

Notices of Books.

HISTORY OF CREEDS AND CONFESSIONS OF FAITH. By Professor D. A. Curtis. London: *T. and T. Clark*. Price 10s. 6d. net. And—
 CREED AND THE CREEDS. By J. H. Skrine. London: *Longmans and Co.* Price 7s. 6d. net.

The first of these two books is a comprehensive work of a very valuable kind. The writer has read widely and studied deeply, and he gives us in readable English the results of his work. In a short but valuable Introduction he considers the various purposes served by credal forms, as ejaculations of personal faith, as spontaneous outcomes of the faith of the community, as liturgical forms, as public testimonies, as conditions of admission to the Church, as tests of orthodoxy, and as authoritative dogma in settlement of controversies. Then there follows a brief survey of the Creeds of the world, first non-Christian, heathen and Jewish, and then Christian.

In dealing with Christian Creeds, the Creeds in embryo of the New Testament and the great Creeds of the Early Church are fully but briefly considered. In the case of the Athanasian Creed, Dr. Curtis finds its origin in France, probably at Lerins, and dates it about the middle of the fifth century. Then follow some two hundred pages given to the discussion of Creeds and Confessions brought into being at or after the Reformation. The last chapters consider the difficulties of retention, revision, and subscription. Dr. Curtis's sympathies are evidently in favour of simplicity and of comprehensiveness, and the book ends with some sentences which merit quotation :

“Whenever we are assured that the faith of a fellow-Christian is also personal, and directed towards the same Person, we should beware of withholding fellowship from him because of minor differences. Grave as may seem to us the points in which the Christian Churches differ from one another, and desirable as it may be that the best system should ultimately absorb the others, it were pitiable to suggest that the Gate of the Kingdom of Heaven is barred against all save one particular denomination. If to the Fisherman Apostle it was given to hold the Keys, it will be difficult for him to refuse admission to the Christians of all Communion who can unreservedly profess in his own earlier or later words: ‘Thou art the Christ, Son of the Living God’; or more simply still, ‘Thou knowest that I love Thee.’”

We may well rejoice over the spirit of these words, but we must still remember—as, indeed, his book compels—that the Creeds of the Church are not mere accidents, but that they represent something of that search for truth to which the disciple of Christ is committed.

The book closes with a series of tables and an excellent index. It is a really valuable contribution to the subject, and well deserves a place amongst its literature.

Canon Skrine's book is of an entirely different kind. Only to a small extent does he examine the history of Creeds, and that but incidentally. He is concerned in discussing the philosophy of Creeds in relation to life. He begins with definitions, and regards life as a mutual self-adaptation of organism and environment. In the main this means sacrifice to environment. God is the great environment, and salvation is the Divine self-giving

in answer to our giving of self. Creeds help to salvation, because they help us to self-giving. Then follow chapters, somewhat mystical and poetic in character, in which belief in Immortality and the Resurrection is tested by the fact that, if a Creed be true, life results from it. Creed in the individual then gives place to the corporate Creed—the Creed of the Church. The Church's belief in the Incarnation is warranted by the fact that from it has flowed the Church's life.

Thus the two great contentions of the book are, first, that life is sacrifice; and, second, that it is the test of Creed. The last chapter gives these contentions a practical application. First he speaks to those within the Church: we must be prepared for sacrifice of thought. Old Creeds may need interpretation, and that need not mean the corruption of the faith. Again, we must be willing to submit our difficulties and differences to the test of life. Here is an illustration of what is meant:

“Does not this at this moment offer itself a test of the value of life as an eirenicon in Churchmen's differences? We are in difference about a rubric: whether the plainness or the richness of the symbolic dress in which we outwardly clothe our chief mystery is the right interpretation of the Church's rule. That an agreement will be reached by the ways of legal or historical scholarship seems hardly to be expected. Let us submit the question to the test of life. We shall do so if we grant the liberty of option, and learn by experiment which system proves more to make vitality of soul in those who use it.”

The argument has its attractive side, but the illustration shows that it might lead to the abolition of all creedal tests and to weakening of most rules of life. Anarchy as an experiment might prove too expensive. Then follows a word to those outside the Church—a wholly admirable appeal for sacrifice in the effort to find life, to live—and with that the book closes.

Canon Skrine has caught one view of truth, and has emphasized it, but it is not the whole of truth. Life is a much more complex thing than this book suggests, and sacrifice covers more ground. The book is beautifully written, is full of suggestiveness, but it is not always quite easy to understand; and its final appeal to sacrifice, excellent in itself, does not take account of all the problems which attach both to life and to Creed.

THE SPLENDOUR OF A GREAT HOPE. By Archdeacon A. E. Moule, B.D.
With Foreword by the Archbishop of Canterbury. London: *Robert Scott*. Price 3s. 6d. net.

All that Archdeacon Moule writes, especially when it bears on China, is worthy of attention. It is only a few months since his previous volume, “Half a Century in China,” was reviewed in these columns. Its applicability to the present crisis is still marked. “The Splendour of a Great Hope” is a collection of sermons and reprinted articles ranging over nearly half a century. Some of them are purely devotional; most of them have a missionary purpose; many of them are directly concerned with China. Newer conditions are recognized and discussed; but the special value of the book lies in its interpretation of the Chinese religions. The analysis of Taoism, in particular, is luminous and of deep interest. The book contains also the translation of a striking letter to the scholars of China, written by

Archdeacon Moule on his return to China a few years ago after a protracted absence. It is offered as indicating "to mission-workers the way in which to approach thoughtful, scholarly readers and hearers with a clear statement of the Christian faith."

