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Messrs. Longmans are bringing out a new and enlarged edition of "Neolithic Dew Ponds and Cattleways," by Arthur J. Hubbard, M.D., and George Hubbard, F.S.A., F.R.I.B.A.; "What is Faith? A Hermit's Epistle to Some that are Without," by the Rev. J. H. Skrine, M.A.; "The One Christ: An Enquiry into the Manner of the Incarnation," by the Rev. Frank Weston, B.D.; "Christ in the Old Testament; being Short Readings on Messianic Passages," by the Rev. B. W. Randolph, D.D.; and "Hope and Strength: Addresses," by the Rev. P. N. Waggett, M.A.



"Practical Lay Preaching and Speaking to Men" is a volume which ought to find a number of readers. There is a good deal to study and think about when addressing a body of men, particularly if that body of men be of the working class. You must give them the best; anything won't do. They are the keenest and the most sensible of critics. Some well-known preachers contribute chapters to the book.



### Notices of Books.

**THE HUMAN ELEMENT IN THE GOSPELS: A COMMENTARY ON THE SYNOPTIC NARRATIVE.** By George Salmon, D.D. Edited by Newport J. D. White, D.D. London: *John Murray*. Price 15s. net.

The present Dean of Canterbury, when Principal of King's College, London, used to advise his students to read everything they could obtain that came from Dr. Salmon's pen, and those who have followed his advice have seen no cause to regret doing so. Dr. Salmon's "Introduction to the New Testament" and "The Infallibility of the Church" are among the most valuable and important theological works of modern days, while his volumes of sermons show a remarkable combination of keen intellectual power and true spiritual perception. The present work, which comes to us as posthumous, occupied the closing years of the venerable author's life, and apparently represents his latest views on the subject of the Synoptic Problem. The material preserved by more Evangelists than one is systematically and closely examined, in order to form a true judgment as to sources. The comments are full of suggestive help to students, and are marked by all Dr. Salmon's penetration and soundness of judgment. The conclusions as to the general reliability of the Synoptic Gospels are summed up by saying that they "present us with the story as delivered in the very first assemblies of Christians by men who had been personal disciples of Jesus." It is also deeply interesting to read Dr. Salmon's opinion that "of all attempts to eliminate the miracle from the Gospel history the expectation to do so by historical criticism of our sources is the vainest." His verdict is unmistakable that "every theory will break down which does not acknowledge the complete historicity of our existing records; that is to say, which does not acknowledge that they contain what was honestly delivered and honestly believed by persons contemporary with the events related." The

question of the fourth Gospel only comes in the present discussion indirectly, but readers of Dr. Salmon's "Introduction" will find a distinct change of view. His latest opinion was that the author was the interpreter and assistant of the Apostle John, "with whom the Apostle could not dispense." As to the third Gospel, he considers that Luke obtained his materials from the public instruction given in the Church of Antioch, rather than from private sources and eyewitnesses of our Lord's life. It is exceedingly interesting to see the confirmation of Sir William Ramsay's recent account of the literary character of the age of the Evangelists. Dr. Salmon will not allow that our Gospels are mere copies of religious annals. "Our Evangelists lived in a literary age, and while it would not be reasonable to expect that every one of them should exhibit in his style the highest accomplishments of a practised writer, it would be equally unreasonable to assume that they were ignorant as to what the reading public of their day had been trained to expect, or that they made no attempt to satisfy those expectations." While the book will perhaps do nothing to heighten Dr. Salmon's great reputation, it cannot but prove a valuable help on the purely literary and critical side to all students of the Gospels. The comments are marked by all the author's well-known keenness of perception, balance of judgment, and forcefulness of expression, while here and there the reader will find his always welcome liveliness and brightness. Canon White has done his editorial work well, though we cannot help wondering whether the work would have come in this form if Dr. Salmon had lived to complete it himself. It is said by those who ought to know that the author intended to subject the entire work to a severe revision before publication, but whether this would have meant any modification of his conclusions will always remain an open question. Some of his conclusions will certainly surprise readers of his earlier works. They denote concessions to modern criticism that are certainly alien to Dr. Salmon's general position as we have come to know it; but, taking this work just as it stands, it will undoubtedly command the careful attention of all serious students of the Gospels.

