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REVIEWS OF BOOKS.

ESSAYS ON PRAYER.

THE POWER OF PRAYER: being a selection of "Walker Trust" Essays, with a study of the Essays as a Religious and Theological Document. Edited by The Right Rev. W. P. Paterson, D.D., Professor of Divinity in the University of Edinburgh, and David Russell, of the Walker Trust. *Macmillan & Co.* 18s. net.

In May, 1916, the Walker Trust of the University of St. Andrew's issued a circular in which a desire was expressed "for the gathering together of a record of the thoughts of those who have recognized the meaning and power of Prayer, and are willing to share their experiences with others." With this end in view, and with the object of publishing what may seem helpful, the Walker Trustees invited essays on Prayer—"The meaning, the reality and the power of Prayer; its place and value to the Individual, to the Church, and to the State; in the everyday affairs of life; in the healing of sickness and disease; in times of distress and national danger; and in relation to national ideals and to world-progress. It is suggested that the length of an essay be from 4,000 to 6,000 words, but no word limit is imposed. Contributors may write in any language. A prize of £100 is offered for the most widely helpful essay—open to any one in any part of the world."

In response to this invitation 1,667 essays were received. They came from every quarter of the globe, written in nineteen languages, living and dead—English, 1,604; French, 21; Welsh, 8; Tamil, 6; Norwegian, 5; Danish, 4; Italian, 3; Sanskrit, 3; Swedish, 2; Hindustani, 2; Hebrew, Latin, Spanish, Russian, German, Maratha, Burmese, Syriac, Xosa, 1 each. The essays reflected widely different grades of intelligence, culture and religious experience, and represented every standpoint of the positive religious thought of the higher civilizations. This enormous mass of material, possessing a significance as a revelation of contemporary religion, merited a careful analysis and yielded some interesting generalizations as to the consensus and differences of modern thinking upon the great theme.

The task of adjudication was laborious. At the preliminary stage, the essays, after a first reading, were arranged in four classes according to *prima facie* impression of merit. It was comparatively easy to relegate 721 to the fourth division as possessing no possible claim to final recognition, although most of them were submitted to more than one reader. At the next stage, the essays of the two higher classes were carefully re-examined, while even the 722 which had been assigned to the third class were again sifted in order to avoid any possible injustice. As a matter of fact, more than one essay, after making an unpromising start, found its way to the

front. Throughout this searching scrutiny stress was laid on the quality of "helpfulness" in the essays, and not until the order of merit had been settled was the identity of the contributors disclosed.

The prize of £100 was awarded to the Rev. Samuel McComb, D.D., Canon of the Cathedral of Baltimore, Maryland, U.S.A. And additional prizes of £20 each were awarded to William Loftus Hare, Director of Studies in Comparative Religion and Philosophy to the Theosophical Society, London; the Rev. Edward J. Hawkins, Minister of Southernhay Congregational Church, Exeter; the Rev. S. H. Mellone, M.A., D.Sc., Principal of the Unitarian Home Missionary College, Manchester; the late Rev. Alexander Forbes Phillips, Vicar and Rector, St. Andrew's Parish Church, Gorleston, Suffolk, and Officiating Chaplain, Royal Naval Base. The following authors of representative essays were also adjudged to be worthy of honourable mention:—Charles Auguste Bourquin, Pasteur, St. Cergues/Noyon, Vaud, Switzerland; Manital Maneklal N. Mehta, M.A., B.Sc., LL.B., Professor of Physics, Bahauddin College, Junagadh, Kathiawar, India; Pandit Bishan Dass, B.A., Government High School, Hoshiarpur, Punjab, India; S. A. Abraham, Missioner, Tinnevely Children's Mission, Palamcottah, S. India. And two prizes of £10 were awarded to two students of St. Andrew's University.

In a lengthy essay of some fifty pages, entitled "Prayer and the Contemporary Mind," Dr. Paterson, one of the joint editors of this most valuable volume, examines the essays sent in, classifies them from several points of view, and draws certain conclusions that are striking. From a consideration of the nineteen essays printed in this volume the reader may have some idea of the value of the total mass examined as "a revelation of the place of prayer in contemporary religious life, and of the thoughts concerning prayer which fill the contemporary religious mind."