THE ENGLISH COMMUNION OFFICE. By A. G. Walpole Sayer, B.D.
Cambridge: *University Press*. Price 3s. net.

This is an interesting book, which many will be glad to read who dissent from its conclusions. The writer sets out to disprove the charges of insufficiency which are sometimes brought against our Communion Office, and to deny the necessity of the interpolations, which are sometimes without authority, made in it. So far we are quite in sympathy with him; but sometimes he denies the necessity of interpolations by asserting that our Office contains elements which we have never been able to find in it. The book begins with a brief discussion of the Scripture narrative. We are often amazed at the very small space given to Scripture in books of this kind. Brief though the discussion is, it is decidedly unsatisfactory. For instance, the word *ἀνάμνησις* is superficially treated in a way which does not bring out its correct meaning. The chapter ends with a list of the things deemed essential to a proper Communion Office as gleaned from Scripture, and the list includes the "Verbal Oblation of the Memorial." Then the history is traced through the various uses, and chapters are given to those points where our Office seems to differ from Eastern or Western use. The book is interesting, but it contains too much special pleading to be convincing. Its general view seems to be that we do not want pre-Reformation additions, because we already have them.

FACING THE FACTS. Edited by Rev. W. K. Lowther Clarke. London:
J. Nisbet and Co. Price 6s. net.

This series of essays is an attempt to deal faithfully and honestly with the present position of religion in England, and the book is one to be studied and thought over rather than reviewed. It opens with a general essay on the present outlook by the Bishop of Hull. The Bishop is an optimist, and we are glad of it. Sometimes, however, we cannot help feeling that some aspects of his optimism are only made possible by the ignoring of difficulties. We agree that we must respect each other's principles, but the Bishop does sometimes write as if his principles were intrinsically more worthy of respect than those of other people. The essays that follow deal with the various grades of society, of education, and of geographical position. On the whole the facts are fairly faced. It is difficult to summarize conclusions, and the book ought to be read; but the general impression is that the religious forces of the world, still extraordinarily powerful where they have opportunity to exert their influence, have somehow lost touch with the mass of mankind. The essayists tell us that this has happened; they tell us partly how and why, but in the main they leave it to the reader to find the remedy. The first step to a real cure is a correct diagnosis. Here we have it bluntly and sometimes a little despondingly put. We are truly grateful for it, and those who are engaged in the effort to extend the kingdom of God will do better and wiser work for the reading of this book.

STUDIES IN THEOLOGY: CHRISTIAN THOUGHT TO THE REFORMATION. By Herbert B. Workman, M.A., Litt.D. London: *Duckworth and Co.* Price 2s. 6d. net.

This is one of a cheap, scholarly series of books intended specially for "students, clergy, and laymen," and as such Dr. Workman's contribution well deserves its place. To give, in scarcely 250 pages, a concise, connected, yet comprehensive account of Christian thought during 1,500 years is no mean achievement, and this is what Dr. Workman has certainly succeeded in doing. Starting with the "Jewish Factors," he points out that "the Jewish consciousness, even when nominally Christian, was generally unable to interpret Christ," and emphasizes as evidence the poverty of St. James's Christology. A good chapter follows on the "Influence of Hellas," and Dr. Workman asserts that "Greek philosophy had a divine function in the world as well as Mosaic law" (p. 21). "The story of Hellenization," he declares, "is the study of the conditions under which the Spirit worked, and of the continuity of the life of which He has ever been, under different forms and in diverse manners, the Lord and Giver" (p. 22). He shows clearly, however, that Greek philosophy never really grappled with the problem of sin, and thus, as "the great touchstone of the Christian faith, as distinct from philosophical speculations, will always be found in a real theory of the Atonement," the Cross remained "the one great dividing-line between faith and unbelief, between a reformed heathenism and Christianity" (p. 31). Dr. Workman gives high praise to the work and teaching of Clement of Alexandria, but he sums up the chief defect of Alexandrian theology as "a deficiency in the idea of divine holiness," and thus, consequently, of the absence of any adequate doctrine of sin (p. 51). With regard to the Eucharist, Principal Workman asserts that the idea of transubstantiation was alien to the genius of the Alexandrians, and that they held "a spiritual Real Presence of Christ, of which the bread and wine were symbols" (p. 51). He also thinks that, although "the gross conceptions of a later age are altogether lacking," it was "in Origen's doctrine of purgatory that the Churches of the East and West find the germs of much later teaching."