THE GOSPEL ACCORDING TO ST. PAUL. By W. P. Du Bose. London: Longmans, Green and Co. Price 5s. net.

Any book introduced and commended by Dr. Sanday necessarily calls for special and careful attention, and without doubt there is much in the present work which demands and deserves earnest consideration. It is to all intents and purposes a commentary on the first eight chapters of the Epistle to the Romans, though the subjects are dealt with generally rather than textually, with the object of discovering the essential principles of the Pauline Gospel. The book is not easy reading, the author's style and phraseology being somewhat unusual. Dr. Du Bose admits that in his book "there will be statements so one-sided in themselves as if they stood alone to endanger or to obscure other no less essential sides of the truth." This is particularly true of the references to our Lord's humanity. Thus, we are told that "He Himself became Son in the way in which we must become sons of God" (p. 34). But while we need to be on our guard against such one-sided statements, our difficulty and, we are afraid we must add, our grave objection lies far deeper, for it concerns the author's view of the

person of our Lord. He clearly teaches a double personality in Christ, one Divine and the other human, and this, he says, is essential to a true understanding of the facts about God and ourselves. This view is, of course, Nestorianism pure and simple, and it is surely impossible to reconcile it with the Church's view of our Lord's person. As a consequence of this position, we are taught that our Lord was peccable, the only difference between Him and us being that He did not commit sin. It is argued that He assumed our nature as sinful, but overcame it, and so we read that "Jesus Himself in His humanity needed the salvation which all humanity needs" (p. 127; cf. p. 174). Thus, the view associated in this country many years ago with the name of Edward Irving reappears in this latest work. We are, consequently, not surprised to find that the New Testament teaching of our Lord being tempted "apart from sin" finds no adequate explanation in Dr. Du Bose's theory, nor does he seem to realize what is involved in the belief that our Lord's human nature was like ours in possessing and inheriting sinful tendencies. We cannot help feeling, therefore, that this erroneous and, in our judgment, dangerous opinion vitiates a great deal of the exposition, though on particular points there is much that is helpful and suggestive. Thus, in the emphasis on the necessity of uniting while distinguishing between justification and sanctification, and in the teaching on the relation between being treated as righteous and being made righteous, Dr. Du Bose is very good and forceful. In the course of his exposition there are many illuminating passages, and wherever his peculiar views on our Lord's person and nature do not appear there is much that is inspiring and valuable. As a full explanation of St. Paul's Gospel, the book seems to us decidedly wanting, especially in its due regard for the objective atoning sacrifice; but while we are unable to accept the author's main position, we gladly bear testimony to the freshness and spirituality of his practical teaching. The book will certainly take its place among the serious contributions to the interpretation of Paulinism, even though its fundamental position is entirely unsound.

THE HEBREW LITERATURE OF WISDOM. By J. F. Genung. Boston and New York: *Houghton, Mifflin and Co.* London: *Putnam's and Co.* Price 8s. 6d. net.

The aim of this book, to use the author's words, is "to unfold in the literary idiom of to-day what that strain of Scripture utterance known to scholars as Wisdom means, for now and all time, as distinguished from, or rather as added to, what supposably it meant once." After two introductory chapters dealing with the general idea of Jewish wisdom and its literary vehicle, we have chapters on the Books of Proverbs, Job, and Ecclesiastes, which are characterized respectively as "Straight Wisdom," "The Attack by Centre," and "The Attack by Flank." Then the Wisdom Books of the Apocrypha are considered, and a chapter is devoted to "The Wisdom of God," as revealed in our Lord's discourses and parables. The book closes with a chapter discussing Divine wisdom as it is found in the Epistle of St. James. There is a delightful freshness of treatment in these pages, though from the full Christian point of view we cannot help feeling conscious of certain important limitations. The author deals with Wisdom mainly from

the literary standpoint rather than from that of Divine inspiration, and for this reason we miss any discussion of the distinction between Wisdom as found in the Old Testament and as seen in the Apocryphal books. Indeed, he will not allow of any essential distinction. Notwithstanding this blemish, those to whom the books included in the Canon of the Old Testament are uniquely inspired will find in this discussion much that is truly illuminating. It will enable them to read the books here treated with new meanings, and to find many new suggestions for mind and heart.

