

Notices of Books.

THE ETHIOPIC LITURGY : ITS SOURCES, DEVELOPMENT AND PRESENT FORM.

By the Rev. Samuel A. B. Mercer, Ph.D., Professor of Hebrew and Old Testament, Western Theological Seminary, Chicago. Milwaukee : *The Young Churchman Company*. London : *A. R. Mowbray and Co.* Price \$1.50.

This volume contains the Hale Lectures of 1914-5, and Dr. Mercer has gone to infinite pains to make it complete. By the aid of the British Chargé d'Affaires at Addis Abbeba, he obtained from the Abūna of the Ethiopic Church a manuscript copy of the liturgy as used in Abyssinia to-day ; and he made a personal tour of Europe to examine every Ethiopic liturgical MS. except those in France, which became inaccessible through war. His own MS. was found to be the only one representing the present liturgy, and this he has not only translated in full, but has reproduced in facsimile plates occupying no less than seventy-three pages, and has added some critical notes. As a matter of fact it is the first published translation of the liturgy in its twentieth century form, and the first time that a satisfactory text of the complete normal Ethiopic liturgy has been printed. So the book should be after the heart of the liturgical student.

The greater part of the volume is occupied by a full and detailed discussion, by way of introduction, of the service and its development and of kindred matters—the term “Liturgy” being used in its Eastern sense as referring solely to the Eucharistic service. Dr. Mercer explains the reasons why Abyssinian Church history is so scanty. That Church traces both its origin and its liturgy to Alexandria ; and it followed its mother-Church into Monophysitism. (In this connexion a somewhat serious printer's error seems to occur on p. 274—“derived” for “divided.”) He believes that the vernacular service dates, like the Coptic of Alexandria, from the time of the adoption of Monophysite views. It is curious that, unlike the Copts and Abyssinian Uniates, the Ethiopic Church possesses only manuscript forms of Service. Among doctrinal points it may be noted that this Church apparently holds a kind of transubstantiation. Another curious fact is that, as in the case of some other Eastern Churches, the *unconsecrated* elements are adored. This seems to have been “a source of great scandal to many liturgical writers.”

We differ greatly from the author's theological and critical standpoint, and especially from the way in which these are expressed. His particular views are given as if there were no question of any others. The references to the sacrificial character of the Eucharistic service seem quite unqualified ; and in one place he positively takes it for granted that “this is My body” involves of necessity belief in the real presence ! This is an easy way of settling age-long controversy. With similar assurance we are told, in a casual reference, that very little of the literary material in the Old Testament, as it appears at present, is earlier than the time of Solomon. Nor is the attitude towards the supposed influence of pagan religions on Christianity a satisfactory one. Upon what ground is it said that “we have sufficient evidence to show that St. Paul and his followers tended to introduce Gentile elements and to adapt Christianity to their surroundings ?”

We venture to suggest that Dr. Mercer would have attained his aim, as stated in his Preface, much better by an unbiassed presentation of the actual facts with regard to the Ethiopic liturgy, in discussing which he is plainly

entitled to the respect due to an expert in this branch of study. In this matter, at any rate, he has attained the object which his closing words show to have been his desire. "The student of liturgics" will evidently now have before him "the material necessary for a more complete study of the Ethiopic liturgy than has been possible hitherto." And the theologian or the student of Christian unity, whom it was also his wish to help, will be able to use the material, no doubt, with due discrimination.

THE VOYAGE OF LIFE. By C. R. Ball, M.A., Hon. Canon of Peterborough. London: S.P.C.K. Price 1s. 6d. net.