Dr. Workman gives a good description of Neoplatonism, and declares that "in it we have the connecting-link between the mystics of the Christian Church and the old Hellenic world of philosophy" (p. 57). In his chapter on the "Person of Christ" he points out that discussion on this subject was inevitable, because Christianity differs from all other religions in being "essentially adherence to the Person of Christ." Dr. Workman fully emphasizes the great importance of the Arian controversy, and the urgent necessity for the careful definition of the Church's symbols of faith. "The controversies on the Person of Christ were not the outcome of an attempted transformation of the faith into a system of speculative theology, but were due to the richness and breadth of the spiritual experiences which men felt owed their all to Him" (p. 70). "The Creeds remain," he insists, "because there was in them the dynamic of a living faith." "Their value lies in the complete explanation they give of the deepest facts of experience and history" (p. 71). Proceeding to deal with "The Genius of Rome," Dr. Workman declares that "Roman thought for more than a thousand

years was the all-important factor in the development of Christian philosophy and theology—at least, in the Western world” (p. 91). One of the direct results of the failure and suppression of Montanism was, in Dr. Workman’s opinion, the assertion of the Apostolic succession and authority of Bishops. In tracing the growth of the hierarchical and sacerdotal conceptions of the Church, he lays himself open, we think, to adverse criticism by his generous concession that its final triumph was “the work of the Spirit,” because, in his opinion, “its development was invaluable for the taming of the barbarians, and that in no other way could the chaos of the Dark Ages have been reduced to order” (p. 108). Dr. Workman devotes a chapter to “St. Augustine,” and points out the great influence and importance of his teaching. In commenting on St. Augustine’s conflict with Pelagianism, he traces the historical connection of this heresy with Nestorianism, and declares that the ultimate effect of both doctrines “is to deny the need and power of the Atonement.” In discussing the “Dark Ages,” Dr. Workman points out that the “essential unity,” which was the main characteristic of medieval thought, must not be exaggerated, because “there never was a time in the Middle Ages when men were so cramped by dogmatic system that there was no room left for individual opinion” (p. 131). Although he is inclined to regard the penitentials as necessary for disciplining the masses of semi-heathen who had nominally embraced the Christian faith, Dr. Workman well remarks of this system, and also of the medieval doctrine of the “Treasury of Merit,” that their effect was that “the Pope and not the Holy Spirit became the administrator of mercy and pardon. The human race was afraid of dealing directly with God, and sacerdotalism won its long triumph” (p. 138).

In an interesting chapter on the “Renaissance of the Eleventh and Twelfth Centuries,” Dr. Workman emphasizes the great and permanent importance of Anselm’s doctrine of the Atonement (in his “*Cur Deus Homo*”), “as a satisfaction rendered to God’s honour and justice,” a theory which completely destroyed the old patristic idea of a ransom paid to Satan” (p. 176). He writes most appreciatively of Abailard, who, he declares, was far in advance of his age, both in knowledge and breadth of view. Abailard’s great plea, as against the demands of an unreasoning obedience to authority, for a reverent inquiry into matters of faith “contained,” Dr. Workman asserts, “the very spirit of Protestantism” (p. 182). He gives an instructive account of the “Medieval Mystics,” and declares that their special service to the Church consisted in “the emphasis they laid on the doctrine of the Holy Spirit at a time when His work and place were almost totally ignored” (p. 207). In his closing chapter on “The Schoolmen,” Dr. Workman gives a full account of the advanced and enlightened views of Marsiglio of Padua, and shows how his teaching anticipated the truths revived later by the Reformers. He also points out the great importance of the theological views of Thomas Aquinas, and gives a good review of the struggle between Realism and Nominalism.

The book, as a whole, is most ably and impartially written, and we cordially recommend it as a most useful and valuable supplement to the more general Church histories of the periods which it covers.

C. SYDNEY CARTER.

CAMBRIDGE BIBLE (GALATIANS). Edited by A. Lukyn Williams, B.D.
Cambridge: *University Press*. Price 1s. 6d. net.

Dr. Lukyn Williams has now issued an edition based on the English text of the Commentary that he has already written on the Greek. His introduction is concise and intelligible. He rejects the South Galatian theory, and gives reason for his rejection, but he does not ignore nor fail to appreciate the arguments for Professor Ramsay's view. The notes are simple and straightforward, and the big difficulties are fairly and clearly faced. Here and there where occasion demands it—as, for instance, in the case of the word "covenant" in iii. 18—he writes a full note worthy of a bigger Commentary. Occasionally he forgets that he is writing for schools, and we fail to understand, to give one illustration, why he does not quote the English translation of Deissmann. Otherwise the Commentary deserves nothing but praise, and will be read with profit by many to whom school and college are things of the long past.

THE MINISTRY OF OUR LORD. By T. W. Drury, D.D. London: Longmans, Green and Co. Price 2s. 6d. net.

An intelligent grasp of the general course of events in our Lord's ministry ought surely to be within the knowledge of all educated Christian people; yet, even among those who pride themselves on their familiarity with the text of Scripture, we often meet with a surprising ignorance with regard to the main outlines of the Gospel story viewed as a whole.

"The Ministry of our Lord," by Dr. Drury, whose name is now happily connected with the See of Ripon, is a book which should prove to be of the greatest value in helping many to a wider and clearer understanding of our Lord's life work and the broad outlines of its development.

Dr. Drury divides our Lord's ministry (from His Baptism to the Crucifixion) into five sections: (1) The opening Ministry in Judæa; (2) The Central Galilean Ministry; (3) The Ministries in the North; (4) The Journeyings to Jerusalem; (5) The Week of our Lord's Passion. He shows that the outward course of our Lord's ministry was largely influenced, in the first place, by the mission, imprisonment, and death of John the Baptist; secondly, by the growing hostility of the leaders of the Jewish Church; and, thirdly, by the slowness of the disciples to understand their Master's Divinity, and the necessity that He should suffer. Dr. Drury's exposition of the Gospel story is always clear and suggestive, and under his guidance the student is often enabled to trace the inner threads of cause and effect which underlie the surface of the narratives, and so escape the notice of the casual reader.

