

Notices of Books.

THE RULE OF WORK AND WORSHIP. By the Rev. Canon R. L. Ottley, D.D.
 London: *Robert Scott*. Library of Historic Theology Series. Price
 5s. net.

Canon Ottley has written a scholarly, thoughtful, and devotional treatise on the Lord's Prayer, marked upon every page by careful work, competent exposition, and reverence in tone. It is a book which throughout stimulates reflection. Clergy and laity alike will welcome this "feast of good things," which helps and encourages personal piety, missionary zeal, and social reform. Our Lord has given us the prayer as a type of acceptable worship; its petitions accordingly give direction to endeavour.

To critical questions Dr. Ottley devotes small space. Apparently he holds that the Lord's Prayer must be included amongst the *bis repetita* of the Divine Teacher, and that St. Luke's version is the earlier and more original; but it cannot be the last word to say that St. Matthew's "owes its somewhat expanded form to the fact that from the first it found a place in the public worship of the Church." Even the doxology, admittedly a late liturgical interpolation, was composed by someone, albeit out of existing materials. Ecclesiasticism is a reproductive, not a productive, force. Otherwise St. Matthew's text is clear and early. The *a priori* objections often made to the historicity of two accounts largely depend upon the mental proclivities of the student. If the prayer was only taught on one occasion, it is difficult to maintain the veracity of the Evangelists; if more than once, each version may be equally authoritative.

Valuable as are our author's remarks upon the Fatherhood of God, they leave upon the mind a somewhat invertebrate impression. The exposition of a doctrine of such infinite importance must commence from the fact that our Lord came into the world to convey from heaven a gospel unto man, and to supply through His own death the means of reconciliation of God with man. The notion of such a gospel carries with it by necessary implication the warning that by nature man has become unfitted for either work or worship before God. The removal of this incapacity must precede a right prayer. We need an Atonement first. It is insufficient to say that "only in so far as we have the mind of Christ, and share His spirit of dependence and trust, do we 'know' the Father and pray to Him aright." It is inadequate to explain that "only in Christ—only through incorporation into His Body by baptism—do we rightfully enjoy the privilege of adopted children, and have boldness to call God 'Father' and to claim His promises." Not that Dr. Ottley by any means undervalues the Atonement, but that it needs to be placed first. We draw near to the Father because we have "boldness to enter into the holiest by the blood of Jesus." The assertion of this initial condition enables us more successfully to encounter the difficulties which arise from unanswered prayer, or from the contradictory petitions of different persons.

With full concurrence that the will of God is displayed in the unalterable laws of Nature, apprehended in reason and conscience, manifested in history, and revealed in the personality of our Saviour, there is still room to inquire

whether that Will is always exercising the powers of sovereignty, by insistence and compulsion. The petitions for the advent of the Kingdom and the performance of the Will must not be merged into one. The reality and the value of the freedom of the human will must be recognized. Since the Fall man *ab originali justitiâ quam longissime distet*, yet in the worlds to come the Creator, to His own greater glory, will be enabled to repose in His redeemed creatures such confidence as to entrust to them an overlordship over five cities or two. The liberty of man is not irreconcilable with the Majesty of the Divine Will. Shall we not be kings as well as priests? From permissible alternatives, man in perfected love and humble gratitude will ever strive to select the way of God's choice. In some faint manner such a relationship may be entered here. The words "as in heaven, so on earth," receive in application to this clause—for Canon Ottley prefers so to render them, rather than, with the Catechism of Trent, as relative to the three preceding requests—an intensity of significance when we conceive the Divine Will as supreme but not always dictatorial, authoritative but not always reliant upon force, unexpressed but accurately determined, anticipated by the fervency and devotion of the loving subject. We may pray for such purity of heart and intention that this power of anticipation may be ours, the while acknowledging that language and idea feebly comprehend the eternal verity.

One or two references to the sacraments are not sufficiently guarded, and it is a pity to assert so dogmatically that in the third and sixth chapters of St. John our Lord imparted teaching upon baptism and the Eucharist. But Canon Ottley's discussion of the sacramental bearing of the request for daily bread is an excellent and well-balanced summary of the views which have been held. The application of the supplication for pardon of sins to the topic of national confession is most opportune. Many details, too numerous for mention, are very precious. The book deserves to be widely read. Its study will prove beneficial to all who undertake it.