Canon Ball's leading object is stated in his expanded title, which runs thus:—The Voyage of Life in the Seen and Unseen Exemplified in St. Paul's Voyage towards the Eternal City as related by St. Luke. The Shipwreck Chapter (Acts xxvii), is made the basis of some interesting and suggestive spiritual comparisons, of a practical and devotional character, with reference both to the present life and to the world beyond. Some of those relating to the latter are necessarily, and indeed frankly, speculative; nor will every reader agree with all that is said upon matters of present experience. But a great variety of subjects, many of them exceedingly up-to-date, is brought within the scope of the illustration which forms the basis of the book: and at any rate the application seldom, if ever, seems at all forced or unnatural, and matters of delicacy and dispute are handled with conspicuous moderation. Even where one does not altogether agree, one may find fruitful suggestion—as for example in the title of one chapter—"Swimmers and Clingers." The book is written in the clearest and most readable style, and in an exceedingly devout spirit. Perhaps the leading doctrines of the Gospel might have found more prominent expression in some places. They are not omitted, but they might have been thrown into clearer relief.

MARY BIRD IN PERSIA. By Clara C. Rice. With a Foreword by the Right Rev. C. H. Stileman, D.D. London: *Church Missionary Society*. Price 3s. 6d.

Two leading missionary biographies of recent date are constructed upon different lines. "Walker of Tinnevely" is a life-story in chronological order: "Mary Bird in Persia" is a character-study with events and illustrations grouped under various headings. Miss Bird's wonderful life is presented to us as she showed herself in different aspects—as pioneer, doctor, teacher, friend of the Persians, etc. etc. Each of these two methods has its advantages. Mrs. Rice has chosen her extracts with discrimination, and they are most appropriately assigned; but one misses those "notes of time and place" to the general absence of which she refers in her own opening words. Her reference perhaps suggests that such a lack was, for some reason, more or less unavoidable: but it would have been an additional advantage had we been able to follow more definitely the development of this unique missionary's many-sided work and extraordinary influence, and the stages by which she won her assured position in such unpromising surroundings.

Very few, perhaps, could labour with the same disregard for health and rest; and it is quite likely that she would have worked longer had she exercised more care. But one wonders at times whether most of us are not disposed to lay too much emphasis upon length of service, and whether the quality of a life like this may not effect far more in a shorter period than a more carefully-guarded economy of energy during a long and more sheltered career. At any rate such an obvious and entire abnegation of self was the thing most likely to win the regard of bitterly hostile and prejudiced Moslems

in a new field : and it did so. " All the Persians who knew her, even strong Mohammedans, acknowledge that she lived near to God."

The book is most attractively got up and is printed in inviting type, with four very tasteful coloured illustrations. Mrs. Rice has prefaced her story by information about Ancient and Modern Persia, both historical and religious, which helps the imagination to picture the surroundings and conditions in a comparatively new and little studied part of the Mission Field. And her last chapter is one of the most interesting of all, for, opening with a glimpse of the Persian outlook on the war, it sums up the leading features in the present missionary opportunity. As Persia is experiencing its share of the present world-wide shaking of foundations—political, social and religious—this is of great interest and importance. It is perfectly amazing to find that eight or nine hundred people have often been known to present themselves at the Christian service in Isfahan. Yet listen to Miss Bird on a visit to a mountain village—" As I was leaving one of the women made my heart ache by saying, ' Now we shall not hear any more for a year. ' " Or again, in the city of Khabis—" No one brought up any Moslem argument but all listened attentively to the ' new news, ' and the expression seemed such a terrible reproach. " It is to be hoped that such a book will find a wide circle of missionary-hearted readers who will seek to pass on the inspiration of the life which it records to others less warm in the cause. Miss Bird impressed all with whom she came in contact while she lived ; and those who read her story should indeed be moved by it now that its earthly chapters have been brought to a conclusion.

W. S. HOOTON.

THE MINISTRY IN THE CHURCH, IN RELATION TO PROPHECY AND SPIRITUAL GIFTS. By H. J. Wotherspoon, M.A., D.D. London: *Longmans, Green and Co.* Price 4s. 6d. net.

