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Hobart, the Trustees of Church Property, the Church Advocate, and four clergy and six laymen elected by Synod.

All Church property is vested in three members of Synod, who are styled the "Trustees of Church Property."

It may be of interest to note that Tasmania belongs to no province, so is entirely self-governing. Advances have been made from the "other side" to join a province, but we prefer independence and Home Rule.

I notice it is recommended by the Archbishops' Committee at home that failure by a parish to pay its assessment should deprive it of representation and financial assistance. Something of the same kind was mooted here, but Synod unhesitatingly rejected any such idea.

It will be noted that here laymen have as equal a share in governing the Church as the clergy have. I don't know how it is at home, but if the laity had not their *proper* share here I am quite certain Church funds would suffer. The laity voice the people far more than the clergy do, and if they had not that voice the difficulties of Church finance would be increased.

I should like to express the opinion that the churchwardens of each parish are the right people to consult as to any assessment or quota to be raised by their parish. If they are met by the Archdeacon, or someone representing the "Diocesan Board of Finance," with the rector presiding at the meeting, and the collectors present, it is probable that as just and equitable an assessment could be made as by any other method.

THOMAS DE HOGHTON,
*Captain R.N., and Treasurer-Warden of St. Mark's,
Brighton, Tasmania.*



Notices of Books.

THE PROBLEM OF CHRISTIANITY. By J. Royce, D.Sc. 2 vols. *Macmillan and Co.* Price 15s. net.

Dr. Royce, Professor of the History of Philosophy in Harvard University, is just now attracting considerable attention as the apostle of a reformed religion—"the religion of loyalty." These two volumes are an exposition of his philosophy of religion written expressly "for the strengthening of hearts." The first volume treats of "The Christian Doctrine of Life," the second of "The Real World and the Christian Ideas." Briefly stated, this "religion of loyalty" substitutes the Church—vaguely defined as "the Beloved Community"—for the Person of Christ as the central thing in Christianity. It substitutes loyalty to this "Beloved Community" for faith in Christ crucified as the instrument of man's salvation. "We are saved,"

he says, "if at all, by devotion to the Community." Of the origin of this Community and the Person of its Founder the writer professes to know little and to care little. He regards them as wrapped in the mists and haze of tradition. Christ, indeed, was to the early Church no more than "the spirit of the Community." Therefore the great messages of peace and consolation which the "Gospel legends" place upon His lips are only the voice of the lovable and saving Community to the depressed and troubled heart of the lonely individual. Dr. Royce does not believe that Christianity is Christ. He is never weary of reiterating his conviction that in his doctrine of loyalty he has discovered the essence of Christianity, that it embraces the whole of Pauline Christianity, and constitutes the core of Christian experience.

So we are prepared to find that by a dexterous juggling with phrases the characteristic Pauline doctrines are twisted into harmony with the writer's own views. Sin is defined as a kind of disease of self-consciousness, the revolt of the individual self-will against the will of the Community, the natural opposition of individualism to collectivism. There is, therefore, no salvation from sin except through the cultivation of that new type of self-consciousness which loyalty involves—"the consciousness of one who loves a community as a person." To find this loyalty is to be "under the obsession of a new spirit of grace." This is what St. Paul meant by the grace that saves!

The greater part of one Lecture is devoted to a graphic presentation of a traitor who has wilfully sinned against light, and is in consequence condemned to "the hell of the irrevocable." The next Lecture, headed "Atonement," applies itself to the problem of the possibility of reconciliation between this traitor and his own moral world. How can he find an atonement? And we get the disappointing and totally inadequate answer that "triumph over treason can only be accomplished by the Community on behalf of the Community, through some steadfastly loyal servant who acts, so to speak, as the incarnation of the very spirit of the Community itself." Any suffering servant is able to transfigure the meaning of the traitor's past. Any loyal love is able to oppose to the deed of treason its deed of atonement. And so "the Christian life . . . looks to the Community for the grace that saves, and for the atonement that, so far as may be, reconciles." There is deep significance in that qualification "so far as may be."

