impossible for one to say, "one begets the other." We are in danger of lapsing into the modern conception that men can think rightly about God and be immoral. For St. Paul such an outlook was impossible. He was a Hebrew of the Hebrews, and Jehovah demanded right action as much as He demanded reverence to His Name.

Much stress is laid on the saying of Archbishop Temple: "Our theology has been cast into the scholastic mode, i.e. all based on logic. We are in need of and we are gradually being forced into, a theology based on psychology. The transition, I fear, will not be without much pain; but nothing can prevent it." With St. Paul, theology had its roots in the Old Testament and the Christian experience. We are of those who believe that St. Paul presumed among his converts and correspondents knowledge of the details of the Life of Christ. Otherwise he would be preaching or teaching in the air. History can never be cast on one side—otherwise experience simply projects and creates the object of its worship. And here Christianity, as always, supplies the need. We have the records of the Life that give us in outline the Personality; the personality of St. Paul embraced the Personality of Christ and there is no contradiction between his teaching and that of his Master. Such a thought would have been anathema to St. Paul. We can never forget this in our study of the Apostle.

There was development in his thought. As his experience grew richer he learned more of Christ, but fundamentally the revelation of Jesus revealed to him on the way to Damascus remained unchanged. We do not believe that the Mystery religions had anything like the hold on his thought that is attributed to them. He hated their origin and the phrases relied upon as expressive of his acceptance of their ideals are in reality the fruit of his experience. To the end of his life his spiritual environment, as far as external religious teaching was concerned, was the Old Testament. His spiritual religion was derived from communion, not with a Christ projected by himself, but with the Christ of the Gospels, and his influence over the Christian Church is due to his intellectual and practical universalization of the Gospel message. Professor Peabody has said many things worth saying, and he has said them well. His book is suggestive and earnest, as an account of the life and writings of the Apostle, but we part company with his exposition of Pauline theology and Christology. It is well worth reading as the reasoned opinions of one who knows Church History, is widely read, and in many instances is able to correct one-sided presentations of the teaching of St. Paul.

THE PROPHETS OF ISRAEL.

PROPHECY AND THE PROPHETS IN ANCIENT ISRAEL. By T. H. Robinson. London: *Duckworth & Co.* 5s.

Professor Theodore H. Robinson of University College, Cardiff, essays to give a sketch of the development and content of prophecy

in Israel. His standpoint is modern. He holds that "the nomadic Hebrews carried with them portable symbols of stones. These had been received—so their tradition ran, and there is no reason to doubt it—at the mountain, and were a concrete sign of the Covenant." Before Moses we know little of the history of Israel, and there were two religions struggling for victory during the development of her national life. The original system of a pastoral people was corrupted when the nation became agricultural. Syncretism became popular and this continued for many centuries. Efforts had to be made to purify the crude beliefs—which were in reality the result of the impact of the creeds of more civilized people, and the prophets were raised up to do this work. He draws a clear distinction between the Seer and the Prophet. Samuel was the typical seer. "The whole picture is one of a sober, dignified, weighty person standing high in favour with God, and in honour among men." In contrast to him were the prophets, victims of ecstasy. Sometimes the ecstasy was spontaneous—sometimes induced. Lunacy was held in the East to be a divine visitation, and the prophet whose message fired the train of Jehu's revolt was called a raving lunatic. The truth of God comes on the world not as a lightning flash but as the light of dawn which shines brighter and brighter till it reaches the full day. In 1000 B.C. a complete exposition of what God had to tell men would have been incomprehensible. It was better that this imperfect medium should have been employed for the evolution of the world's faith, than that all accepted notions as to the methods of God's dealing with man should be violently overthrown. Israel knew that the Prophet was a man of God, and the prophet could thus be used to show Israel what God was really like. "It was only through centuries of training that the revelation could come, and the unwavering loyalty of Israel to Yahweh, the uncompromising exclusion of all other rites and ideas, and the absolute concentration upon the person of the National God were necessary before the revelation could begin. The Nabi (prophet) was Yahweh's man in a special sense, and better than any other could insist that all Israelites must be Yahweh's men likewise."