This is a remarkable book, by a Scotch divine, on a subject of great interest in view of current thought on the origin of the Christian Ministry. Dr. Wotherspoon tells us how he came to examine the view of experts on the subject of the Twofold Ministry—charismatic and institutional : and his Preface shows that he did it without prejudice. Whether all his conclusions are correct or not, it may confidently be said that if he has not succeeded in shaking that theory, it is difficult to know what is capable of shaking any notion strongly entrenched in the lines of established theological fashion. " The theory of twofold ministry, " he believes, " is far less an explanation than a new perplexity. "

That theory builds much upon the *Didache* ; and a good deal of the early part of the book is occupied in a searching criticism of views commonly held with regard to it. Its date is thrown under grave suspicion, and its value as evidence is most seriously questioned. The indictment is indeed a formidable one : we must not spoil it by any attempted summary. But here is part of the conclusion—" One meets such phrases as that the *Didache* shows or that it proves this or that, . . . and one finds oneself asking, ' But what is the *Didache* ? ' " Several other questions follow as to its date, origin, etc. ; and then—" The answers to these questions are, at least, uncertain ; and till they are clearer than at present, it is difficult to see how the *Didache* can be said to show or to prove anything. "

This section of the book contains some delightful remarks on characteristics of modern criticism. " Persons who have ventured to hint a doubt of these conclusions or to obstruct the assumptions which underlie them have been exposed to a certain severity of construction, and their difficulties have been traced to dogmatic prepossession and even to incapacity. Dog-

matic prepossession unfortunately is not confined to any one school of criticism, and incapacity to estimate evidence has various causes." And in a footnote which gives a confident German statement on the date he adds—"Thus by establishing terror the Teuton still secures his communications in other fields than the military." That hit at critical "frightfulness" is certainly too rich to miss quoting!

Perhaps the most interesting part of the book is the elaborate discussion on New Testament prophecy. Here again we should certainly spoil things by any brief summary. The view presented is a most remarkable, and we venture to think a most original one. We confess that Dr. Wotherpoon has not quite convinced us that all his interpretations are natural: but we do not venture to assert the contrary, and they certainly will demand an answer. Some of the points, e.g. as to the evidence of the Pastoral Epistles and sub-apostolic writings, are very strong indeed. He finds no *official* prophet in early Church order. But does the idea of the Church becoming "the more perfect vehicle of the Spirit," which appears more than once and seems prominent in the theory, correspond to the course of Church History? Was there not deterioration? And is the distinction drawn between ancient and modern conversions a valid one? But these are perhaps only details. The book is full of clearly-defined reasoning, and challenges thought from start to finish.

THE FOURFOLD GOSPEL. Section IV. THE LAW OF THE NEW KINGDOM. By Edwin E. Abbott, Honorary Fellow of St. John's College, Cambridge, Fellow of the British Academy. *Cambridge University Press.* Price 12s. 6d. net.

This is Section IV of Dr. Abbott's "The Fourfold Gospel," and deals with St. Mark iv. to ix, and the parallel passages in the other Gospels. Part of this book was published under the sub-title of "Christ's Miracle of Feeding" and was reviewed in the March number of the *CHURCHMAN*.

Towards the end of the book the author gives us his definition of "The Law of the New Kingdom." It is "the Law of the Gospel or Good Tidings of 'great peace.'"

"The New Kingdom is the Kingdom in which there reigns, as King, not Satan the Adversary, but God the Father; and there obey, as subjects, not a horde of quarrelling competitors, but a family of concordant brothers; and the Law is not that of greedy or envious desire but that of brotherly love and zeal for the common welfare. That . . . brings peace under divine protection, according to the saying in Proverbs, 'When a man's ways please the Lord he maketh even his enemies to be at peace with him'" (p. 502).

Dr. Abbott advances a "Johannine intervention theory," according to which, whenever St. Matthew or St. Luke departs from St. Mark's tradition, the Fourth Evangelist "intervenes in such a way that he explains Mark's tradition." A concrete example will best illustrate this theory. St. Mark tells us that in Caesarea Philippi and in answer to our Lord's inquiry, St. Peter replied, "Thou art the Christ." St. Matthew and St. Luke seem to have regarded this reply as abrupt and obscure, for "the Christ," i.e. "the Anointed," would mean little or nothing to most Gentiles. "Accordingly this is amplified by Matthew as 'the Christ, the Son of the Living God,' and by Luke as 'the Christ of God.'" Here St. John intervenes and, in effect, says that a mere confession, "Thou art the Christ," is in itself nothing; it all depends on the spirit in which the confession is made. For Andrew, Peter's brother, was the first disciple to call Jesus "Messiah" (John i. 41), and yet our Lord pronounced no blessing on him. Wherein then consisted the special merit of Peter's confession? In two respects. First, Peter confessed