The second volume is very clever, but not very clear. It professes to discuss the question, "Has the Christian doctrine of life a more than human meaning and foundation?" but the writer seems to lose himself in bypaths of metaphysical discussion. The first two lectures are spent in defining a community; the next three are given to the work and worth and world of interpretation. Not till Lecture XIV. does Dr. Royce seem to strike a real point of contact with his set purpose, and when he does so it is with the statement that "this Community which we have now declared to be real, and to be in fact the sole and supreme reality—the Absolute—what does it call upon a reasonable being to do? What kind of salvation does it offer to him?" The answer is lost in a bewildering maze of philosophical discussion. Lecture XV. is rather more to the point. It criticizes the respective criticisms of Dr. Sanday and Professor Mackintosh, of Strauss and Hegel,

and tries to explain how the writer's own estimate of the essence of Christianity stands related to the historical faith. In his explanation Dr. Royce exhumes an imaginary philosopher convert of St. Paul, reanimates him, and plants him in the midst of twentieth-century thought and life. He then proceeds to construct the new estimate of St. Paul's teaching which this returned first-century saint would hold. Of one thing only, we are told, he would be sure, and would hold fast—viz., "the Pauline doctrine of the presence of the redeeming Divine Spirit in the living Church. . . . All else in St. Paul's teaching he may come to regard as symbol or as legend." But if he can only retain this "he will be in spirit a Pauline Christian, however he otherwise interprets the person of Christ." That is the only vital certainty of genuine historical Christianity which Dr. Royce can find. And in his last lecture he appeals to his readers to "hold fast by the faith of the Pauline Church." We applaud that appeal so long as the Pauline Epistles are accepted as the expression and exposition of that faith. For the faith of St. Paul was not the mutilated and emaciated thing which Dr. Royce dignifies with the title of "religion"; it was a faith rooted in an historic Person—Jesus Christ—and in an historic fact—Christ crucified on Calvary.

W. E. BECK.

STUDIES IN THE APOCALYPSE. By R. H. Charles, D.Litt., D.D. *T. and T. Clark.* Price 4s. 6d.

There is a growing readiness to-day to recognize that it is impossible rightly to understand the New Testament Apocalypse without taking into account the characteristics of apocalyptic literature in general. Consequently, this volume of lectures on the Apocalypse, by one whose knowledge of Jewish and Christian "apocalyptic" is unrivalled among English scholars, will be welcome to all serious students of the New Testament. They are not intended nor suited for the general reader, being the "Lectures in Advanced Theology" delivered before the University of London in the present year.

The lectures deal with three separate themes: (1) The history of the interpretation of the Apocalypse; (2) the Hebraic style of the Apocalypse; (3) the composition and interpretation of chapters vii. to ix. of the Apocalypse.

Here and there in this volume Dr. Charles gives us a "foretaste" of the conclusions to which he is being led as the result of his study of the Apocalypse. His editions of other apocalypses have shown him to be a critic skilled in resolving a document into its component sources, and ready to assign each section with confidence to a particular date. The conservative reader might therefore feel some misgivings lest the Revelation of St. John should suffer grievous dissection at the hands of one who is a master of literary analysis; but his anxiety will be turned into gladness when he finds that, in Dr. Charles's judgment, "the main bulk of the book is from the hand of one and the same author" (p. 109; cf. p. 70). But Dr. Charles considers that the visions recorded in the Apocalypse were experienced at different times, a few as early as A.D. 67, but mostly *circa* A.D. 92-95, and were on each occasion committed to writing immediately after their occur-

rence; and that the author may have used various sources, both Hebrew and Greek (p. 109). Nor does Dr. Charles abstain from removing awkward verses as "interpolations," nor from rearranging sections in order to secure a more logical sequence of thought. For instance, on p. 157 we find the "reconstructed text" of chapter viii. of the Apocalypse as it emerges from the criticism of Dr. Charles. Only seven verses out of the thirteen have survived (the rest have been removed as "interpolations"), and these are rearranged in the following order: 1, 3, 4, 5, 2, 6, 13. It is all very learned and ingenious—and very Teutonic.

The two lectures which deal with the history of the interpretation of the Apocalypse contain a learned survey of the various schools of exegesis from Justin Martyr to Dr. Swete. The Apocalypse (according to Dr. Charles) was originally understood by its readers in accordance with "eschatological" and "contemporary-historical" methods; but these were soon displaced by other schools of interpretation—the "Spiritualizing Method," the "Recapitulation Theory," the "Church-Historical Method" (which led the Reformers to apply the Apocalypse to Papal Rome), the "Literary-Critical Method," the "Traditional-Historical Method," etc. The reader who is not deterred by these formidable titles will find in these chapters much information which is not otherwise readily accessible.