E. ABBEY TINDALL.

THE OFFERINGS MADE LIKE UNTO THE SON OF GOD. By Walter Stephen Moule, M.A., Principal of C.M.S. Training College, Ningpo, and Archdeacon of Chekiang, China. London: *Longmans, Green and Co.* Price 6s.

There was a time when the exegetical instincts of British divines were guided by the maxim of a far earlier age, which taught that *In Vetere latet quod in Novo patet*. It is not necessary here to discuss the causes which have led to the modern oversight of much that our Lord meant when, speaking of the Hebrew Scriptures, He said "They are they that testify of Me." The fact of our loss is plain to all who have the will to see. Those who deplore it will welcome Archdeacon Moule's book, which worthily maintains the honour of a family name conspicuous for the happy combination of scholarship and spiritual insight.

The subtitle gives the clue which the author has well used for an interpretation explanatory of much that, without it, many expositors and critics have missed both in the history and ritual of the Chosen People. While the main purpose of the book is constructive as well as instructive,

it produces with cumulative value an evidential argument for the coherence, accuracy, authenticity—and in short the Divine authority—which the Sacred Writings claim for themselves. The method of the argument is wholly reasonable. The assumption that “we have in the Old Testament what it professes to give, the trustworthy record of a progressive Divine Revelation,” is followed by careful examination of the details, with a view of ascertaining whether the claim is consistent with itself. Each statement is interpreted in a plain and natural sense. If the assumption were incorrect while the reasoning were sound, the inevitable result would be obscurity and confusion. If, on the other hand, no such result is discernible, but there appear rather “wonderful anticipation, and unlooked-for harmonies in the record, the probability of that assumption being true will be greatly increased.”

The greater part of the book is occupied with a close examination of the Divine purpose in the Order of Levitical Ritual, including directions for the structure of the Tabernacle and its contents, the laws of the priesthood, and the character and object of the various sacrifices and offerings. Before this, however, the writer has carefully reviewed the history which led up to the remarkable conditions by which Jehovah had separated and developed a peculiar channel through which the Divine Revelation should be conducted to successive generations in a continuous and expanding course. The key of the whole is shown in the primæval promise of the Conqueror, born of woman, the Ransomer of the race, in whom the Abrahamic Covenant of universal blessing and the revelation of the great I AM should be fulfilled. Periods of silence are followed by times of fuller revelation. But there is no dislocation or incoherence. Each detail, as the writer forcibly shows, falls into its right place when regarded in its true relation to the origin and purpose of Revelation. Brief quotations can do no justice to a book so packed with minute description and close reasoning, but a few may illustrate its general character. In the chapter on the Covenant at Sinai there is a striking passage (p. 45):

“It will be remembered that the words in which Jehovah announced His purpose towards the Israelites are adopted by St. Paul and St. Peter as expressing His purpose towards those who are saved by Jesus Christ. The ground of the salvation is in each case seen to lie in God Himself. The Israelites are addressed as ‘the house of Jacob, the children of Israel,’ reminding them that their position rests upon His sovereign choice. No less does it rest upon His work of power, ‘Ye have seen what I did and how I bare you,’ and its permanence and safety is assured by their connection with God Himself, ‘I brought you unto Myself.’ Even so in every particular is our salvation in Christ Jesus; it springs from an eternal choice; it has been wrought out by a Divine Saviour; it becomes individually operative through the Divine Spirit; and it brings us under the Name of the Father, and of the Son, and of the Holy Ghost, ‘I brought you unto Myself.’ Again, the responsibility incurred by the Israelites was that they should obey God’s voice and keep His covenant. And so, according to the testimony of the whole New Testament, by the Gospel of free salvation in Christ Jesus we do not make void, but rather establish, the law.”