From the bands of the prophets he traces the origin of the individual prophet who delivered his own message out of harmony with that of the rest. In the course of generations a small nucleus of oracular matter would gather round it numerous additions and accretions whose source cannot be traced. "Yet we cannot regret this process. We have no reason or right to limit the Divine inspiration to that small number of men whose names appear at the head of the prophetic books, and it may well be that some of the most cherished messages that God has ever bestowed on man have reached us through nameless prophets whose life is utterly unknown to us, and whose work has come down to us only in brief snatches and minute sections." This prepares us for a radical dissection of the work of the Prophets. For example, Isaiah is divided into at least four sections, and other books are assigned to multiple

authorship. But Professor Robinson always writes as a Christian believer. Of Jonah he says: "In a very real sense, then, the book of Jonah is the forerunner in Judaism of Christianity. It was on that very question of the universality of the true monotheistic faith that the Church ultimately broke away from its Jewish tradition. It is not the three days and three nights that make Jonah the sign, it is the universality of the Gospel which the book implies. It is true that Israel never learned that lesson, and that failure made her story perhaps the greatest spiritual tragedy in history. She abandoned her world-mission, but the Church accepted it, and for us who have succeeded to her heritage, it is profoundly true in Christ, that 'there is none other name under heaven whereby men may be saved.'"

We have said sufficient to show the character of the book, which from our point of view is open to many criticisms. There is a great deal of assumption that has no solid basis and the most that can be said for a great many of its theories is, that they are not impossible. We know of no English work that covers the ground occupied by Professor Robinson and it is well that we should have a conspectus of present-day opinions brought before us so clearly by one who has read widely and has written carefully concerning what he calls "that amazing, continuous, and progressive miracle exhibited in the spiritual history of Israel." The book closes with a bibliography by Professor A. S. Peake, which naturally contains a list of works in harmony with the views expounded by the author of this volume.

SERMONS BY ARCHDEACON CHARLES.

THE ADVENTURE INTO THE UNKNOWN. By Archdeacon R. H. Charles, D.D. Edinburgh: *T. & T. Clark.* 7s.

Twenty sermons preached by the erudite and plain-spoken Archdeacon Charles in Westminster Abbey are the last addition to the series "The Scholar as Preacher." Their author deserves attention, for he has attained in his own branch of sacred study a pre-eminent position and has his pulse upon the time. He is in some respects a man in a class by himself. He holds by Reformation teaching and yet in some respects he rejects some of its most characteristic aspects. He is a stern foe of all that is pinchbeck and dishonest. He is fearless in the expression of his views, and years after the war he is not ashamed to publish the emotions he felt during the war. He has stern words on the labour demagogues and the propagandists of class warfare. "These doctrines are being taught in England to-day. Their authors are criminals of a worse type than those imprisoned in Dartmoor; but the Government has been blind to the propaganda of these irrational fanatics, and fostered this revolutionary movement by the cowardice, the opportunism and the ignorance of economic questions it has exhibited in several great crises through which the country has passed from

the date of the Trade Disputes Act in 1906 down to the present day. Should the Governments of the future yield to such hare-brained theories, the hour of England's doom is not far off, and the great avenger of all wrong-doing will speedily take away both our place and nation."

It would be unfair to judge the preacher by paragraphs such as we have quoted or even by the following: "In modern times the Roman Church prescribes its infallible dogmas as ultimate and necessary to salvation, while in a somewhat lesser degree the Romanizing party in our own Church, and the ultra-Evangelicals in all Churches, issue their indispensable terms of fellowship; nay, more, the most benighted members of these two opposing parties declare that these terms are essential to salvation itself. The Pharisees are strongly entrenched in all the Christian Churches of the present day.' The ultramontane members of these Churches should beware lest to them be applicable Christ's words of execration: 'Ye serpents, ye brood of vipers, ye sons of hell.'" The main objective of these sermons is to lead people to God through Christ and to build them up in their faith. They are of the religious liberal type and may not be acceptable to many readers, but all who wish to have a thoughtful setting forth of the fundamental positions of the best liberal—we do not say modernist—theology should make acquaintance with these addresses which are at once stimulating and thought provoking. They have a breezy manliness about them, a downright honesty of conviction and a sense of personal religion that make them well worth careful study. The concluding sermon on Neutrality is as earnest as it is heart searching.

A HELP TO COMMUNICANTS.

HELPS TO THE CHRISTIAN LIFE. A MANUAL FOR COMMUNICANTS.