The chapter on the Hebraic Style of the Apocalypse is by no means the least interesting in the book. Dr. Charles holds that, while the author of the Apocalypse writes in Greek, he thinks in Hebrew (p. 82). In proof of this he points to Hebraisms in the Greek style, to "Hebraic parallelisms," and to phrases which may be based on a misreading of a Hebrew text. On the whole this chapter is suggestive and convincing.

We are grateful to Dr. Charles for a book which, though slight in bulk, is a real contribution towards the scientific study of the Apocalypse, and we trust that this volume is but a "forerunner." E. C. DEWICK.

ARCHÆOLOGY OF THE OLD TESTAMENT. By E. Naville. *Robert Scott*. Price 5s. net.

The writer's preface opens with the acknowledgment that the title does not describe the contents of the book; and seeing that an English work dealing with the subject has long been needed, it seems unfortunate that the title should have been usurped by a book which fails to supply that need. The work really aims at proving that the earlier books of the Old Testament were written in cuneiform, and the later ones in Aramaic. For the former conclusion Professor Naville relies on the cuneiform tablets from Tell-el-Amarna, Taanneh, and Gezer, and the absence of any evidence for the "Phœnician" script before the ninth century; for the latter, on the fact revealed by the Assuan papyri, that a Jewish colony settled there used Aramaic for correspondence and business. The former suggestion is not wholly new; it has been discussed by Cheyne, Conder, and Sayce in this country, and by Marti, Budde, and Kittel in Germany, but it has not found much acceptance. While it is not impossible that some of the earliest Israelite archives may have been so written, Professor Naville has failed to show that his suggestion offers as complete an explanation of the literary and historical phenomena of the Pentateuch as does the theory of compila-

tion and editing which is commonly spoken of as critical. Nor does his interesting discussion of the Egyptian element in the Pentateuch carry us all the way he would wish; there were other periods, especially the age of Solomon, when it was possible for Jewish writers to get Egyptian colouring by reason of close contact with the Nile Valley.

In the second case, the writer seems to forget certain rather important facts when he concludes that "the rabbis . . . turned their books into the language spoken at Jerusalem" (p. 207), such as the existence of the Samaritan Pentateuch, to which he does not refer, and the Aramaic passages in Ezra and Nehemiah. Why should these passages have escaped the attentions of these anonymous scholars in their wholesale alterations? And there are other explanations of the use of Aramaic by the Jewish colony at Assuan besides one which eliminates Hebrew from the composition of the Old Testament and from the list of pre-Christian written languages. In spite of this book, the critical position is still maintained, and we still await a real "Archæology of the Old Testament."

M. LINTON SMITH.

THE PRIMITIVE CHURCH AND REUNION. By W. Sanday, D.D. *Oxford University Press*. Price 4s. 6d.

The papers which comprise this volume have been reprinted from the *Contemporary Review*, and deal with "The Movement Towards Reunion," "The Primitive Model," and "The Prospects of Christian Unity in 1912." The book is full of the peculiar charm which belongs to all Dr. Sanday's works, and its appearance at the present moment is particularly opportune.

Dr. Sanday begins by tracing the recent growth of the desire for unity amongst Christians, and shows how intimately this growth is connected with the present missionary situation. It is because the Anglican insistence upon the historic Episcopate "has had a limiting effect upon the relation of the Anglican to other communities" (p. 81), at a time when it is urgently necessary for the Christian cause that such relationships should become more cordial, that many Anglicans, and especially missionaries, have been led to reconsider the problems connected with the ministry and sacraments. It is pleasant to read Dr. Sanday's cordial testimony to the value of the Edinburgh Conference (pp. 14-24), and it is interesting to learn that he regards the Anglican "horror of anything that can be labelled Undenominational" as "exaggerated" (p. 34).