A useful summary of the animal sacrifices is as follows (p. 148):

"We believe that as Tabernacle and Altar, Priest and Offering, afford a fourfold picture of Christ, so the development of the last falls into a fourfold division, forming an Old Testament counterpart to the fourfold Gospel of the New Testament.

"It is not difficult in a few words to express the distinguishing characteristics of each of the four:

"The Burnt-offering is literally the offering that is made to ascend. Its distinguishing feature is the burning of the whole victim upon the altar, so that it is made to ascend in fire and smoke.

"The distinctive feature of the sacrifice of Peace-offerings is the feast upon the sacrificial victim, which followed the offering upon the altar.

"The Sin-offering is distinguished by the ritual use of the shed blood, which is here specially developed.

"In the Trespass-offering the idea of restitution is illustrated and enforced.

"We may, then, summarize the characteristic differences by saying that the four offerings respectively represent Acceptance, Fellowship, Atonement, and Restitution.

"But while each of the four has its message clearly stamped upon it, it is no less certain that they are bound together by such common marks of identity as we have seen to exist among the Tabernacle, Priesthood, and Altar."

In the chapter on the Meal-offerings and Drink-offerings, in which the writer minutely examines the characteristic distinctions between them and those where victims were killed, while pointing out that the two are constantly associated yet contrasted, he says (p. 291): "This contrast between the Meal-offering and the other four offerings will become still more marked as we proceed to examine its ritual in detail. We draw attention to it at the outset as an indication that the Meal-offering is intentionally differentiated from the other four. We have seen that those four are 'made like the Son of God.' We conclude, then, that the Meal-offering is 'made like' something else." And this offering, as other expositors have held, he regards as representing human service.

A brief concluding chapter reviewing the later history of Israel closes with these striking words (p. 358):

"The Temple was restored, but not in its former glory; the throne remained empty, waiting. The last prophets gave their message, and then silence fell till Jesus came, as in the old days there fell a silence before the great redemption. Now He has come and gone and left His record behind Him. We have it in the books of the New Testament. And Israel? What of Israel? There is no temple, no altar, no priesthood, no offerings, no prophet, no king. We do not need them, though we read their history with reverent awe, for we have JESUS CHRIST."

In the appendix there are some interesting essays on the Cherubim, the Shechinah, Psalm xxii., and the Peace-offerings, the doctrinal significance of Sacrifice, as well as its relation to the Synagogue and the Prophets. The last article, on the Chinese tradition of Sacrifice, is especially valuable as coming from one who, as a missionary in China, is intimate with the litera-

ture of that ancient land. The book should have a wide circulation. It will promote, we trust, the more reverent study of sacred facts too seldom examined with the sanctified scholarship which they deserve. We cannot doubt that the book will confirm in many minds the conviction of the supreme authority of the documents in which the Risen Lord "expounded" unto His disciples "the things concerning Himself," reminding them, as He had done before, that "all things must be fulfilled which are written in the law of Moses, and in the Psalms, concerning" Himself. H. E. F.

DISCOVERY AND REVELATION. By the Rev. H. F. Hamilton, D.D., Professor of Pastoral Theology, Bishop's College, Lennoxville, Canada, 1907-1910. London: *Longmans, Green and Co.* Price 2s. 6d. net.

In this volume the author has tried to say a second time, and in a shorter and simpler form, what he has already said in the first volume and in the first three chapters of the second volume of "The People of God." The book appears as a volume of "The Layman's Library," and is written in the main from the standpoint of a scientific student of religious phenomena. Belief in one Almighty God is traced to two sources—the philosophy of the Greeks and the religion of the Hebrews. Before these two monotheisms appeared, the civilized world lay in the grip of polytheism. The monotheism of the Hebrews was earlier than, and different from, that of the Greek philosophers. In discussing the problem of the origin of the Hebrew belief in one God, the conclusion arrived at is that the Hebrew monotheism is not the result of any process of reasoning. Great emphasis is laid upon the religious experience of the prophets. Three chapters trace the history of the Jewish religion subsequent to this period. The relation of "that unique figure, Jesus of Nazareth," to the Jewish religion is such that, as a result of His work and teaching, the Jewish national religion was reorganized in such a way as to enable it to become universal. In chapter xi.—"Discovery and Revelation"—the writer passes to a higher point of view: while Greek monotheism represented a discovery of God by man, the Hebrew monotheism was a self-revelation of God to man; the Hebrew national religion and its outward forms were chosen by God to be the medium of this revelation, and they possessed unique privileges and Divine sanction: the Church of Jesus the Messiah is the sphere of salvation. The conclusion reached in chapter xiii. is that the Christian and the philosophical conceptions of God are two different systems of thought. Either one or the other of them must be held; they cannot be combined. "Mono-Yahwism" is a new term, and somewhat clumsy. It is an attempt to describe the monotheism of the Jewish prophets, who realized, not only that there was one Almighty God, but that the God known to all the world by the name of "Yahweh," the national God of Israel, is that one Almighty God.