Dr. Paterson's "examination" is without doubt the most useful part of the whole of this unique volume. He has done his work with remarkable thoroughness and insight. First of all he supplies a General Classification and Analysis; and certain interesting facts emerge. The women essayists outnumbered the men in the proportion of 8 to 7. The clerical contributors were outnumbered by the laity by nearly 3 to 1, and formed less than one-eighth of the whole contributors. Among the clergy competing were three bishops, none of whom were placed among the winners. Of the 1,667 essays sent in, 1,489 are classified as "Christian," 164 as "Predominantly Christian or Eclectic," 14 as "Non-Christian," i.e. Oriental, Mohammedan and Jewish. The "Eclectic" group bears witness to the vitality of the Christian Science movement, of which thirty-one essays; and of what is termed "New Thought," which was represented by nineteen essays. A very important fact emerges, and is recorded on page 14: "Over two-thirds of the essays impressed the 'readers' as evangelical and not as Churchly or philosophical." This "is in contradiction to the sedulously spread report that during the last generation evangelicalism has

been a waning, if not an exhausted, force ; and it also justifies a protest against the frequent claim that it is in Catholicism rather than in Evangelicalism that the atmosphere of prayer is most widely diffused." But this preponderance of "evangelical" essays, while maintained in figures of each country, showed a tendency to diminish in the English-speaking world outside of the Empire. Thus, of the English essays, 75 per cent. were marked evangelical ; Scottish, 72 per cent. ; Australian, 67 per cent. ; American, 56 per cent. ; Oriental countries, with Missionary contributions, 50 per cent. Another feature of great importance is the marked preponderance in Great Britain of the undenominational type of Christian thinking, as distinguished from a definitely ecclesiastical type. The Roman Catholic contribution from Ireland was surprisingly small as compared with that from England. The American essays bore strange testimony to the influence of the Christian Science movement. Table viii. and the deductions therefrom are the greatest value ; e.g., "The disclosure in Great Britain of a vast amount of solid and serious thinking on religious subjects by men and women on a high level of intelligence and culture."

While the essays as a whole bear the stamp of "modernity," the general attitude is one of confidence ; and there is practically universal agreement as to the privilege, the duty and the efficacy of prayer.

The second half of Dr. Paterson's "examination" is beyond all praise, and forms a most valuable and up-to-date treatise on the subject. Among the many questions dealt with are those of prayers for healing ; the possibility of answers to prayer, and the method of the Divine response ; subjective conditions and proved methods of effectual prayer ; and the problem of unanswered prayer.

Dr. Samuel McComb, Canon of the Cathedral, Maryland, Baltimore, who won the prize by contributing an essay—"Prayer : Its Meaning, Reality and Power," has produced a real masterpiece, in the space of thirty-five pages. It is comprehensive, thorough, scholarly and up-to-date. He declares that "one of the most remarkable facts in the modern history of man is the rediscovery of prayer."

Eighteen essays follow—of varying merit, and written from widely different points of view. Thus, while one deals with prayer "from the anthropological point of view," another takes prayer as "The Meeting-place of Science and Mysticism." One treats prayer in the light of "New Thought from South Africa," and a fourth is "An Oriental Conception of Prayer," and a fifth presents "A Study of Bahai Prayer." "Prayer and Experience" is the theme of one writer, and following essays deal with this side of the subject from different points of view, e.g., "A Chaplain's Thoughts on Prayer," "The Faith of a Missionary," "The Autobiography of an Evangelist." One essay deals with "Prayer Under the Guidance of the Church," another "Prevailing Prayer—A Message from Keswick," another "Prayer in the Light of the Divine Immanence."

Many of the essays are helpful and stimulating, but some are fanciful, and though interesting, of little profit to "the average reader."

"The Impressions and Reflections," by David Russell, of "The Walker Trust," form an admirable summing-up of the evidence gathered from the 1,667 essays contributed; while the excellent "Bibliography," drawn up by the Rev. W. C. Fraser, is a most valuable addition. An Index of Texts and a detailed Index and Glossary lend interest to a fascinating volume. This book has a message in days of abounding materialism, and though some of the essays do not reach the level of the Christian Faith, there is none that has not something to teach the pilgrim on earth journeying to a home beyond the skies. C.E.W.