The chapters dealing with "The Primitive Model" set forth with masterly clearness the underlying ideas which govern the "Catholic" and "Protestant" interpretations of early Church history. Among "the more important works" written from the latter point of view he refers to Dr. Vernon Bartlet's article in the *Churchman* for June, 1909. But chiefly these two chapters consist of long extracts from Harnack's "Constitution and Law of the Church," and from C. H. Turner's "Chapter I." in the "Cambridge Mediæval History." A discussion of these extracts belongs rather to a review of the works in question; here it may be sufficient to indicate some of the passages which reflect Dr. Sanday's own point of view. He regards the ideals of Congregationalism or Presbyterianism as "not by any means wrong . . . but sectional and partial" (p. 98). And "to say that a particular form of ministry has a 'defect' . . . is not to go nearly so far

as to call it 'invalid'" (p. 107). Referring to Dr. Headlam's article on "Apostolic Succession" in the "Prayer-Book Dictionary," he says: "The idea of a continuous succession of the Christian ministry from the Apostles will be seen to be deeply rooted in reason and history; but, on the other hand, any rigid and mechanical application of the idea for the purpose of invalidating one form of ministry as compared with another is to be deprecated" (p. 82).

The last chapter deals with many interesting points connected with the prospects of Christian reunion in 1912: for instance, the publication of the *Constructive Quarterly*; the date of the Didache, which Dr. Sanday still assigns to "the last two decades of the first century"; Presbyterian reunion in Scotland; and the Welsh Church Bill, which Dr. Sanday (unlike many of the opponents of the Bill, regards as "a landmark in the movement towards the reunion of Churches," although "its immediate and superficial effects are not likely to be conciliating and uniting" (p. 123).

No one who is interested in the movement towards unity should omit to read Dr. Sanday's book; for though there are many books on the subject, there are few which offer the same combination of deep learning and clear simplicity of style, or of clear insight and wide charity. E. C. DEWICK.

THE CONTINENTAL REFORMATION. By Dr. Plummer. *Robert Scott*. Price 3s. 6d. net.

We have enjoyed this book. Dr. Plummer brings scholarship and fairness to the description and estimate of one of the most critical centuries the world has experienced. Erasmus, Luther, and Calvin were men who, whether you like it or no, changed the face of the earth. Here we have their influence estimated and their work weighed in exactly that detached way which is of so great help to any who wish to get at facts. Dr. Plummer is always kind, never one-sided, always a critic, never a prejudiced one. The forces which had, and still have, such effect upon the whole of Christendom are examined and explained, and there is much for every Churchman to learn. It is all most readable and attractive.

CHRIST THE CREATIVE IDEAL. By the Rev. W. L. Walker. *T. and T. Clark*. Price 5s.

All Mr. Walker's work is marked by thoughtfulness and suggestiveness, and this new book is no exception to the rule. Its subtitle is "Studies in Colossians and Ephesians," a phrase justified by the fact that Mr. Walker is dealing with the cosmic significance of Christ, and showing that Christianity possesses "oneness with the Creation." The title of the book is best illustrated by a passage on page 67: "The creative Thought and Potency which went forth from God in Creation has in Christ returned to God in the realization of the Divine Ideal . . . we are viewing Christ as the Ideal of the Creation, and regarding the Incarnation of God in Him as the necessary outcome of this." The thought here summarized is worked out at length, and Mr. Walker's statements challenge thought. One cannot help wondering whether the first sentence quoted indicates an excessive allegiance to Hegel; or whether the second, on the necessity of the Incarnation as such, would be endorsed by St. Paul or any New Testament writer. Certainly their express

statements seem to suggest that the Incarnation has the character of an after-thought to the Divine plan, preliminary to the Atonement, and such has been the traditional Christian view, so aptly expressed in Newman's hymn. Chapter vi., on "How the Ideal was Realized," is most interesting. If we understand Mr. Walker rightly, he holds that the organism which was the ground of the personal life of Christ was evolved in the line of succession marked out by the prophets and saints of Israel. The argument is one by analogy from the fact that an intellectual genius is generally prepared for by long intellectual development in the race. Here again one wonders why the Lord did not come nearer the close of the great prophetic period, instead of after prophecy had long ceased; or what is the bearing of the argument upon the Virgin Birth, upon which our author is silent. Again, in chapter vii., upon "Reconciliation," one cannot feel that everything has been said when it is insisted that Christ reconciles man to God. It is an old point that reconciliation must affect both sides when both are personal. Thus all the way through Mr. Walker challenges criticism. But that is good. He has given us a very suggestive book, written in a reverent spirit of earnest seeking after truth, and calculated to help a thoughtful modern man. One's only anxiety is lest he bow down too much to the "idols" of the modern mind, and give away what is really fundamental.

THE FIRST PRINCIPLES OF THE CHURCH. By the Rev. C. A. Barry. *Longmans*. Price 3s. 6d. net.