THE ATONEMENT. By the Rev. Leighton Pullan. The Oxford Library of Practical Theology. London: Longmans, Green and Co. Price 5s.

Yet another work on the subject of the Atonement. It opens with chapters on Sin and on the Person of our Lord, in the latter of which it is truly said that Christ's Divinity and Atonement stand or fall together. Then the doctrine of the Atonement is considered along familiar but welcome lines of Bible teaching, starting from the Old Testament, and considering in turn the Synoptic Gospels, the writings of St. John, the early chapters of the Book of the Acts, St. Paul's Epistles, and the Epistle to the Hebrews. The author is a firm believer in an objective Atonement, and holds the vicariousness of the Cross, regarding it as a vindication of the Divine law of holiness. And yet he will not allow that the Atonement is in the proper sense of the term substitutionary. It is difficult to see how these two inconsistent positions can be satisfactorily held. It is characteristic of the school to which Mr. Pullan belongs that the idea of communion is said to be essential to the idea of propitiation (p. 80). This position is required for the author's doctrine of the Sacraments, though, of course, it finds no warrant in Holy Scripture. The author's *bête noire* is Protestantism, in which term he includes and practically identifies the rationalistic Protestantism of the Continent and Evangelical Protestantism within and outside the Church of England. Mr. Pullan must, or ought to, know that between these two aspects of Protestantism there is, and always has been, a great gulf fixed. It would seem to be a favourite device of his to identify these two radically different positions, though to do so reflects either on his knowledge or his fairness. Luther, of course, comes under Mr. Pullan's lash, both in connexion with his well-known utterance about St. James's Epistle and also in reference to the doctrine of Justification by Faith, though here again the author seems quite unable to be fair. It is simple truth to say that he has never grasped the true meaning of the Reformation doctrine of Justification by Faith. It is very easy to set up a doctrine of straw and then to demolish it, but this leaves the truth of Justification by Faith untouched all the time. It is a sad pity that men of opposite camps do not try to state fairly their opponents' position. The Sacraments necessarily bulk largely in the author's scheme. The discourses in St. John vi. are, of course, eucharistic; and "We have an altar," in Heb. xiii., is applied to the Lord's Table, both positions being against all the best modern exegesis. Like most men of his school, Mr. Pullan does not appear to have any true conception of the teaching of Hebrews on our Lord's high-priestly work above. No one who has grasped the Apostolic teaching could speak of our Lord's "perpetual atoning work carried on in heaven," and of "the continuous offering of the blood or life of

His human nature on the mercy-seat." The Epistle was written to teach the very opposite of these ideas. As to any appropriation of the atoning Sacrifice outside the Sacraments, Mr. Pullan has but little of importance to say. This is the great area of New Testament teaching into which he and others seem to be quite incapable of entering; and yet it is a striking fact that the New Testament term "grace" amidst all its frequency of use is never once found in connexion with the Sacraments. This simple fact shows the entire lack of doctrinal perspective that marks the sacramental teaching of this book. On the general doctrine of the Atonement, apart from the characteristic views of the author's theological position, there is much in this book that every Evangelical Churchman will accept with thankfulness, even though he will feel that it is inadequate as a full interpretation of New Testament teaching. But the book is largely spoilt for all who cannot see eye to eye with its author by its one-sidedness and the severity of its tone against opponents. A recent review of another of Mr. Pullan's books in a publication friendly to his position used words which we venture to make our own in connexion with the present book: "There is a positiveness and even an occasional suggestion of pugnacity in his tone which is controversial rather than historical. A good textbook is all the better if it is useless for the purposes of the advocate." Mr. Pullan is far too much of the advocate to be a satisfactory teacher on such a profound subject as the Atonement.

THE STOIC CREED. By W. L. Davidson, LL.D. *T. and T. Clark.* 1907. Price 4s. 6d. Pp. xxiii, 274.