By the Rev. T. W. Gilbert, D.D. London: *Longmans, Green & Co.* 1s. 6d.

There has been for many years an unfortunate dearth of Manuals that Evangelical clergy could usefully place in the hands of their Confirmation candidates and younger communicants; and even the needs of older communicants have been very sparingly provided for. It has been a real loss, which has been felt the more acutely when we have seen the large number and variety of Manuals issued by "the other side," with teaching and exposition as dangerous as it is unsound.

In the Manual before us Dr. Gilbert has endeavoured to meet this need, and we hasten to say that he has met it admirably. As we turned over its pages and read his loving counsel and exhortation, and saw the prayers suggested for use morning and evening and at midday, the special passages of Holy Scripture to which attention is invited, and the devotions provided for use at the service of Holy Communion, we could not help thinking how many young lives might have been saved from spiritual shipwreck if

only such a Manual as this had been put into their hands at the very outset of their Christian career. It cannot but be a very real help to the spiritual life of all, whether young or old or whatever be the stage of their spiritual experience, who accept its simple Scriptural teaching and follow its wise directions.

In an introductory address it is pointed out that one of the greatest things which those just confirmed will soon realize is the vital importance of their inner life, if they are really going to be faithful followers of Christ. For the help of that inner life God has given us certain aids—Prayer, the Bible and the Holy Communion. To help those who have pledged themselves to Christ to use those aids to the best advantage is the purpose of Dr. Gilbert's valuable Manual.

The section on Prayer is fittingly based upon the well-known passage, "They that wait upon the Lord shall renew their strength" (Isa. xl. 31), and Dr. Gilbert points out various aspects of prayer, laying stress upon the fact that prayer is spiritual intercourse with Christ and that it is through prayer we can gain from Christ the help we need in our daily lives. A passage from Bishop J. C. Ryle's *Knots Untied* (how sincerely we wish that the works of that great prince of religious writers were more often referred to) is quoted to emphasize the omnipresence of God—"There is no place in heaven or earth where He is not. Enter your closet and lock the door, and God is there." But what strikes us as the most precious part of this section is the collection of prayers for daily use; they are, of course, only suggestions, for the young Christian is encouraged to pray his own prayers, but those provided will be found to meet some of the deepest needs of the human soul.

The section on Bible Reading is shorter but it is clear and direct upon the importance of daily reading of the Bible: "It is the daily food for the nourishment of our spiritual life, and our spiritual life will inevitably become weaker if we do not partake of the spiritual food offered us by the reading of God's Word." For help and guidance at special times a series of readings is usefully set out.

The third section deals with Holy Communion, and we are most thankful for the faithfulness of its teaching. No aid to devotional life is more misunderstood or more misrepresented in many "popular" Manuals than Holy Communion, and it is a real refreshment to come upon one which is true to New Testament teaching and loyal to the Church of England position. Dr. Gilbert points out that it is a service to be observed in obedience to our Lord's command, and that it has spiritual benefits associated with it. The Holy Communion is "a visible pledge of our redemption by Christ," and when "we kneel in faith and eat the Bread and drink the Wine in obedience to our Lord's command, we are by faith appropriating all the blessings which Christ's death has procured for us." Another very important point is stressed: participation "is not to be a mere casual or haphazard thing, but a participation for which some preparation should be made." We cannot help feeling that with many the duty of "preparation" is not fulfilled

so adequately as it should be or as it used to be a generation ago ; and we are grateful to Dr. Gilbert for giving us such valuable helps to "preparation" as may be found in these pages. The hints to communicants as to their actions in church will be found useful ; there is nothing fussy or forced about these suggestions : they are quite simple and natural and will be found a real aid to devotion. Then as to the Service itself, the Order is set out in full, and to each part of it counsel and suggestions are appended which will not only make for reverence and reality at the Service, but will help the reader also to receive from it the highest spiritual advantage.

Parochial clergy will find that in Dr. Gilbert's *Helps to the Christian Life* they have just the book they have long been waiting for to place in the hands of their confirmees and communicants, and we are sure they will thank us for drawing their attention to it.

MR. DYSON HAGUE'S NEW BOOK.