THE CHURCH MISSION HYMN-BOOK: WITH LITURGIES. Compiled by Canon Barnes-Lawrence and Rev. W. J. L. Sheppard, M.A., London. *Robert Scott.*

Of making many hymn-books there is no end, but no one who has examined this collection will think the editors have been engaged in a work of super-erogation. It contains only 151 hymns, but these have been most carefully selected and helpfully arranged. Naturally there are a considerable

number of those old favourites which must be common to every such book, but there are a fair number of new ones with tunes. It is mainly by the hymns of this latter class that one judges a new book. It is not so difficult to choose the well-known standard compositions as to make a selection from the quantity of material that lies outside these. And yet it is the newer hymns that tend to give any hymnal its distinctive character. Going carefully through the book, and noting these hymns and their tunes, we can confidently say that the compilers have performed their task with great judgment and success, and we commend the Church Mission Hymn-Book—which is on the lines of sober central Churchmanship—to the notice of those Clergy who from time to time conduct parochial missions, as well as to Incumbents who may be looking for a suitable collection for Mission Hall or for a supplement to the Church Hymn-Book for occasional use. The short Liturgies will be found most suitable and useful. The price of the book of words is 1d. in paper, 2d. in a stout cover, and 3d. in cloth, and the publisher will send a specimen copy for 1½d. Music and words, 1s. net, paper cover; cloth, 1s. 6d. and 2s. net.

KESWICK FROM WITHIN. By the Rev. J. B. Figgis, M.A. London: *Marshall Brothers*. Price 4s. 6d. net.

In this delightful volume—to which the Bishop of Durham contributes a characteristically graceful foreward—Mr. Figgis tells the story of Keswick as he has known it for the last forty years. And who could have done it better than he? As we turn over these pages we are reminded of many standard-bearers who have fallen—men whose praise is in all the Churches: Canon Battersby, C. A. Fox, G. C. Macgregor, Hector Mackinnon, Dr. A. T. Pierson, Hudson Taylor, etc.—honoured names that carry us back in grateful recollection into bygone years. But happily, before we close the book, there comes the reminder that Keswick is still very much alive, that the good succession does not die out, that the platform is as strong as ever, and that the influence of the great Convention continues undiminished. Those who are interested in the movement will welcome this review.

HEROIC LEADERS: GREAT SAINTS OF BRITISH CHRISTIANITY. By the Rev. Dinsdale T. Young. London: *Partridge and Co.* Price 2s. net.

The popular Methodist preacher reveals in these forcible addresses, delivered to young people, the largeness of his heart. He has selected nine worthies—Bishop Ken, Thomas Goodwin, Archbishop Leighton, Philip and Matthew Henry, Richard Baxter, John Newton, Charles Simeon, John Keble, and Thomas Chalmers—and made striking use of the lessons to be derived from a study of their lives and teachings. Mr. Young avoids as far as possible theological controversies, but naturally enough here and there his sympathy with Puritanism can be detected, though he very truly observes that “there is a sorry side to Puritanism and a deplorable side to Catholicism.” It is interesting to read that these sermons were absolutely “extemporary,” not a single sentence having been written beforehand.

THE MODERN SOCIETY PLAY. By the Rev. G. S. Streatfeild. *S.P.C.K.* Price 2d.