Christ at a time when the multitude as well as the disciples had failed to understand His doctrine about the living bread and had abandoned Him. Secondly, Peter had come to know "Jesus through experience as his only hope in his search after truth ('Lord, to whom shall we go?') and as one from whose presence there breathed the very holiness of God" (p. 497).

Let us take another sample of Dr. Abbott's exposition. It is the story of the healing of the blind man near Bethsaida. The account is found only in St. Mark's Gospel, which tells us (i) that our Lord took "the blind man by the hand, and brought him out of the village," (ii) that the cure was accomplished not at once but by stages, (iii) that our Lord sent the now cured man "to his home saying, 'Do not even enter into the village.'" No reason is given for this unusual procedure. Matthew and Luke, however, help us to discover the reason, for they tell us that Bethsaida was denounced by our Lord for its rejection of the evidence of His mighty works.

"Accordingly Jesus first takes the man out of the town, as though out of an atmosphere of unbelief. Then He resorts to external processes. . . . And in this miracle the cure is at first only partial. We may reasonably infer that the man's faith was weak and needed strengthening against Bethsaida influences. Finally comes the warning not to re-enter the place. . . . A similar suggestion to the infection of unbelief will be found later on, where the disciples absolutely fail to cast out a devil from a child, and Jesus Himself will not attempt it, as long as the father is in the atmosphere of 'If thou canst'" (p. 487).

This book is essentially a scholar's book, but, inasmuch as Dr. Abbott touches on a variety of texts and in almost every case throws fresh light on them, and his style is lucid, an ordinary student will also appreciate the many stimulative and suggestive thoughts with which the book abounds.

KHODADAD E. KEITH (formerly K. E. Khodadad).

A POCKET LEXICON TO THE GREEK NEW TESTAMENT. By Alexander Souter, M.A., sometime Yates Professor of New Testament Greek and Exegesis in Mansfield College. *Oxford University Press*. Price 3s. net; on India paper, 5s. 6d. net.

This is a book which should attract the attention of New Testament students. Its author has based his conclusions upon a careful study of the new light thrown upon the Greek, especially by papyri found in Egypt. He believes this makes a clean sweep of many careful theories. Studying brevity as one of his main objects, he generally gives definitely his own convictions as to the meaning without entering much upon grammatical points, or on the derivation of words. Discussion of alternative views is not to be expected to any great extent in a work of this character: those who desire it must consult the commentaries. But they will find here definiteness of opinion and a quite delightful lucidity. Occasionally the author's mind is not quite made up, and he briefly indicates alternative opinions, as in the case of *πληροφορέω* (Luke i. 1), or *πυγμαῖ* (Mark vii. 3). In other cases which have caused much debate he evidently has no doubt—e.g. *ἐπιβαλὼν* in Mark xiv. 72, or the word *ἐμβρατεύω*. An admirable example of concise clearness is seen in the treatment of *χρηματίζω*, where in six and a half lines we find all that needs to be said of the different meanings, with ample references. Occasionally, where fuller treatment is called for, it is given—as in the case of prepositions. This comprehensive little volume is indeed "multum in parvo," and should prove greatly helpful, not only to those who have not sufficient classical attainments to use Liddell and Scott with discrimination, but to students who desire clear guidance on matters in which Liddell and Scott, by the very nature of the circumstances, can

give no certain help. And even advanced scholars may well profit by its use as a book of reference.

W. S. H.

NIGHTS AND DAYS, AND OTHER LAY SERMONS. By Helen Wodehouse, D.Litt. London: *George Allen and Unwin, Ltd.* Price 4s. 6d. net.