The author hopes that "the whole (book) taken together suggests a consistent attitude of mind sometimes forgotten—namely, that of the Ecclesiastic." One could not help wondering whether the writer was really as consistent as he imagined. There are many parts of the book which command most hearty assent; there are others in which positions are assumed almost the reverse of those which one feels should follow from what has been already so excellently said. One illustration will serve. In Essay IV. we read: "We do not find any evidence that the early Church recognized an indelible character impressed by ordination," or "no Christian is more sacerdotal in function than another: the priesthood is only representatively sacerdotal . . . yet all have not the same ministerial functions or the like authoritative commission. . . . Hence also, while we do not deny the *reality* of other ministries . . ." So far one recognizes Lightfoot. Contrast the statement three pages further, that an irregular assumption of ministry would be "even invalid in the sense of precarious, as endangering both the guarantee and the *reality* of mission." How can Lightfoot and Gore walk together? Perhaps we should sum up the criticism best by asking the author what he means by this sentence about the wicked in Holy Communion: "They receive the gift; they do not take it."

THE MINISTRY OF THE CHURCH. By E. Hermitage Day, D.D. London: *Pitman*. Price 2s. 6d. net.

This is the first volume of a new series edited by Dr. Day, with the title of "The St. Paul's Handbooks." The series is intended for popular reading among Church-people, and as a guide to them on controverted points. The present book deals with Anglican Orders, and, after showing that our

Episcopal Orders are Scriptural and primitive, proceeds to reply to Roman attacks upon their validity. Dr. Day (who is the compiler of a book of verse, "In Our Lady's Praise") is quite definitely of one school of thought in what he calls "the Catholic Church in the English provinces"; but this does not prevent the book being a useful one to those who need the arguments on this question brought together in convenient form.

THE ESCHATOLOGY OF JESUS. By H. Latimer Jackson, D.D. Hulsean Lectures. *Macmillan*. Price 5s.

JESUS AND THE FUTURE. By E. W. Winstanley, D.D. *T. and T. Clark*. Price 7s. 6d.

The appearance of these two volumes during the past few months suggests that the "Eschatological Problem" is still continuing to attract interest and attention. The resemblance between the two books is in many ways close. Both deal with the same theme, and both approach it from the standpoint of "advanced" criticism.

It may be well to note at the outset the estimate of our Lord's Person which is put forward by Dr. Jackson and Dr. Winstanley, for this naturally helps to determine their estimate of His eschatology. Both writers hold that our Lord's uniqueness consisted in His "peculiar Son-consciousness" (Winstanley, p. 317; *cf.* pp. 194-205; and Jackson, pp. 86-96). Apart from this, Dr. Winstanley holds that He was "the child of His age, a Jew, a Galilean steeped in national prejudice and upbringing" (p. 317). Dr. Jackson thinks "there is room for an exalted Christology," but adds: "It may conceivably be other than the Christology of ancient creeds" (p. 328).

It is not surprising to find that writers who start from this estimate of the Person of Jesus are inclined to follow the somewhat conventional lines of German "Liberal Protestantism." Little or no allowance appears to be made for the possibility of a unique factor in the New Testament narratives, due to the presence of a unique Personality; few, if any, passages except those found in St. Mark or "Q" are allowed to pass as historically accurate; and even these are scanned with a nervous anxiety lest they should have been modified by "tendencies" in the mind of the Evangelists. Consequently, only a *selection* of the passages which are commonly supposed to record our Lord's eschatology are dealt with by Dr. Jackson and Dr. Winstanley. The rest are dismissed as mere "reflections of early Christian doctrine"—*e.g.*, the eschatological explanation of the Parable of the Tares (Winstanley, p. 151), the passages setting forth the Messianic Judgeship of Jesus (*ibid.*, pp. 149-160), and the predictions of eternal fire for the wicked (*ibid.*, pp. 281-290). Similarly, Dr. Jackson regards the New Testament Canticles as "later hymns placed by the Evangelist in the lips of personages who figure in his idyllic pictures" (p. 261).