It is not easy to single out special points of interest from among so many; but we would specially draw attention to the description of the Galilean ministry, as a series of short missionary journeyings undertaken from Capernaum as a base of operations (pp. 31 *et seq.*). Very suggestive also is the picture given us (p. 38) of our Lord's home-coming after the second of these itinerations, when He finds in many quarters signs of growing opposition to His teaching, and commences in consequence His new method of "teaching by parables." And one might multiply instances of the way in which the Bishop opens up new and fruitful lines of thought, as, for example, in his

comment on the word "ἑξήκοστος" in St. Luke's account of the Transfiguration :

"Can we doubt that a choice of ways was then *possible* to our Lord, and that an *Exodus* in glory was at least possible? We know the *Exodus* that He chose" (p. 67).

And many equally suggestive passages might be quoted, did space permit.

With regard to the length of our Lord's ministry, Dr. Drury holds that it probably extended from the spring of A.D. 26 to that of A.D. 29, accepting what is known as "the Four-Passover Theory" in preference to the "Three-Passover Theory," which assumes that St. John's explicit references to three separate Passovers during our Lord's ministry were intended to form an exhaustive list, and that, consequently, the ministry began in A.D. 27. This latter theory, it will be remembered, is vigorously defended by C. H. Turner in his well-known article on "Chronology" in Hastings' "Dictionary of the Bible," and it can also (according to Turner) claim the support of the early Church: "No writer before Eusebius mentions a three to four years' ministry." But Dr. Drury postulates a fourth Passover, between the Passover of the opening ministry (John ii. 13) and the Passover near to the time of the Feeding of the Five Thousand (John vi. 4), holding that, "unless we admit this additional Passover and its harvest season, we shall have to crowd the events of the Galilean ministry into a very small space" (p. 21).

"The Ministry of our Lord" is a book marked by a distinctively English type of scholarship. In the preface Dr. Drury speaks of "using the inspired records as they stand, yet not disregarding the results of reasonable criticism"; and these words strike a keynote of the whole book. It is by such methods that Dr. Drury endeavours to show that the Gospels "as they stand" exhibit a story of our Lord's life which is not only consistent, but full of intense and living interest. His book is one to be carefully read and weighed by those who may have been carried away by the confident assertion that the narratives of our Gospels cannot possibly be harmonized into a consistent whole; for in many cases Dr. Drury's straightforward exegesis will suggest that perhaps a less high-handed treatment of the Gospels may after all be the more scientific. The Bishop lays stress upon the subtle undesigned coincidences between the Fourth Gospel and the Synoptists (p. 50, etc.), and utters a timely protest against the charge that the Evangelists are "mutually irreconcilable" whenever they assign different motives for the same action. "Few events are the result of a single cause" (p. 13).

At the same time, "The Ministry of our Lord" is not one of those books which claim to have solved every difficulty; nor is it marked by artificial attempts to force apparent inconsistencies into agreement with one another, as though the very existence of the Christian faith were at stake in every case.

It is also interesting to notice that on certain important matters Dr. Drury's conclusions are in substantial agreement with the results reached by more critical methods. For instance, although (so far as we have noticed) Dr. Drury nowhere explicitly commits himself to the acceptance of the

priority of our Second Gospel, yet in those cases where there is a divergence in order among the Synoptists, he always appears to follow the Marcan order, whether with or without the support of one of the other Gospels (see, *e.g.*, pp. 24, 48, 88). It is encouraging to find that the conservative and critical methods of study thus seem to be leading towards similar conclusions with regard to some of the crucial problems of the New Testament.

"The Ministry of our Lord" is a book which will be of real service to the Church in many ways. It will help many to realize that our Gospels are not (as Strauss and other extreme critics have affirmed) a mere "Redebündel" or promiscuous collection of the sayings and doings of Christ, but a living narrative, developing itself on an intelligible plan. And it offers us the example of a scholarly and reverent treatment of New Testament problems in the true spirit of the Apostolic precept: "*Πάντα δοκιμάζετε τὸ καλὸν κατέχετε.*"

E. C. DEWICK.

THE SPIRIT AND THE BRIDE. By Canon J. G. Simpson, D.D. London: Hodder and Stoughton. Price 6s.

A third series of sermons from the pen of one who is rapidly becoming one of our most famous preachers. We do not wonder at his reputation. He is a man with a message, and the message is the message of the Gospel.

Canon Simpson writes an introduction of a general kind. He rejoices over the fact that the sermon criticism of to-day is treading surer paths than that of sixty years ago. He deplores unwise exclusiveness and unwise latitude in dealing with the problem of reunion. The refusal of some Churchmen to welcome the Free Church proposal of a concurrent Mission at Manchester is his instance of the one, the invitation to Nonconformists to communicate with us at Coronation time his example of the other. The methods of the Student Christian Movement seem to him nearest the ideal. The introduction closes with an intimation that some of the sermons have been preached more than once, with the amusing comment: "Alas! publication puts an end to these apostolic journeys."

