

Notices of Books.

CHRISTUS CONSOLATOR: WORDS FOR HEARTS IN TROUBLE. By H. C. G. Moule, D.D., Bishop of Durham. London: S.P.C.K. Price 1s. 6d. net.

In calling attention to these most beautiful "words for hearts in trouble," we venture to assure the Bishop of Durham of our respectful sympathy with him in the great loss he has himself sustained within the last few days. *The Times* of July 16 contained the announcement of the sudden death of Mrs. Moule, the beloved wife and devoted helpmeet, whose comradeship, genius, and sympathy were an inspiration and a power, both at Cambridge and in the still larger sphere of service at Durham. The sorrow is a heavy one, and we must not further intrude upon it, except to say that our prayer is that the God of all comfort may grant to His servant the Bishop a special realization of His own abiding Presence, with its healing and strengthening balm. The readers of "Christus Consolator," with its soothing and comforting messages, will assuredly experience a heart-thrill as they remember that he who thus seeks to help them in their trouble is now himself sorely bereaved. The fact will establish and cement a sense of fellowship which is never realized so fully as in times of common sorrow and suffering.

Of the volume itself, it can faithfully be said that "Christus Consolator" is just the book the Church and the country have been waiting for. Many attempts have been made, more or less successfully, by numerous writers to give to hearts wounded by the loss of dearly-loved relatives—a husband, a son, a brother—and friends in the war, a message of Christian consolation, but none that we have seen meets the need so sympathetically or so fully as the volume before us. The Bishop of Durham has the keenest possible perception, and in this little book he has penetrated into the deepest recesses of the heart. There is something so human in the way he makes his appeal; the reader feels instinctively, as he turns from page to page, that here is a writer who understands him, who knows the doubts and questionings which arise in his heart, who realizes the depth of his sorrow and of his need, and who has the capacity for applying the remedy which alone can comfort and heal. Every page is marked by tenderness of touch; sympathy, at once personal and true, is the keynote of every chapter.

In the opening sections of the book the Bishop tells of "The Sorrows," indicating in general terms the terrible meaning of the casualty lists. "Every one of those lives 'belonged to somebody.' The world is altered from morning into midnight for untold hearts by that one great killing." And the mystery of it all! The Bishop does not attempt to solve it. "The heart is indeed shaken," but "part, no small part, of the answer must come for the present in that wise saying of the Rabbis of old: 'Teach thy tongue to say, *I do not know.*'" Yet that confession, rightly made, "will mean an ignorance not hopeless and sullen, but humble and reliant, at the feet of Him Who knows, and Whom to know is life." Those who desire to penetrate further will find in the two succeeding chapters, "In Quest of Light," much to help them, and to illuminate the darkness in which they may be moving, although the Bishop forewarns them that he is only able to treat the grave subject in

the way of "guesses at truth," suggestions drawn rather from what may be than from certainties. In the chapters which follow he handles certainties and points straight to the light; and in this section of the book we come at once upon the inspiring chapter "Lift up your Hearts," in which the Bishop talks a little with his mourning friends over some *noble sides* of his or her grief. He mentions the solace which lies in "the great, the heroic aspects of your trouble," and he begs them "cherish the thought of *the sacrifice*." "He gave himself, you have given him"—a beautiful idea of the unity of the twofold sacrifice. But there are those who feel that the life, "so full of possibilities, so lovable, so loving, *is wasted* now, cast useless on the 'scrap-heap' of the battle," and to them the Bishop's word of comfort is that this, like every other phase of these sorrows, is wholly known to the CONSOLATOR: "Tell Him all this trouble, abating nothing, whatever else you do."

"But on the way to that interview, will you recall one or two sure facts? First of all, to the Christian soul there is no blind chance. Not fortuitously, but in the plan of God, one life passes away in babyhood, another at ninety. To Him, both lives are ordered and complete. High above all the heart-breaking 'second causes,' He, Father of mercies, *sanctioned* that desolating 'casualty.' And He will explain why, another day.

"Next, be firm enough to recollect that, in some hidden way, taking the whole scheme of things into account, that dear man was wanted to suffer for his country, that death of his was of consequence, as part of the price paid to safeguard helpless lives and homes. Life by life, we might go through our glorious army, looking into the true faces one by one, and praying for each in turn that either he might not die, or might so die that he should make a manifest contribution to victory. But then, where could we stop? Reason and faith alike would be adverse to such a prayer. Not the least heroic of our heroes are those who have quietly given away their inestimable lives, *unsung, unknown, grandly content 'to die, if England lives.'*"

The message of consolation is expanded in the following chapter, "Until the Day Dawn." The Bishop points to the solace which comes from the fact "that in this great valley of the shadow you are not alone," and with exquisite tenderness he dwells upon fellowship in suffering. Another ray of light is seen in the fact that there is no trouble which may not prove in the end to be the seed of a joy. "The joy shall be the sorrow transfigured." To those who are troubled under the stress of "apparently unanswered prayer" he counsels a deeper trust "simply because it is He," and "thou shalt know hereafter."