Although only a 32-page pamphlet, “The Modern Society Play” contains much which should give pause to all patrons of the theatre. Mr.

Streatfeild has taken the Press notices of some of the leading dramas which have been presented during the last twenty years, and upon them bases a strong yet just condemnation of the grossly offensive tendency of the plays he specifies. He admits that they are the exception and not the rule, but he declares that not since the later decades of the seventeenth century have there been such plays "so calculated to undermine public morality" as these. It is because he believes that the women of England would, as a body, throw themselves heart and soul into a movement for the purification of the drama, and would make it a plank in their social and political programme, that he has always supported the cause of woman's suffrage, though wholly opposed to militancy.

THE PREPARATION FOR THE PASSION. By the Rev. James S. Stone, D.D., Rector of St. James's Church, Chicago. London: *Longmans, Green and Co.* Price 6s. net.

Under this title the author puts forth a study of the Incarnation and Virgin Birth of our Lord, and of His life from Bethlehem to Cana of Galilee. More than half the book is occupied with notes on the chapters of the Nativity (St. Matt. i. and ii.; St. Luke i. and ii.), though these are by no means the least important pages in a very valuable volume. As might be expected, the author has much to say about the nature of Christ and the person of the Blessed Virgin Mary. "The Incarnation and the Virgin Birth are eternal verities, and such verities are not affected by changes and differences of elucidation." "Throughout this book," he declares, "it is admitted that mystery borders the truths and facts with which it deals." In the course of the 440 pages the author enters freely into the reverent discussion of the many important questions embraced within the scope of the work, and shows a wealth of knowledge. The addition of a full index would have been a great gain.

PLAIN AND PRACTICAL LESSONS FOR CONFIRMATION CANDIDATES AND OTHERS. By the Rev. G. A. Tindall, B.A. London: *Elliot Stock.* Price 2s. 6d. net.

This is one of the most ambitious and assuming volumes recently put forth on this subject, for it runs to over 180 pages; but it contains much that is really useful. The Catechism is divided into three sections, and for each section there are six lessons, together with a recapitulation, making in all eighteen lessons and three recapitulations. The author estimates that "on the plan of a lesson each week the course covers a period of about four months; but whenever possible it would be well to extend this period, in order to allow time for necessary review work." The great blemish in an otherwise excellent book is just this—it is too long.

THESE THREE. By G. H. Knight. London: *Hodder and Stoughton.* Price 3s. 6d.

This is a volume of delightful devotional thoughts for the quiet hour. The author has gathered together the more notable of what may be called "Bible Triads"—texts where a triple presentment of truth may be found—and has drawn forth from them many a precious message. For instance, "A Trinity of Blessing" is found in 1 Tim. i. 2, "grace, mercy, and peace";

"Nothing, Everything, Anything," in Phil. iv. 6; "Threefold Consecration" in Lev. viii. 23, "right ear, right hand, right foot." The little book is written in a spirit of deepest devotion, and will succeed in its aim to make the Bible more precious to Bible-lovers, and Christ more dear to those who are His people.

THE REPROACH OF WAR. By the Rev. Canon Macnutt, M.A. London: *Robert Scott*. Price 1s. 6d. net.

In these four addresses, given on Sunday evenings in November, 1914, in St. Saviour's Cathedral, Southwark, we have a forcible presentment of some of the thoughts and lessons which are being brought home to the hearts of men and women during the war. Canon Macnutt has already attained considerable fame as a preacher, and these addresses will add to a reputation which is deservedly great. The titles are arresting—"The Reproach of War," "The Watch-tower," "The Day of Revelation," "Waters in the Wilderness"—and the treatment is marked by that high spiritual tone which is always found in the author's writings, and by much sound common-sense that is most needful in the present crisis.

FLOWERS OF GOLD. By Charles E. Stone. London: *Robert Scott*. Price 2s. net.

Under this title is put forth a series of forty talks to children. The titles are arresting and the treatment is attractive. The talks are suitable for children, without being "childish." In each case the writer drives some one point home, and makes excellent use of illustrations.

LAWS OF THE UPWARD LIFE. By the Rev. James Burn, M.A. London: *Robert Scott*. Price 2s. 6d. net.