Of the sermons the first three deal with the Resurrection and the Ascension, two with the Coming and Work of the Holy Spirit, and three with the Church and the Sacraments. The remaining fourteen concern themselves with the Christian Life, the Christian Witness, and the Christian Hope. They are all marked by real spirituality and by considerable force and aptness of illustration. Their characteristic notes are fondness for the Gospel of the Cross, insistence on social service, and assurance of the truth of the message they contain. Canon Simpson has the fearlessness of the prophet and the persuasiveness of the evangelist. You may not agree with quite all that he says, but you are quite sure that he does. In actual fact Dr. Simpson so frequently and so insistently presses the aspects of truths which are essentially Evangelical that Evangelicals can read all that he says with profit, and will find in him, where they differ from him, a courteous and sympathetic opponent, who differs because he feels that he must, and whose words are even then worthy of the most careful study. We can cordially thank God that Canon Simpson is able to preach such sermons as these from one of the most influential pulpits in the country. We are glad,

indeed, that they are to start in print on another series of "apostolic journeys" in the hands of the very many readers that they deserve to have.

ROMANS i.-v. London: *Religious Tract Society*. Price 2s. THE WORK OF THE MINISTRY. London: *Hodder and Stoughton*. Price 6s. net. By Professor W. H. Griffith Thomas, D.D.

We want to give a very warm welcome to these two books. We should have wanted to do so in any event for old acquaintance' sake, for we cannot forget the yeoman service that Dr. Thomas rendered as editor of this magazine in days that are gone. Sentiment, however, sometimes finds itself in conflict with truth. As we should have expected, we have no such conflict to face here. These two books for their own sake are wholly worthy of commendation, and will do admirable service in their respective spheres. It remains only briefly to describe them that they may find their way into the hands of the right readers. The little volume on the Romans is one of the series of devotional commentaries which the Tract Society has been issuing for some time. The series is neither critical, nor in a detailed way exegetical, but purely explanatory and devotional. Critical examination can never do harm to the Christian's Bible; in the long run it must always do good; but sometimes it is a relief to get out of the region of criticism altogether into the purer air of the Book itself. But when one does so one must have a capable guide, one who has read what has been written, one who knows the things that are difficult and doubtful, and one who can put the message and the meaning clearly and plainly before us.

For a book like the Epistle to the Romans we can have no better guide than Dr. Thomas. He knows and has read what has been written. He has a power of analysis and exposition that few men possess, and to him the Sixth Article of our Church is a reality. His Commentary on the Romans will occupy three volumes, of which this is the first. He gives us a brief, but for our purpose sufficient, introduction; then he breaks up into sections, each with a title, the first five chapters, and in the most illuminating way draws out the meaning and scriptural message. The work is magnificently done, and we are very grateful for it. For many a hard-pressed Sunday-School teacher, yes, and for many a more scholarly student it will make a difficult Epistle a living understandable message. It is not mere popular writing; there is nothing sensational about it; it is a plain straight-forward explanation of one of the most important inspired writings that we possess. We have said enough, at least we hope we have, to win for it a place on most bookshelves. We will add but one thing more. We would like people of all schools of thought to read it. And so it is perhaps worth while noting that in no sense is it a party Commentary. If proof is needed, we should simply note the fact that again and again Bishop Gore's Commentary is quoted with approval. Many Commentaries have been written on this Epistle, but if this maintain the standard of its first volume, as we doubt not it will, we venture to think that none will be more useful, none more suggestive, for the average reader than the two which have proceeded from the pens of Principals of Wycliffe Hall, this by Dr. Thomas, and that in the "Reader's Commentary" by Mr. Grey.

The second book is concerned with pastoral theology, and represents

Dr. Thomas's work in that department during his tenure of the Principalship of Wycliffe. It is full, clear, and suggestive. As in most books of this kind, there is much of detail, and the detail is always valuable, but, as in few, everything is brought into relationship with the spiritual motive and purpose. Dr. Thomas finds his text book of Pastoralia in the Bible. His first four chapters lay the foundation. He writes of the Ministry of the Prophets, of the Ministry of the Twelve, of the Ministry of St. Paul and of the Ministry in the Pastoral Epistles. Then he turns to the Prayer-Book and depicts the Christian Ministry as the Ordinal understands it. Not until then do the practical chapters come. They concern themselves with the Prayer-Book services, preaching, visitation, confirmation, children's work, Bible-Class work, foreign missions, prayer-meeting, the social work, amusements, etc. Then the book ends, as it began, with a reminder of the spiritual character of the Ministry based upon a passage from John Bunyan. The book deserves to be added to our library Pastoralia, and for those who possess no such library this volume will be a small library in itself. We are very glad to welcome such volumes as these from an old editor, now working across the Atlantic.

CONDUCT AND ITS DISORDERS. By C. A. Mercier, M.D. London: *Macmillan*. Price 10s. net.

Dr. Mercier is a specialist in the treatment of mental disease, hence a book by him on the disorders of conduct—and insanity is, in the main, such disorder—ought to receive respectful attention. No one who has read the present volume through can fail to see that the writer's knowledge is singularly full and fresh. Whether he has succeeded in his attempt to organize and systematize our knowledge of human conduct is perhaps open to question. For, with all its fulness and freshness of exposition, the book is obviously one-sided; conduct is considered purely from a biological standpoint. But a biological view of conduct, though it has its value and its importance, is partial; it does not (cannot indeed) exhaust the content of conduct. Dr. Mercier is not unaware of this, and he endeavours in his preface to justify his own method by declaring that his aim, being purely scientific, is merely to describe and explain. But it seems to us that any description, whether of disorders or orders of conduct, let alone any explanation, is doomed to failure unless conduct itself is interpreted on larger, other lines than purely biological ones. A work of this kind, which leaves out the religious sanctions which underlie human conduct, must inevitably seem insufficient and jejune. As affording invaluable material for psychologists and moralists, this book has, indeed, no mean value; as a complete explication of the subject with which it deals, it is seriously deficient. So, at least, it appears to us.