THE HOLY COMMUNION IN THE CHURCH OF ENGLAND. By the Rev. Dyson Hague. With a Preface by the Right Rev. E. A. Knox, D.D. *The Church Book Room, 82, Victoria Street, S.W. 1s. 6d.*

There is need to-day for clear thinking. Churchmen have been confused by such remarks as "the Holy Communion in our Church is identical with the Roman Mass." Historically and contemporaneously "It is the Mass that matters," and the great need of all who follow Prayer-Book Revision is to keep their minds free from half-truths, and to see truth steadily and whole. The Holy Communion has been defaced and overlaid in the course of centuries by ceremonies and doctrine that are foreign to the Institution and the New Testament teaching on the Supper of the Lord. Until the growth of the Tractarian movement in its new phases, it was the commonplace of all Anglican Theology that there are vital differences between the Communion and the Mass. To-day, clergymen of our Church do not hesitate to affirm that they believe the Roman doctrine of the Mass, and by their celebration of the Holy Communion with its ceremonial assimilation to the Roman Mass they make their convictions clear. As Bishop Knox says, "Tractarian tenets never made any way in England until they were translated into ritualistic imitations of Rome. It is in this fact that the great importance of Prayer-Book Revision is to be found to-day. If the Church officially sanctions forms of worship which convey to the ordinary layman doctrines which he cannot distinguish from the Mass, if these doctrines come to him, not as extravagances of individual cranks, but as official Church teaching, it will be useless to say that Prayer-Book Revision did not affect doctrine." Mr. Dyson Hague shows clearly and irrefutably the conflict between Roman and Anglican teaching on the Mass, and we hope that every churchman interested in Prayer-Book Revision and the doctrine of our Church will read this well-written, popularly-phrased and

illuminating book. Its appeal is to the average churchman, who will find it free from theological subtleties, and can understand every line. We have long wished for a clear statement that is intelligible to the ordinary lay mind. *The Holy Communion in the Church of England* supplies what is required, and we urge all our readers to buy and circulate the volume.

LIFE IS GROWTH.

THOUGHTS ON THE PROBLEM AND PURPOSE OF THE INDIVIDUAL LIFE. By Charles Godfrey Balk. London: *Robert Scott*.

This is a singularly thoughtful book, written in a lucid style, by an earnest, cultured Christian of independent thinking and broad sympathies. The author asks himself, "Why am I living?" He examines successively the answers which biologists, zoologists, and sociologists have given to his question. He appreciates what is true in these answers and points out what is lacking. His own solution is:—"To take full advantage of the opportunities offered to grow ourselves and to help others to grow to beings to whom physical death will be only the beginning of a fuller and better existence beyond" (p. 30).

The full conception of the purpose of individual life, he says, has been revealed by Christ:—"A higher conception than that of becoming sons of God, brothers and friends of Jesus Christ, fellow-workers with God and His Christ, is inconceivable" (p. xvii).

There are chapters also on physical, mental, and spiritual continuity, Scriptures, Churches, sin, prayer, love, and the future. Teachers and leaders of thought would do well to read and inwardly digest this book.

MISCELLANEOUS NOTICES.

Modernism and the Person of Christ (Robert Scott, 3s. 6d.) is a criticism by Dr. W. J. Sparrow Simpson of some of the theories put forward at the Girton Conference. He defines Modernism as "an attempt to harmonize traditional doctrine with theories of the century. It is a tendency rather than a formulated result. It is therefore distinctly individual." The book considers Modernist Presuppositions, the sense in which Jesus called Himself God, the character and value of the Apostolic Interpretation of Christ and the Christology of the Gospels. Dr. Sparrow Simpson makes acute criticisms and expounds the traditional doctrine with considerable point and skill. The most valuable part of the book is the abstract of the criticisms of Dr. Tennant of the view that Christ's uniqueness is the result of the Divine power on the human person! The last chapter on the theories of Loofs and Sieberg is provokingly brief, as most readers would be glad to know how they reconcile their theories with the dogmatic conclusions they reach. The closer we hold to New Testament teaching the nearer we come to truth concerning the Person of our Lord, always realizing that that teaching must be taken as a whole and not as a series of disjointed conceptions.

The writers never thought that their sentences would be looked upon as in themselves, taken separately, a full portrayal of their thought concerning the Person of the Redeemer.