With these introductions we come to the heart of the book, which, like all the rest of the Bishop's writings, takes the reader into the inner sanctuary, that he may centre heart and mind upon the Lord Jesus Christ. He portrays Him first as "The Sufferer," and secondly as "The Consoler":

"Tell the great Sufferer all about your suffering. Let Him hear the inmost and the worst of it, the wreck of your home, the paralysis of your hopes, the harsh daily anxieties that only make sorrow more crude and heavy, the mysteries and riddles about your beloved ones gone. He knows everything; but He wants you to tell Him. He sees the unmeasured joy yet to come which will explain why He saw it worth while to let the dreadful antecedent blow fall on you. But

He knows that you do not see it, and He wants you to use Him meantime as the receptacle for your burthen, entrusted with all the mystery, and so with the worst of the pang."

Finally, the Bishop deals most tenderly and most sympathetically with questions connected with life after death. In the chapter on "Passing Souls" he has a beautiful word of comfort to those who ask the question, "*Was he ready?*" concerning someone "where longing affection hesitates to say that in life the beloved one showed that he loved God." The Bible is insistent in its appeal to men to come to the Lord now, and it is reserved as to saving processes *beginning after* the parting of the soul and body.

"But on the other hand, some incontestable certainties lie upon the side of humble and hopeful encouragement. It is not we who are to limit 'the mercy of the Merciful.' It is not our function to prescribe to Him the precise methods in which He shall be pleased to bring the passing soul and the sacrifice of Calvary together. Assuredly the hem of the garment of His Son has long fringes. It is certain that the Holy One 'delights in mercy,' that He understands every extenuating circumstance, and is glad to remember it, that it is grievous to Him that 'the souls should fail before Him.' It is certain that He will save to the uttermost that may be, and that His resources are past our finding out."

There are many hundreds of sorrow-stricken relatives who will thank the Bishop for this word of consolation, which is just what they have been longing for. The chapter "With Christ" is most uplifting, and is followed by one, "Brought again with Him," which is radiant with Christian hope. Then there is given us the heavenly picture of "The Life of the World to come," from which we must permit ourselves to quote the closing passage:

"'And God shall wipe away all tears from their eyes.' Let us close our contemplation with that dear promise. My friend, sorely bereaved, famishing for a beloved presence, you to whom earth and heaven seem overcast with one cold cloud since your sorrow struck you, 'be not afraid; only believe.' Your beloved one—his is no wasted life. He has gone already, not into nothing, but to the 'land of pure delight,' to the Presence, to the Face of Christ. He is ready for you there when you, too, go. And he shall come again, brought back with joy, in the bright train of the returning King. 'Wherefore let us comfort one another.'"

We thank the Bishop for a book more full of consolation in these dark and anxious times than any we have ever read. May God use it to console the sorrowful, and, in thus using it, give to the distinguished writer, especially at this time, His own benediction and peace.

THE EPHESIAN GOSPEL. By Percy Gardner, D.Litt. London: *Williams and Norgate*. Price 5s. net.

Dr. Percy Gardner would strongly object to be called the victim of preconceived ideas. He professes to employ the historical method in discussing the origin and character of the Gospel according to St. John, which, "in spite of its majesty of style and high unity of thought, is from a critical point of view a tangled skein." He admits it to be divinely inspired, "but inspira-

tion does not work by giving the inspired man a direct knowledge of events which have happened in the world: that is not the way of inspiration. He may be careless of fact, or misled by incorrect information, nor is he in any way infallible; but he is an exponent of the life of the Spirit under the forms of his own age." According to Dr. Gardner, St. John did not write the Gospel. The picture drawn by the Evangelist as a whole is an unnatural one. The Evangelist has shown that "Divine inspiration of which the clearest indication is the adaptation of the words of a prophet to the promotion of the good of generations to come." As the Johannine authorship must be set aside, he discovers the true author to be "a highly educated Jewish Christian, one of the second generation of Christians, who may have listened to some of the Apostles, and certainly came in contact with historic traditions of the Master's life." In most ways he was a follower of St. Paul, and was acquainted with the Synoptic tradition, but was dissatisfied with their presentation of the life of Christ. They were in conflict with some of the accounts of his teachers, and had imperfectly appreciated the higher and more spiritual side of their Master's teaching. Writing from Ephesus, he was impressed by the influences of his environment, and he transmuted everything in the light he derived from the experience of the Church and from the personal experience that he received, like St. Paul, from the Head of the Church.