Enough has been said to show that the standpoint from which these two volumes are written differs somewhat from that of the majority of English Churchmen. Nevertheless, the books are both worthy of careful study. Dr. Jackson's, which is based upon last year's Hulsean lectures, is the more convenient of the two for students who do not wish for a great mass of detail; his frequent "summings-up" assist the reader to follow the argument clearly, and the references in the footnotes indicate lines for fuller study. At

times, Dr. Jackson's style does not facilitate the task of the reader. Take, for instance, the following (referring to Mr. Streeter's essay in "Foundations"): "Once more the welcomed essayist—and offering his more matured convictions—he alludes, I notice, to earlier conclusions as 'somewhat too sweeping'; I find him significantly adding: 'The Eschatological teaching of our Lord is a simpler, wider, and greater thing than ordinary Jewish Apocalyptic, but for myself I am coming more and more to feel that to water down and explain away the Apocalyptic element is to miss something which is essential'" (Preface, p. viii). The earlier part of this sentence can scarcely be described as clearly expressed.

Dr. Winstanley's volume is fuller than Dr. Jackson's; indeed, it contains probably the most thorough discussion of the Eschatology of the Gospels available for English readers. It is arranged according to a well-ordered scheme; and in spite of what many would consider a hyper-critical tendency, its judgments are generally well-balanced and its tone reverent. Sometimes the main drift of the argument is rather obscured by the mass of detail; and the entire absence of footnotes and cross-references is an unusual feature of doubtful merit.

The general conclusions reached by both writers resemble each other closely; and whatever may be thought of their critical methods, the conclusions are, on the whole, sober and well-founded. Both books bear signs of indebtedness to the "Consistent Eschatological Theory" of Schweitzer, but neither of them is content with that theory in its original one-sided exaggeration. They show us that, while the eschatological element in our Lord's teaching was very likely more important than has generally been supposed, nevertheless He transmuted the current eschatological terms (such as "The Kingdom of Heaven," "The Son of Man"), and gave to them a new and higher significance.

Both writers lay stress on the *ethical* element in our Lord's eschatology (Jackson, p. 108; Winstanley, pp. 83-92, 397), in contrast to Schweitzer's idea of a kingdom so purely eschatological that in it there is no place for morality (*Sittlichkeit*). Another excellent feature is Dr. Winstanley's emphasis on the *practical* bearing of Christ's eschatology, as being indeed its most vital aspect (p. 252, and chapter ix., *passim*). He shows, with admirable clearness, that the very limitations and apparent gaps in Christ's doctrine of the Last Things all serve to concentrate attention upon the urgency of the call to repentance and watchfulness in this present life (pp. 252, 270-293, etc.).

With regard to our Lord's doctrine of Judgment, a slight divergence of opinion is noticeable. Dr. Jackson holds that Jesus "assumes the Judgment as a matter of course" (p. 55). To most readers this would seem a natural conclusion; but Dr. Winstanley, by a series of critical emendations, endeavours to show that the passages which suggest a dramatic Judgment-scene have been influenced by "tendencies" of the Evangelists (pp. 253-268).

Dr. Winstanley (following Schweitzer's "Paul and his Interpreters"), regards the Fourth Gospel as a re-interpretation of the historical Jesus, dominated by the doctrine of the Eucharist, which is "a quasi-physical vehicle for the appropriation of the imparted Spirit-life of the Son by the disciples" (p. 343). But he is warm in his appreciation of the value of the

Johannine eschatology for the needs of the modern world (p. 354). On the other hand, he holds that the realistic eschatology of the Synoptists, though "intimately and inevitably linked with the Gospel-message as proclaimed by our Lord," is "unessential to the spiritual life as such" (pp. 382 *et seq.*). Dr. Jackson's position appears to be similar. The "eschatological survivals in the Creeds" cause him much misgiving (chapter ix.); but he advocates "a qualified conformity which, in its recitation of the Creeds, is unhesitating in its acceptance of contained truth, while frank to avow justifiable disagreement with the outward form" (p. 376).

Probably many of us will feel that neither Dr. Jackson nor Dr. Winstanley give adequate expression to the clearness and certainty of our Lord's Advent-message; but we are grateful to them for these careful studies of a great and difficult theme.

E. C. DEWICK.

FRANCE TO-DAY: ITS RELIGIOUS ORIENTATION. By Paul Sabatier. *J. M. Dent*. Price 6s. net.