This valuable and thoroughly readable book will do for "Stoicism" what the late Professor W. Wallace's little work, published in 1880, did for "Epicureanism." For Biblical students these two ancient "creeds" will ever possess a special interest, by reason of their being mentioned in a famous passage in the Acts; and Stoicism has this additional interest for such students inasmuch as it is likely enough to have affected early Christian teaching in certain of its phases. It is not improbable that Paul, himself belonging to a city that was a chief seat of Stoicism, was well acquainted with tenets of the school. The parallels, indeed, between Christianity and the Stoic creed are not few; but, as Professor Davidson justly observes (p. 181), whereas the Christian enthusiasm for humanity originates in love for the personal Christ, the Redeemer of the world, and in devotion to Him as a Divine Person, the Stoic philanthropy was a system and moved in a world of abstract ideals. That Stoicism ultimately came down from the heights and expanded itself into a genuine altruism must be set down to the "universalism" which was the note of Christianity in its earlier stages. Professor Davidson has written a book that will appeal alike to the scholar and to the non-scholar; it is at once full and illuminating.

HINTS TO PARSONS. By a Parson. London: *Society for Promoting Christian Knowledge.* Price 6d.

It is often extremely useful for clergymen to compare notes with one another, and here is an opportunity to see what a brother clergyman thinks and does. The writer puts forth these hints because he does not find that they have struck many of his brethren. They contain not a little common

sense and shrewdness, though the type of Churchmanship is by no means to our liking.

**SPINOZA: A HANDBOOK TO THE ETHICS.** By J. Allanson Picton. London: Constable and Co. 1907.

Whether, after Sir Frederick Pollock's exhaustive work on Spinoza—to say nothing of the shorter treatises of Dr. Martineau on the one hand, and Principal Caird on the other—a fresh treatment of Spinoza's "Ethics" was required is, perhaps, open to question. But it is not open to doubt that Mr. Picton has written a useful commentary on the *magnum opus* of the Jewish philosopher; and though we certainly dissent from many of Mr. Picton's *obiter dicta*, we gladly bear testimony to the care which he has lavished on this Handbook. Personally, we prefer Caird's volume to any; but students of Spinoza will be grateful to Mr. Picton for his book. Not the least useful part of the Handbook is the brief marginal commentary, which serves as a sort of index to the "Ethics."

**GOD AND MUSIC.** By John Harrington Edwards. London: J. M. Dent and Co.

This book is the work of an enthusiast. It is none the worse on that account. But enthusiasm is apt to overstep the limits of sound sense at times; and the enthusiasm of this book is, perhaps, a case in point. According to Mr. Edwards, music is not merely an altruistic art and a cosmic fact, but an example of universal law, a self-revelation of deity, and a spiritual entity. For him music is "a force of spiritual telegraphy between the spirit in man and the Parent Spirit of the universe." And there are many pages of this sort of thing—earnest, we believe, but fanciful if taken literally.

#### PERIODICALS AND PAMPHLETS.

**THE CHURCH QUARTERLY REVIEW** (July, 1907). London: Spottiswoode and Co., Ltd. Price 10s. per annum; single copy, 3s.

The second number at the reduced price well maintains its interest. The first article is an able and statesmanlike discussion of "The Future of the University of Durham." Welsh and Irish Church life are represented by articles on "St. David and the Early Welsh Saints" and "William Archer Butler," that great scholar whose early death was such a loss to the entire Anglican communion. Dr. Jevons has a trenchant criticism of Dr. Westermarck and Mr. Hobhouse in an article on "Evolution and Morality," and Miss M. Bramston writes forcibly on "The Unpopularity of the Abbeys," giving the real reasons of their decay and fall. Other articles discuss "The Theology of the Wisdom Literature," "Books about Children," and "The New Theology." The theological book notices for the most part reveal a standpoint which is not our own, but of the interest and ability of the reviewers there can be no question.

**THE OPTIMIST** (July, 1907). London: Elliot Stock. Price 6d., quarterly.

The subtitle describes this magazine as a "review dealing with practical theology, literature, and social questions in a Christian spirit," though we hope it is not the only exponent of this spirit. The standpoint of the magazine is a blending of ritualism and socialism, and it is the official organ of the new Church Socialist League, which seems to be dissatisfied with the milder methods of the Christian Social Union. There are some useful articles in the present number, though its general position on things ecclesiastical is quite opposed to what we believe to be the true Church view.

**JOURNAL OF THE GYPSY LORE SOCIETY** (July, 1907). Vol. I. Liverpool: 6, Hope Place.

A new series of a journal devoted to the serious study of the language, history, and characteristics of the gypsies. It will be found of very great interest to all those who are attracted to, and even fascinated by, the study of the gypsies.