THE RELIGIOUS QUESTION IN PUBLIC EDUCATION: A CRITICAL EXAMINATION OF SCHEMES REPRESENTING VARIOUS POINTS OF VIEW. By Athelstan Riley, M.A., Michael E. Sadler, C.B., and Cyril Jackson, M.A. London: *Longmans, Green and Co.* Price 6s. net.

This book contains twelve carefully thought out "schemes" for dealing with the education difficulty (representing different view-points), with notes and comments by the editors. Mr. Riley some three years ago invited the drawing up of such "schemes," and about a hundred replies were received

in answer to his invitation. Some of these were merely "sketch suggestions," others more elaborate draft Bills. Of these the most important are here collected and published for general consideration. The book is prefaced with a twenty-one page introductory essay, which is deserving of very careful attention. The fact that Professor Sadler has had so prominent a share in the publication of this book would alone entitle it to a patient and sympathetic hearing. We would go so far as to say that no draft Bill can in the future have any hope of becoming embodied in an Act of Parliament unless its drafters take the trouble to master the contents of this admirably arranged and most helpful volume. It is most important that all those who have any influence in the educational world should become thoroughly conversant with the schemes set forth in these pages, and that the comments of the editors should be digested. The "religious question" in public education is bound to come up for discussion in the Legislature before long, and the present work is certain to influence public opinion. Nothing but good can come of patient endeavours to understand the problem involved; this book supplies just what is needed if we are to master the intricacies of that problem and to appreciate the difficulties involved.

CHRISTIAN ETHICS AND MODERN THOUGHT. By C. F. D'Arcy, D.D., Bishop of Down. Anglican Church Handbooks. London: *Longmans, Green and Co.* Price 1s. net.

Bishop D'Arcy has already contributed one valuable volume to this excellent series. The Bishop is not afraid of modern thought, and his fearlessness is partly due to the fact that he understands it. He understands, too, that if the kingdom of God is to advance in the world, there must be a clear understanding of its ethical principles. There is too much tendency to tacitly accept a divorce between religion and ethics, a tendency which has been emphasized, if not created, by the many misconceptions of the Church. Dr. D'Arcy gets the right conception at the outset. He writes:

"Modern critical scholarship is practically unanimous in rejecting the medieval interpretation of the phrase 'kingdom of God' as it occurs in the Gospels. It is recognized that to identify the kingdom proclaimed by our Lord with the ecclesiastical corporation is to ignore many of His most important teachings, and to depart from the whole spirit of His instruction. In His mind the kingdom presents as many sides as human life itself. Nothing is more remarkable in His teaching than the various aspects in which this great conception is presented. Yet we are not to imagine that the organized life of the Church is omitted from the doctrine of the kingdom; rather it is included, as the less is included in the greater."

Starting from this basis, the Bishop proceeds to expound the Christian ethic in correlation with modern thinking. After a chapter upon our Lord's teaching concerning the kingdom, he shows that the Gospel conception of goodness as an internal rather than an external thing is a truth towards which the best modern thinking has almost completely found its way. Chapters follow upon the individual and social aspects, and the rest of the book is given up to the consideration of Christian ethics in their relation to human character. The book is a small one, but its value is not to be measured by its size. Bishop D'Arcy has packed into these pages much of the kind of teaching that we have long needed. A general introduction to Christian ethics, written by a Churchman of Evangelical sympathies, is here

given us, and it will be to our profit as a school of thought if we can persuade Evangelicals to read and study it. It is clearly written, interestingly written, and with a moderation which we should expect from so distinguished an author. We commend it as a most admirable number of a most admirable series.

PROBLEM OF THE WORK. By Rev. J. Wilbur Chapman, D.D. London: *Hodder and Stoughton*. Price 5s.

Dr. Chapman is an American, and there is something of America about his book; but there is very much which will help us in England. A few crisp sentences from his preface will make his purpose clear:

"My plea is for the best and highest type of Evangelism. I commit myself, however, only to that Evangelism which strengthens the Church, cheers the minister, and makes plain the way to the Cross for the sinner. Any method of evangelistic work, if used for too long a time, unconsciously to the man who uses it, draws hindrances to itself, and its strength not infrequently becomes its weakness. I am persuaded that oftentimes it is necessary to forget the methods of men and go back to the first principles, which are Pentecostal. Machinery becomes too complicated, methods too mechanical, and naturally the results accomplished are too superficial and far from satisfactory."

The book is written in the same bright style, with illustrations drawn from many directions and pointedly applied. All Dr. Chapman's methods will not commend themselves to us, but his principles are the principles of the New Testament, and his book will not fail to inspire and to help.

SPIRITUAL PROGRESS: A WORD OF GOOD CHEER. By Dr. A. W. Robinson. London: *Longmans, Green and Co.* Price 2s. 6d. net.