Albeit that these addresses were delivered to women students in an undenominational College, such a volume—from the pen of a woman—is somewhat of a novelty. There is much that is suggestive and original in these pages, combined with sound common sense, but we should have liked them better if there had been some plain preaching of the Cross of our Lord Jesus Christ. The author has an easy, pleasing literary style, and she shows a wide knowledge of human nature and a sympathetic outlook upon life.

EUROPEAN HISTORY FORETOLD, OR ST. JOHN'S FOREVIEW OF CHRISTENDOM.

By Digby M. Berry, M.A. London: *Charles J. Thynne.* Price 3s. 6d. net.

In his Preface to this interesting work the author tells us that his way of interpreting the Book of Revelation, a view which he was led to adopt some forty years or more ago, has enabled him in some degree to foresee the directions which the world's events were taking. His method of interpretation is in the main the one known as the historical, "which," as he truly remarks, "was that of our Reformers and of the ablest students of Prophecy, both before and after them." Mr. Berry in this volume, which is pre-eminently readable, gives evidence of very deep study of his subject, and of having read extensively such works as bear upon it, especially Elliott's "*Horæ Apocalyptiæ.*" To a large extent, indeed, he follows Elliott's line of thought, though there are important points in which he strikes out a line of his own, e.g. he differs from Elliott and most historicists in believing that the Seventh Trumpet and every one of the Seven Vials are still in the future. This would, of course, harmonize with the views of those who would identify the Seventh Trumpet of Revelation with "the last trump" of 1 Corinthians xv. 52; on the other hand, Mr. Berry's theory is opposed to Mr. Cachemaille's contention that the accessories of the present war indicate that we are now living under the Seventh Vial, a contention which we confess appeals to us.

We have read the book from cover to cover and are glad to have done so, and rejoice to find that the old historical school, which is the more essentially Protestant one, is coming more and more again to the front and is being upheld by more supporters. The author is a strong Protestant and sees the Church of Rome in the Beast of chapter xiii. and Scarlet Woman of chapter xvii. The fact that he was a Canon of Melbourne and Examining Chaplain to the Bishop ought, together with his own prophetic researches, to entitle him to a respectful hearing, and we hope his book will be extensively read, as it richly deserves to be.

THE MEANING OF PRAYER. By Harry Emerson Fosdick. London: *Student Christian Movement.* Price 1s. 6d. net.

This attractive little book is worth many times its price. It is full of suggestive and stimulating thought in connexion with prayer, and it keeps well to its subject, which is handled with deep spiritual insight and with sound common sense. Difficulties are frankly faced and helpfully met, and the bearing of practical details of life and character upon our experiences in prayer is shown by methods that ought to be the means of deepening the whole spiritual life.

It does not necessarily follow that no reader will find anything to criticize. All books must be read with discrimination; but we have at any rate found

very little to regard with doubt in this one. Out of a very few such points, we venture to suggest that the thoughts on pp. 86–88 will not meet everybody's needs. Most people, surely, need to emphasize reliance upon what is altogether outside and above themselves: and though there is a truth in what is said, there may be a danger which will present itself to all but an exceptional class of mind. And to mention another quite small point, we wish the author would not speak of "Catholic" and "Protestant" as if they were opposite terms! The allusion is quite incidental: it occurs in fact in an illustration, and there is nothing controversial in the book: but it is not correct.

The style is remarkably clear and readable, and the frequent illustrations from many fields of experience are apt and illuminating. Each chapter is divided into three sections; and the first section in each case is arranged as a series of daily readings for a week. This enhances the value of the book for devotional reading, and we very heartily recommend it.

THE MEANING OF THE APOCALYPSE OR REVELATION OF ST. JOHN, a Study for the Times. By the Rev. Edward H. Horne, M.A., Rector of Garsington. London: *S. W. Partridge and Co., Ltd.* Price 2s. 6d. net.

The writer of this volume has well studied his subject, having read most of the commentaries on the Book of Revelation which have appeared in English, from whatever point of view they have been written, and is therefore in a position to speak with some authority upon the contents of this sacred book. After three introductory chapters, the greater part of the book is taken up with an outline of interpretation in which the Apocalypse is expounded section by section. Then follow a series of fifteen long "Notes" which, as the author tells us, "are not an afterthought, but are an integral part of the book."