The Oxford Professor of Classical Archæology expounds his opinions with lucidity, and in the course of his study we find the usual attempts to explain miracle away and to reduce the revelation recorded in the Gospel to a non-miraculous character. As we read the early pages of the book we were struck by a dogmatism on an archæological point that may illuminate the way in which Dr. Gardner deals with facts. It is not unfair to test his trustworthiness as one in revolt from traditional Christianity by his method of settling a question that has been recently treated by two eminent scholars. He tells us that "the image of the Ephesian goddess, which was of unknown antiquity, and which, if for a time set aside, had been restored to honour by the time of St. Paul, was a mere cone with human head and hands, and many breasts on the bosom to signify the abundant life of nature." Where is the evidence for this? Mr. Hogarth, in his work on "The Excavations at Ephesus," discusses at length the character of the image of the goddess. He informs us that the "numismatic cultus image is a composite type introduced late into Greek art and dependent on no actual cultus image to be seen in any Greek shrine, whether at Ephesus or elsewhere." "There is no reason to suppose the original type of the Ephesian cultus image to have been other than such a natural human figure as was consonant with early Hellenic idealism." There is, in his opinion, no proof that the many-breasted image was represented in Ephesus before the Christian era, and it is quite possible that it was never at any time so represented in the Artemisium at Ephesus. We have examined the facsimiles of the images in the British Museum, and in no one of those recovered by Mr. Hogarth is there a trace of the characteristics so dogmatically asserted by Dr. Gardner.

Professor Ridgeway, in a recent lecture delivered before the Hellenic Society, brought forward many proofs to demonstrate the modernity of the many-breasted image, and in the remarkable figurine he then exhibited is

certainly no trace of many breasts. The coins from Ephesus with representations of the image are remarkable for the absence of this feature, and we believe that the scholars present at that address agreed with his contention that the characteristics of the image were not those described by Dr. Gardner. Mr. Hogarth, in explaining the popular idea of the image, says "that it came to be regarded as typically Ephesian by Christian writers anxious to collect instances of monstrosity in pagan imagery." The early Christian writers may be pardoned for their ignorance of archæology, but it is strange to find so distinguished an archæologist as Dr. Gardner evidently unaware that his dogmatism is completely antagonistic to the carefully expressed opinions of the two eminent men who have studied the subject and have reviewed all the evidence. If Dr. Gardner in his own department of study is able to close his eyes to the facts, is it not possible that he, like the early Christian writers to whom Mr. Hogarth alludes, has been led away by a point of view that is unhistorical and opposed to the evidence? We do not accept his theories as to the authorship and character of the Gospel, and believe that even the undoubted skill of Dr. Gardner in his suggestive exposition will bring conviction to very few of those who are accustomed to weigh evidence and to judge rightly.

THE DIVINE MASTER IN HOME LIFE. By the Rev. Harrington C. Lees, M.A. London: R.T.S. Price 3s. 6d.

Mr. Harrington Lees's expositions are so well known that it seems almost unnecessary to say that in this volume he has accomplished his task with originality and skill. He has put together, in a striking and suggestive way, practically all the passages that throw light upon the Saviour's teaching on the subject of home life. In order that there may be no break in the narration, the various references are grouped together at the end of each chapter—an excellent arrangement which certainly makes the book more readable. Mr. Lees is nothing if he is not practical, and he touches life at almost every point; and where every page is worth reading and rereading, it is not easy to select examples. One or two, selected at random, will show the method. In "Christ and His Career," our Lord is represented as "facing the choice of His career." This He did when He turned His back upon the higher education of the School of the Rabbis and returned to Nazareth with His parents.

"The path of duty is God's way. And so the cherished university career must go. . . . It is thus He chooses His career; the die is cast. Not a profession, but a trade; He is going to be a carpenter, and live in the carpenters' street again. . . . It is possible that these lines may reach the eyes of some before whom the thought of the college course has stood, dazzling the eyes and alluring the will. Some who for duty's sake have been driven to choose the business instead of the university; some who have been sent to the desk and the stool, instead of the pulpit and the platform; for whom life means the counter instead of a career. Perhaps their earthly father's death has made plain the Heavenly Father's decision. For them, too, the voice is sounding 'With thee I am well pleased.'"