This is the book which the Bishop of London has commended for Lenten reading, and this year, at any rate, we can warmly echo the Bishop's commendation. Dr. Robinson writes with his usual charm—the charm which he shares with his family—and he writes with manly and dignified helpfulness. It is, indeed, a word of good cheer, but it is also a word of encouragement in the right path of spiritual progress. Dr. Robinson's wide experience in the work of parochial missions stands him in good stead in a book like this. He is full of sympathy, full of encouragement, yet plain of speech, and firm in his emphasis upon essentials. He writes, too, with such fair-minded moderation that there is scarcely anything in the book to which the bitterest partisan could object. He deals with special wisdom with the difficult question of confession, evidently basing what he says upon Archbishop Temple's well-known charge of 1898, which he quotes as a footnote. Dr. Robinson writes:

"The decision as to whether the absolution shall be ministered to individuals separately or in their places in the congregation is in the English Church left to the individuals themselves, though the constant provision of the public absolution goes to show that this method of ministry is to be accepted as the rule. The freely permitted alternative is intended to meet exceptional needs or exceptional circumstances."

There is nothing here of that encouragement to auricular confession, almost amounting to compulsion, of which the diocese of London is much too full; and we are glad to note that the Bishop in his preface speaks of the chapter in which these occur as being "absolutely loyal to the teaching of the Prayer-Book, and coming with great weight from so experienced a missionary as Dr. Robinson." We hope the clergy of London will take note.

CHRIST AND THE CHRISTIAN LIFE. By the Rev. J. McIlveen, B.A., D.D. London: *Morgan and Scott*. Price 2s. 6d. net.

Twelve sermons from a ministry of forty years. They are expository in character and analytic in style, and sound the note of New Testament Christianity. We like best the description of the seven virtues added to faith in 2 Pet. i. 5-11 as "the rainbow graces." A useful book to give to those who are kept from ordinary public ministrations.

THE GARDEN PATCH. By Alice Massie. London: S.P.C.K. Price 2s.

We have in this little book of short stories some very interesting fairy-tales. They are suitable for children up to twelve years or more, and will commend themselves specially to children with vivid imaginations. Number four, "The Castle Wall," is very sad, and scarcely suitable for young children, but all the stories are quite unique, and the illustrations really excellent.

THE CROSS IN HOLY SCRIPTURE. By the Rev. James Little, B.A. London: *Robert Scott*. Price 2s. net.

The author remarks in his Introduction that some writers "come to the study of the Atonement with minds having a certain philosophical bias, and then each one proceeds to mould the scriptural teaching thereon according to his own chosen system of philosophy." He prefers to make Scripture the test of philosophical theories. Most of the book is occupied by a very fair statement, in successive chapters, of the Bible teaching on Sacrifice, Ransom, Propitiation, Redemption, Reconciliation, Forgiveness, and Salvation. The exposition is enriched by many quotations from Denny, Forsyth, Fairbairn, Hodge and others, and Stevens' "Christian Doctrine of Salvation" gets a good deal of criticism. A most useful summary, with the main position of which we entirely agree, though we could wish that in parts the writer had done more to commend the teaching of Scripture to the "modern mind."

THESSALONIANS, I AND 2 TIMOTHY, AND TITUS. By the Rev. H. W. Fulford, M.A. *Cambridge University Press*. Price 1s. 6d. net.

A nice little edition for schools based on the Revised Text. The Introductions are sufficiently full and are conservative in tone. The commentary is freed from unnecessary minutiae and cross references, and explains difficulties in substance in a straightforward way. There is a good excursus on the passage 2 Thess. ii. 3-12.

THE STORY OF ISRAEL AND JUDAH. By the Rev. H. J. Chaytor, M.A. Pp. 311. London: *Blackie and Son, Ltd.* Price 5s.

The Head-master of Plymouth College has written for the benefit of upper forms in Public Schools. He thinks that nothing "can take the place of a sound knowledge of the Biblical text," but that it should be so taught that in after-years boys "may have nothing to unlearn on the ground of either science or history." This aim it has been attempted to secure by constant reference to select portions of the sacred text which must be read along with the history, and by the adoption of a moderately "critical" position. It is assumed that J and E are documents of the Kingly period, that a nucleus of Deuteronomy existed before Josiah, and of the priestly legislation before the exile, but that all the literature was edited and expanded in successive periods. "Sacred" and "secular" history are exhibited in their relationship by a full use of our knowledge of the history of surrounding peoples. But the author is careful to insist that from the days of Abraham, God had a special religious purpose for Israel, and their prophetic and historical writers were inspired to dwell on it. We like the tone and spirit of the book, and the constant reference to the literature, including the prophets. The printing is well done, and there are many excellent maps and illustrative plates from the monuments.

THE USE OF THE BIBLE IN THE EDUCATION OF THE YOUNG. By T. Raymond, M.A. London: *Longmans, Green and Co.* Price 3s. 6d.

Written by a "parent and teacher" from an educational point of view for "the men and women who teach in our ordinary day-schools, both elementary and secondary." This sounded promising, and we began to read with high hopes, which, so far as education is concerned, were not disappointed. The writer well distinguishes the points of view—religious, theological or literary—from which we may study the Bible, and illustrates the different kinds of criticism we may apply to it. Moreover, he gives some useful and necessary hints to the teacher how to study the Bible intelligently for himself. In the last section of the book he suggests what kinds of instruction are suitable to children of different ages, and gives some most useful hints on the preparation and delivery of a lesson, with several illustrations. So far, we can thoroughly recommend the book. But the writer

devotes over one hundred pages to a survey of the Bible, and here we must express strong dissent. He takes a somewhat extreme critical view of the compilation of the Old Testament, and regards as immaterial a contention that much of its history is not history. In the New Testament, he favours the theory of a Little Apocalypse in Mark xiii., looks on the Fourth Gospel as a "highly idealized portrait," and in matters of Introduction generally, adopts the positions advocated in Dr. Moffat's recent book. These we feel are serious blemishes which detract greatly from the value of the whole.