This volume of addresses to men is designed to be a sequel to the author's earlier "Laws of Life and Destiny." There are eight excellent and most suggestive addresses, dealing with "The Law of Infection," "The Law of Sacrifice," "The Law of Recompense," "The Law of Accommodation," "The Law of Heredity," "The Law of Influence," "The Law of Competition," "The Law of Habit." Mr. Burn has proved that he understands the mind of men, and in his latest volume has put a most useful weapon into the hands of those who work amongst men.

SHORT STUDIES IN BIBLE SUBJECTS. By Willlam Dale, F.S.A., F.G.S. London: *Elliot Stock*. Price 2s. 6d. net.

It is rarely that one reads a book written with so fresh a touch as this. The style is easy, the subjects varied (ranging from "The Migration of Birds" to "Menephtah, the Pharaoh who was not Drowned"), and the interest is sustained. The author is a lover of Nature, and makes Nature speak. There is not a dull page nor a "study" without a plain message in the whole book.

THE LAW OF FAITH. With a Lawyer's Notes on the Written Law. By Joseph F. Randolph. *G. P. Putnam's Sons*. Price 6s. net.

This book is an exhaustive treatment of the "faith words" of the Bible, from the pen of a well-known author of legal works, and is the fruit of most painstaking labours extending over many years. Simply stated, the object

of the book is to answer the question, "What has faith to do with salvation?" The differentiation of the various "faith words" is pursued with the utmost care, and they are found to fall into five classes, which express primarily trust, belief, fidelity, hope, and assurance or certainty.

A MODERN MIDAS. By Mabel King. Stirling: *Drummond's Tract Depot*.

The authoress of "Idylls of the Poor," "Enduring Love," etc., has in this latest volume endeavoured to portray how easily false ideals may be mistaken for true ones, and to show that "success" under certain circumstances counts for nothing. It is an interesting story, with a plot that develops happily and ends in a satisfactory manner. It is full of good, sound teaching of a thoroughly healthy tone.

- (1) CHILD STUDY, WITH SPECIAL APPLICATION TO THE TEACHING OF RELIGION. By the Rev. G. H. Dix, M.A. Price 1s. 6d. net.
- (2) ILLUSTRATIONS FOR TEACHING THE CHURCH CATECHISM. By the Rev. G. H. Dix, M.A., and the Rev. H. A. Lester, M.A. London: *Longmans, Green and Co.* Price 1s. net.

The first of these books should be read by every parent and teacher. It deals in a practical, common-sense way with the study of childhood. The second and smaller volume contains a number of blackboard illustrations for the assistance of those who have to instruct children from nine to eleven years of age.

MISSIONARY COLLEGE HYMNS. Compiled and arranged by Annie H. Small. London and Edinburgh: *Oliphant, Anderson, and Ferrier*.

Miss Small, who was at one time a missionary of the United Free Church of Scotland, and has more recently been Principal of the Women's Missionary College in Edinburgh, has compiled a hymn-book on distinctly original lines. The tunes are mainly Oriental—chiefly Indian—but they come, too, from China, Japan, Persia, Formosa, and other far-off places. The words are as weird as many of the tunes, and it is a little surprising even to find one from FitzGerald's "Omar Khayyám"! We fear that, beautiful as some of the melodies and poems undoubtedly are, they will hardly be agreeable to the taste of English people, though possibly eclectic gatherings such as Missionary Study Bands and Missionary Students may find them useful, and the preface shows how the collection may be used to advantage in Missionary Services of Song, etc.

ANTI-CHRISTIAN SOCIALISM. By the Rev. C. L. Drawbridge, M.A. London: *Longmans, Green and Co.* Price 1s. 6d. net.

Mr. Drawbridge's name is so well known as an apologist that anything from his pen is sure of a welcome, especially by those whose work it is to try and reach "the man in the street." In this book he has collected a great deal of evidence to show the attitude of Socialism towards Christianity, and certainly some of it is very startling. Needless to say, Mr. Drawbridge's replies to the objections he quotes are sensible and forcible.