Mr. Horne does not believe in a prophetic view of the Epistles to the Seven Churches, these he regards as referring to events then present in the cities and churches concerned, though containing lessons for the Church of Christ in all ages. From chapter iv. onward he follows the historic school of interpretation, and we must confess that we are glad to see more books being written in support of this view, which was that of our reformers. Like Elliott the author regards the Seals, Trumpets and Vials, as being continuous, but he by no means follows Elliott in everything, having many suggestions of his own which whether accepted or not are at least interesting and worthy of consideration. Thus in Revelation vi. 8. "the fourth part of the earth," literally "the fourth of the earth," is taken as "a cryptic way of referring to the fourth kingdom of Daniel's visions—the power that rules from Rome." In the same way the expression "third" so often used under the Trumpets is applied to the Eastern Empire as the revival of the Greek or third kingdom of Daniel. This last certainly works out very well in chapter ix. 13, if the Sixth Trumpet be taken of the Turkish woe, and the time specified be 150 years terminating with the fall of Constantinople. The writer does not believe in a personal Anti-Christ, and does not advocate an interval between the taking up of Christ's people and His coming to reign on earth, or the breaking up of the Advent into two stages. Excellent reasons are given for the belief in a literal Millennium.

The following may be read with great interest as bearing upon the present crisis:

"For more than a generation the spirit of infidelity has been at work in Germany, and it has demoralized the people. Higher criticism is German in name and in origin. It begins by rejecting, on *à priori* grounds, all definite inspiration, miracle, and prediction. It has applied to the Bible critical

methods which would produce absurd results if applied to any of the classical authors. It has treated Scripture as if it were a dead body handed over for dissection. As a consequence, the German people have gradually lost their faith in a divine and living Christ, and have taken instead a God peculiar to Germany, who is almost a revival of the Pagan god of war."

Without pinning ourselves to all the author's theories, we welcome his work and trust it will have the wide circulation which it deserves.

JAS. C.

GOD'S GREAT CYPHER BOOK OF THE HISTORY OF THE AGES. By J. Franck.
London: *Protestant Truth Society*. Price 1s. 6d. net.

In this little volume on the Book of Revelation a great deal is compressed into a small space: it is "multum in parvo." The writer, "an earnest Bible student," tells us that he "first studied Revelation with Futurist teaching, but finding it did not make the book very clear or intelligible, turned to the Historic method." From chapter iv. he follows the late Canon Garratt's Commentary on the Revelation, while the Bible Readings of the Rev. James Neil, also a Historicist, are taken as his outline of the first three chapters. The Apocalypse, or rather the first sixteen chapters, falls into groups of sevens, as follows: Rev. i.-iii. Seven letters to Seven Churches. Rev. vi.-xi. Seven Seals, the seventh spreading into Seven Trumpets. Rev. xii.-xvi. Seven Signs, the seventh spreading into Seven Vials.

The Letters to the Seven Churches are dealt with as referring to seven different periods or stages in the history of Christianity. The section of the Book commencing with chapter xii. is taken by the author, as by Canon Garratt, as representing what is written on the "backside" of the seven-sealed roll.

The writer believes in an interval between the rapture of Christ's people and His coming with them to earth, in which he places the marriage of the Lamb and the Judgment, or reward of Christ's people. In this, like many Historicists of later date, he agrees with the Futurists. The plagues denoted by the Seven Vials are to be poured out after the Lord's people have been caught up. Though some drops from each vial may have fallen before He comes for His Own, "it may be," we read, "only a *few* drops from each will have fallen before He appears."

Mr. Franck believes in the existence of a Papal Anti-Christ, who "is not infidel but *falsely religious*." It is not a person but a system, which will in different ways claim the prerogatives of Christ. To no *one* man will it be permitted to attain the pre-eminence of guilt in all things usurping what belongs to Him."