THE EVILS OF ALCOHOL. By Dr. W. A. Chapple, M.P. London: *G. G. Harrap and Co.* Price 1s. 6d. net.

Upon the first page of the book stands the remark of Shakespeare, "Oh God! that men should put an enemy in their mouths to steal away their brains." The author's aim is to impress the evils of alcohol, which he does in two ways. The first is by giving a simple and interesting explanation from a physiological standpoint of the effects of alcohol upon the brain nerve centres, beginning with the highest, so that one understands the rationale of the stages of drunkenness. The second is by narrating the incidental effects of alcoholism in physical, mental, and moral disease. But this is done in typical life-histories of drink's victims—histories which, if appalling, speak a moral plainly. Active temperance workers should find the book distinctly useful. The author is known as one of the keen temperance advocates in the House of Commons.

CHARACTER. By Canon C. R. Ball. London: *S.P.C.K.* Price 1s. 6d.

A series of readings for Advent and Lent. for educated people. Perhaps no one will endorse everything that is said, but everyone will be better for what he reads.

NANCY AND HER COUSINS. By L. E. Tiddeman. London: *S.P.C.K.* Price 1s. 6d.

Nancy is an only child, brought up in London, amidst all the beauty and refinement that wealth and a loving mother can surround her with. While her parents are abroad, Nancy is sent to her cousins in the country. At first life is very hard for Nancy, her cousins seem so rough; but they understand one another better as time goes on, and Nancy is all the better for the experience, and the cousins too. All little girls will like this story, but specially, we think, a little old-fashioned child of the Nancy type. The illustrations are specially good.

MOLLY'S DECISION. By L. E. Tiddeman. London: *S.P.C.K.* Price 2s. 6d.

A capital story for schoolgirls. Molly at school, and afterwards with various friends and relations, is a lovable and charming personality. We hope there are not many teachers like Miss Jackson, but the Lloyds and Uncle Peter make up for all her deficiencies. The love-story at the end is very sweet and natural, and one feels that Molly deserves her fortune and will use it well.

RICHARD OF LYMPNE. By Violet T. Kirke. London: *S.P.C.K.* Price 2s.

Like "Brothers Five," this book is full of stirring adventure. Richard is an English lad, and he introduces us to Madcap Harry, Prince of Wales, and the mad King of France, Charles VI. We then travel to Italy, and our brave hero nearly loses his life in the service of the young Duke of Malvia. The interest is well sustained throughout, and the illustrations are excellent. The book would be a capital gift for boys and girls from ten years old.

EVERY MAN'S LIBRARY. Masterpieces of French Literature. London: *Dent and Sons.* Price 1s. each volume.

The enterprise of Messrs. Dent is boundless. They have added another fifty volumes to "Every Man," making five hundred and fifty in all. The new fifty comprise fiction by Ainsworth, Tolstoi, George Sand, Dickens, and others, and much more than fiction. We have books of reference and books of science; we have Mommsen's "History of Rome," and "The Ethics of Aristotle"; we have books for children and books of reference; and we have a promise that the number shall be brought up to a thousand. And yet the firm is not content. They are issuing a series of French literature under the general title, "Tous les Chefs-d'œuvre de la Littérature française." There are to be one hundred volumes in all, and each century of French literature is to be represented. There have been already issued volumes by Voltaire, Rabelais, Alfred de Musset, and others.

THE LIFE OF AUGUSTUS M. TOPLADY. By Thomas Wright. London: *Farncombe and Son.* Price 5s. net.

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AT THE TEMPLE CHURCH. By H. G. Woods, D.D. Price 4s. 6d. net.

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THE GREAT TEXTS OF THE BIBLE. Romans viii.—xvi. Deuteronomy—Esther. J. Hastings, D.D. London : *T. and T. Clark.* Price 10s. net.

Two new volumes of this remarkable series. To those who know the earlier volumes they need no commendation ; to all others we most warmly commend them.

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A series of Bible Studies, based on places which Christ visited, of a very suggestive kind.

HOLY BIBLE. London : *Henry Frowde.* Oxford and University Press. Price 2s. 6d.

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TRUE EVANGELISM. By L. S. Chafer. London : *Morgan and Scott.* Price 1s. 6d. net.

Studies in Evangelistic work, written by an American. Reasonable and likely to be useful.

'AN EIRENIC ITINERARY. By Silas McBee. London : *Longmans, Green and Co.* Price 4s. 6d. net.

The story of Mr. Silas McBee's tour to Europe and the East in the interests of Reunion. An interesting book despite its extraordinary title.

MIRACLES. London : *Longmans and Co.* Price 2s. 6d. net.

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MENDING MEN. By Edward Smith, J.P. London : *R.T.S.* Price 1s. net.

The story of Adult Schools, told much after the manner of "Broken Earthenware." We are bound to confess that our experience of Adult Schools has not shown them to be as definitely Evangelistic as this book happily makes them. We hope the leaders of the movement will learn some lessons from the line here suggested.

SUNDAY EVENINGS IN THE COLLEGE CHAPEL. By F. G. Peabody. London: *Constable and Co.* Price 5s. net.

An interesting series of sermons to young men of the student class, mainly on the living of the Christian life, but a little lacking in the Evangelistic note.

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