In the chapter entitled "Christ and our Table," Mr. Lees shows that Christ thinks of meals (1) as a physical necessity, (2) as a social privi-

lege, and (3) as a great mental and spiritual opportunity. Under the second of these heads he says :

“Solitary feeding is not only a hygienic mistake, it is a social transgression. Job once called Heaven to witness that, whatever his faults, he had not been guilty of eating his morsel alone. The table should be the rallying-point in the home of all that is best and brightest. The anticipated trials of the day should not be discussed at the breakfast-table or recounted over the dinner. Let the cheerful clatter and the joyous babel be a memory that is sweet and most heart-stirring when the children shall have come to grey hairs. Let there be no peevish bickering and no poisonous backbiting, as the gifts of God’s bounty are received with gratitude . . . The holiest of all meals is a Communion, a common table, and every Christian meal is a priceless opportunity of intercourse. . . . How many friendships have been deepened, and how many links begun, at our tables! What a saving hand has been stretched out to many a young man or young woman in a lonely city through admission to the Christian family circle! and the memory of a quiet Sunday tea or supper has been an inspiration and protection throughout the whole week. What sacred, happy partnerships for life have been cemented when youth and maiden met at the father’s table in the home before they went forth in their turn to preside at tables of their own!”

Equally charming with all the rest is the last chapter, “Christ and the Angel of Death,” in which Mr. Lees comments upon the four arrows in Death’s quiver, “poison-tipped in olden time until Christ washed away their venom” : (1) The arrow of fear ; (2) the arrow of sorrow ; (3) the arrow of pain ; and (4) the arrow of uncertainty.

The expositions are illuminated by quotations from such various sources as Dr. Hastings, Mr. Chesterton, Dr. Whyte, Sir William Ramsay, Charles Kingsley, Professor Adam Smith, Dr. Marcus Dods, Ruskin, Professor Macalister, and others. We have no doubt that this delightful volume will enjoy a wide circulation.

THE IDEALS OF THE PROPHETS. By the late S. R. Driver, D.D. London : T. and T. Clark. Price 3s. 6d. net.

Dr. G. A. Cooke has discharged a valuable debt to the memory of his distinguished predecessor and former tutor, by editing this volume of sermons so truly representative of the beliefs and teaching of the late Regius Professor of Hebrew at Oxford. They form an interesting and connected series dealing with Old Testament prophecy, a subject on which their author was specially qualified to speak, and they are most appropriately styled “The Ideals of the Prophets,” for nearly all these sermons are concerned with the fulfilment of prophecy. Dr. Driver’s aim was, as the editor well explains, to teach “a larger and less mechanical view of prophecy,” and show that “the ideals of the prophets were adopted by Christ, and demand Christian condition for their full accomplishment.” While affirming that “in no part of the Old Testament is the elevating and ennobling influence of the Spirit more manifest than in the great ideals of the prophets,” Dr. Driver pleads that they “must be read and interpreted as *ideals*.” They must not be regarded “as necessarily in all details” “pre-

dictions of the future," although "they do embody ideas which are appropriated, and find their fuller realization in the Gospel." The prophet is "not the less a true prophet because the picture which he draws is sometimes a Divine ideal, rather than the reality which history actually brings with it" (p. 91). It is a misconception of prophecy to treat it as "anticipated history"; the special work of the prophets was, Dr. Driver declares, "to interpret to their contemporaries the movements of history; they pointed to the tendencies which underlay the history and institutions of their own people, and showed how these would be completely and adequately realized in the future" (p. 160).

While Dr. Driver, as we should expect, weaves into his sermons his well-known critical views as to the dates and authorship of the various prophecies, this in no way mars the effect of his moral and spiritual applications, which are always suggestive and inspiring. His exposition and interpretation of Scripture are, indeed, always full of valuable and instructive information, while the incidents described, in the prophecies treated, are vividly and graphically explained with a wealth of interesting and illuminating contemporary historical illustrations. The sermons are never dry or dull, there is scarcely a reminder of the professor's chair or the college lecture hall, and, although delivered in a cathedral church, they contain plain, pointed, and practical applications of Bible teaching most suitable for our present-day needs and problems. A sermon preached in commemoration of the tercentenary of the Authorized Version of the Bible is also included, in which the history of the struggle for the translation of the Scriptures into the vernacular is very well summarized. Dr. Driver emphasizes the fact that "it is worthy of notice that all the crucial steps in the movement came from the party of reform. If the ecclesiastical authorities had retained their power and had their will, there would have been no open Bible in England even to-day" (p. 202).

We have read these sermons with much profit, for they breathe throughout the spirit and zeal of the sincere believer in the Christian Revelation. "Every sermon," as Dr. Cooke asserts, proves "how unflinching was Dr. Driver's faith in the great Christian verities"; and we can fully endorse his claim that the late Professor "has shown throughout his ministry that a modern Biblical scholar, one of the foremost champions of the new learning, a master in the science of language and criticism, could at the same time handle the sacred text with the reverence traditional among English people, and with his whole heart remain true to the Christian Faith, and fulfil his service as a loyal son of the Church." A bibliography of all Dr. Driver's publications from 1871 to 1914 is appended, which gives some idea of the prodigious literary industry of this celebrated Biblical scholar.

C. SYDNEY CARTER.