This is a remarkable book. It is the work of one who has viewed all sides of his subject. Whilst a convinced Protestant, he is not disposed to disregard what he finds in Roman Catholicism when it is helpful to life; and for those who cannot find a home with either, he extends a good-will indicative of faith in mankind. And yet his views are not by any means unduly optimistic. Of the Roman Catholic Church he says: "Never has the activity of the Church been so intense or its organization so strong as in France to-day," and he adds: "The multiplicity of the means only throws into stronger relief the poverty of the results." Yet we find him ready to acknowledge that France at heart is religious, though she knows it not. The people pursue an ideal which they cannot grasp. Their religion cannot be isolated from the political and intellectual life of the nation. "What has been abandoned," says the author, "and probably for ever, is only a path, not the idea and desire of the ascent to be achieved. There are religious and moral foods which we can no longer assimilate, but the religious hunger, the ideal thirst, has not disappeared; it has simply become more reaching and more delicate." The one dominant note in this book is hope. M. Sabatier believes that France is moving in the direction of truth. He sees the time when "freed from the yoke of an immutable and dumb letter, or from the authority which is not purely moral and spiritual, and brought back to herself, she becomes once more entirely living and flexible, capable of reconciliation with the whole of existence, everywhere at home, since, in all that is, she discerns an aspect Godward."

A FATHER IN GOD: WILLIAM WEST JONES, D.D. By M. H. M. Wood, M.A. London: *Macmillan*. Price 18s.

This book is a biography of one who for thirty-four years was Bishop and then Archbishop of Capetown. They were thirty-four troublous years, fightings within and without, and fears—many fears—within. The Archbishop was a strong, masterful man, but his strength was not without sympathy or saintliness. He belonged very definitely to one school of thought in the Church, and he acted as if there were no other. His sympathy was not broad enough to enable him to see clearly the view-points of other men. Hence his lengthy episcopate has helped to make the Church of

South Africa a partisan Church. His biography, although too lengthy and too detailed, is interestingly and clearly written. It tells the story of the Natal trouble and its ultimate placation; it sketches the development of the provinces of South Africa, and it shows us the Archbishop at his work. Evangelicals will do well to read the story. What has happened in one province of the Anglican communion warns us to be on the alert lest it happen in some other. But let it be clearly understood that we do not wish the line of action taken by the dominant party in South Africa to be a pattern for ourselves. We are Catholics, and the policy of party exclusiveness is not Catholicity.

THE RELIGION OF ANCIENT EGYPT. By Professor Sayce. *T. and T. Clark*, 4s. net, is a new edition of the author's Gifford Lectures, with the Egyptian side amplified and the Babylonian omitted. The writer gives, as we should expect, a clear and lucid account of a difficult subject, on which the last word has yet, perhaps, to be spoken. But the discoveries of recent years, especially with regard to the pre-dynastic period, allow of far more definite statements as to the origins of the cults than was formerly possible. The close connection with Babylonia, and the traces of the conflict between the "Pharaonic" invaders from the East, with their metal weapons and the previous neolithic inhabitants, stand out clearly. The comparative certainty of the translation of the texts, and their critical study, permit the investigator to trace the syncretism by which the various local cults were brought together into an unwieldy and inconsistent whole, in which the crudest fetishism coexisted with a lofty pantheism which in its language approaches the finest outbursts of the Old Testament writers. And the interest of this faith lies in the fact that, if the figure may be used, it prepared the matrix into which much Christian thought was run. It is a book which cannot be neglected by students of the history of religion; and as far as the broad outlines are concerned, it may be highly recommended as a safe and interesting guide.

THE STORY OF AHIKAR, by J. C. Conybeare, J. Rendel Harris, and Agnes Smith Lewis (*Cambridge University Press*), is a marvel of ingenious scholarship and wide learning; the body of the book is a collection of the various versions of the story known. Arabic, Syriac, Armenian, Old Turkish, and Greek texts are given; and in addition to translations of these, the Slavonic and Aramaic copies are translated. The interest of the last-named, discovered at Aswân by Professor Sachau, lies in the fact that it carries back to the fifth century at least this Eastern romance, known best by its inclusion in the *Thousand and One Nights*. So ancient a story would of itself be interesting; but when it may be added that beyond reasonable doubt it influenced the Book of Tobit, gave a proverb to 2 Peter, and supplied the material for one, if not two, parables to our Lord Himself, besides quite probably influencing the Book of Daniel, and the accounts of the death of Judas, the range of its interest is widened considerably; and we fancy that many who will not study the texts will be tempted to dip into Professor Rendel Harris's delightful introduction, and enjoy the skilful unravelling of literary relationships which he sets before them.

M. LINTON SMITH.