Christian Auto-Suggestion (S.P.C.K., 2s.) is a small book by the Rev. R. E. Roberts on what we may call Christian Couéism. He is convinced that much that is now proclaimed to be modern psychology is in reality a rediscovery by scientists of the teaching. In five chapters he discusses God, Man, Faith, Prayer and Joy, and gives a number of daily thoughts for auto-suggestion. The fundamental truth of the book lies in the recognition of the objectivity of God and His revelation in our Lord. Faith in Him and His Presence will carry us through. When we have that Faith and live in Christ we can be assured "that all things work together for good to those who love God"—without it, self-projection is doomed to result in failure and a great deal of auto-suggestion depends for its success on the reality of what we imagine to be true. We know Christ to be true and real and with Him we can go forward. Self-hypnotism must be distinguished from a real living faith in Christ as the inspiration of higher living and true optimism. If we think we can make real progress by mere self-suggestion and permanently benefit, we are in danger of failure. For the self we know to be weak, no matter how earnestly we may strive to make it strong by suggestion. Mr. Roberts is not blind to the truth of these remarks.

We have before us St. Luke (Vol. 1) of the *Speaker's Bible* (T. & T. Clark, 12s. 6d.), edited by the late James Hastings, D.D. We can most heartily recommend the book to all who have to prepare addresses. It has one fault, as far as we can see. From the pulpit point of view it covers so thoroughly the entire ground, by suggestion, illustration and arrangement, that it will tend to make preachers lazy. They have before them such a wealth of material that they will be led to think that their own reading cannot possibly add to the treasure house in their possession. We suggest that the book should be used after the preacher has worked through his ordinary store and has formed his own idea of the line he will take. Then let him apply himself to the consideration of what Dr. Hastings has provided and he will indeed be a well-read man and one of great fertility of thought, if he does not find something new in the rich supply of extracts and exposition given by the Prince of Biblical Lexicographers and collectors of the best work of famous preachers.

The Riddle of Life after Death (S.P.C.K., 2s.) is a book by Mr. F. Attfield Fawkes, who brings together in an unconventional form a number of arguments in support of immortality. Dr. David, Bishop of Liverpool, supplies a Preface, and no one reading the paragraphs can fail to see that the writer is very much in earnest. Immortality cannot be proven—apart from Christ the arguments for and

against are nicely balanced—and Mr. Fawkes shows that the light shed by the teaching of the New Testament is decisive for Christians. He truly says: "It is only when we get a proper perspective of our earth, in relation to the universe, that we can begin to realize the overwhelming, overpowering condescension of the Sovereign Lord of all this, in sending His only Son to our tiny insignificant earth, to redeem its miserable and suffering inhabitants."

The *Forty-two Shillings Dictionary of the Sacred Language of all Scriptures and Myths* (George Allen & Unwin) is a monument to Mr. G. A. Gaskell's industry. It contains many striking quotations, but unless its attractions are valued by Theosophists, we do not see how it can have a large circulation. Frankly, we do not understand a great part of its contents.

The Christian Hypothesis, by the late Edward Campbell Tainsh (London: Longmans, Green & Co. 3s. 6d. net), is a posthumous publication of manuscript in part revised and prepared by the author. The contents are Book i, "What is Faith?"; Book ii, "The Objectives of Faith"; Book iii, "Grave Hindrances"; Book iv, "The Grounds upon which the Christian Faith may be Received"; Book v, "The Divine Provision for the Fulfilment of the Christian Ethic." The editor, in his short preface, is assured that the book is one which will prove a help to persons of good average education who have failed to find those grounds for belief in the Christian Religion which are essential if they are to accept the Christian ideal as their aim in life. There are, however, sentiments expressed in this volume which startle the reader, and the sacramental teaching is such as could be expected from a writer of this "school": but, on the whole, the book will help many.

In *Great Hymns and their Stories* (R.T.S., 3s. 6d. net) the Rev. W. J. Limmer Sheppard has given us a book of quite absorbing interest. The number of Hymns of which some story is told is 134. All the old favourites are included and a good many that are less well known—certainly on this side of the Atlantic. The plan of the volume is somewhat novel. The stories are grouped in chapters and relate to hymns (1) based upon Scripture; (2) inspired by spiritual experience; (3) occasioned by incidents; (4) arising from circumstances; (5) suggested by surroundings; (6) expressing personal feelings; and (7) proceeding from sudden inspiration. There are further chapters, also, on points of interest in the language of hymns, striking incidents connected with hymns, and spiritual blessing resulting from hymns.