NEW THEOLOGY AND APPLIED RELIGION. London: *Christian Commonwealth Co., Ltd.* Price 6d. net.

The report of the proceedings of the Summer School held in August at Penmaenmawr, reprinted from the *Christian Commonwealth*. There are addresses by the Rev. R. J. Campbell, Dr. John Hunter, Mr. J. Allanson Picton, and other exponents of the New Theology.

BIBLE STORIES FOR YOUNG READERS. Nos. 9, 10. London: *James Henderson and Sons.* Price 1d. each.

A continuation of the series already introduced. These deal respectively with the story of Moses and the story of Israel in the desert. The type is good and the narrative clear. The stories seem well adapted for the young readers for whom they are intended.

LATIMER MANUALS: No. 1, CONFESSION, price  $\frac{1}{2}$ d.; No. 2, COMMUNION, price 1d. By James Simpson Thirtle. Birmingham: *The Midland Educational Co., Ltd.*

Written from the Evangelical and Protestant standpoint. Clear and forcible in argument, well adapted for general circulation.

CONFIRMATION: WHY WE HAVE IT; WHAT IT MEANS; WHAT IT REQUIRES. By the Rev. Dyson Hague. London: *Elliot Stock.* Price 6d. net.

A valuable and much-needed statement of the doctrine of Confirmation from the standpoint of an Evangelical Churchman. Clergy should make a note of this, both for their own use in teaching and for distribution among candidates. It is clear, succinct, and spiritual. We warmly recommend it.

MAN IN RELATION TO GOD. By the Rev. Harrington C. Lees. London: *Evangelical Alliance.* Price 1d.

One of a series dealing with questions raised by the New Theology, and by Mr. Campbell's book in particular. Mr. Lees has no difficulty in showing that whatever else Mr. Campbell's book is, "it is not really Christianity," being based on an inadequate idea of God, an illogical classification of man, and an utterly impossible view of human nature as conditioned by sin. This pamphlet will prove a useful corrective and preservative if distributed in our congregations.

BRIEF NOTES ON THE CHURCH CATECHISM FOR THE USE OF SUNDAY-SCHOOL TEACHERS. By Oswald W. Scott. Belfast: *Eyeshine Mayne.* Price 2d.

By a clergyman of the Church of Ireland. Very useful for giving lessons on the Church Catechism in day and Sunday schools.

PORTFOLIO OF ENGLISH CATHEDRALS: No. 31, WINCHESTER; No. 32, CARLISLE AND SODOR AND MAN; No. 33, WAKEFIELD. With Historical and Architectural Notes by Arnold Fairbairns. London: *S.P.C.K.* Price 1s. net.

The three concluding numbers of this admirable issue. The photographs are remarkably clear and interesting, and the letterpress is ample for all general explanation. The volumes when bound will prove an attractive gift-book.

BETTER HYGIENE FOR THE CHILDREN OF THE POOR. By J. Dunbar-Brunton. London: *The Scientific Press, Ltd.* Price 6d. net.

We have received an advance copy of the *Church Monthly* for January, 1908 (London: *Frederick Sherlock, Ltd.*, 30 and 31, New Bridge Street, E.C.), and also a copy of the *Church Almanack* for next year. Mr. Sherlock's well-known publication comes of age next year, and we congratulate him on twenty-one years of fine service on behalf of parish literature. The *Church Monthly* has done much to improve our parish magazines—indeed, it was the pioneer of the quality to which we are now accustomed. The illustrations have always been excellent, though we are glad to know that process-blocks are no longer ignored. The *Church Almanack* has as its centre-piece the picture of our Lord carrying His cross, by Ary Scheffer, with views of the English cathedrals as the border. This latter feature is a welcome repetition of a former year's almanack, and with the well-produced centre picture will doubtless make this almanack attractive to many Churchmen.

#### RECEIVED:

*Our Little Dots, The Child's Companion, Church Missionary Review, Church Missionary Gleaner, Awake, The Round World, India's Witness, The Canadian Churchman, India's Women and China's Daughters, The Bible in the World, Bible Society Gleanings, The Cottager and Artisan, Church and People, South American Missionary Magazine, The Sunday at Home, Protestant Observer, The Church Gazette, Grievances from Ireland (No. 31), The Dawn of Day, Orient and Occident, The Expository Times.*