THE BISHOP OF CHELMSFORD'S CHARGE.

THE CHURCH AND HER PROBLEMS. By the Lord Bishop of Chelmsford. *Robert Scott.* 2s.

Last May Dr. Watts-Ditchfield delivered his Primary Charge, and between its delivery and publication the Lambeth Conference and Church Congress took place. In a postscript to his Foreword he says that some of the statements in the Charge have been modified or expanded in his Southend Address. With these modifications we have no concern, and it is our duty to give some account of a document that bears all the marks of spiritual virility and independent thinking which we are accustomed to associate with the Bishop, whose diocese is co-terminous with urban and rural Essex. He briefly sketches the history of his diocese, and then turns to the condition of Church life in the diocese. He informs us that the number of Parliamentary electors within the diocese is 611,799; the number of communicants, 74,868; and the number on the Roll of Electors is 95,525. He considers this satisfactory, but he has not commented on the fact that the qualification—age and status—for electors to parochial Councils is lower and different to that for Parliamentary elections. We believe that he is right in maintaining that no other organization than the Church could have formed such a Roll so successfully. He offers words of counsel to Clergy and Wardens as regards their duties, and emphasizes the insurance of churches at not less than thirty to fifty pounds per seating accommodation.

On the question of Establishment he is strongly in favour of the maintenance of Church and State, and says that one of the disadvantages is the hindering of the Church in maintaining discipline by the difficulty of adjusting her Courts to fit in with her position as a National Church, which has tended to produce her present chaotic state. He says "that for some reason or another, rightly or wrongly, large bodies of Church-people regard the various Courts before which they were brought as unsuitable or objectionable, and that some clergy appear more concerned about the character of the Courts than about the uncanonical action of the priest."

He observes three bodies within the Church, of which the first is a wild and impossible class, who are not Anglican and are not Catholic, and who repudiate every change made at the Reformation. They throw over all restraint and simply appeal to some outside authority, supposed or real, in support of what they do. "They are a foe to order and discipline, and are a danger to the Church."

He discusses the services of the Church and the duty of the Clergy to obey the Book of Common Prayer. His views are enforced by quotations from the older Tractarians, whose actions are contrasted with those who say, "We cannot use the Prayer Book even for our private office, without breaking our promise to give canonical obedience, nor can any gentleman ever mention the Book to us again." His counsels to his clergy are such as we should expect from one who believes in the comprehensiveness and limitations of the National Church, and show a due distinction between matters of doctrinal significance and those which are not significant of teaching. He is not in favour of the Confirmation of young children, and is deeply distressed by the perilously large number of lapsed communicants. "When the numbers confirmed year by year are remembered, it is an amazing fact that the number of communicants remains almost stationary. I fear the reason is twofold, viz., the lack of adequate preparation before Confirmation, and the lack of sympathy and help afterwards." He suggests as remedies the remodelling of Confirmation preparation, the appointment of "Confirmation" godparents, the compilation of a careful Roll of confirmees and the setting of the newly-confirmed to work for God. All the Bishop says on this vital subject deserves prayerful consideration.

Most of the problems before the Church are treated wisely, if briefly, with a single eye to the performance of the main duty of the Church to bring people to their Saviour and to train them in the doctrine of Christ. "If the problems are not solved by the Cross and all that it means, they will remain unsolved. There, and there only, could Bunyan's Pilgrim cast off his load, and so to-day the world can never rid itself of its load of social, moral and intellectual burdens at any other spot; and so we who are meant to be teachers and healers of the world must, like the great Apostle, know nothing among men save Jesus Christ and Him crucified. The Cross is the only and all-sufficient remedy for the whole world. May the Holy Spirit help us to realize more fully among ourselves the fruits of our redemption, through it and by our witness of word and life reveal it unto men."

We close on this note which runs through the whole Charge. We commend its burning words to all who have at heart the future of our National Church. Even those who cannot agree with all its contentions will find in it help and inspiration. Dr. Watts-Ditchfield thinks for himself, and says what he believes. A man so vigorous and endowed with such a strong personality cannot avoid taking positions that will not be supported even by his most intimate friends. One thing is certain; he is consumed with zeal

for his risen Lord and Master, and when we undertake to criticize his opinions we always do so in the spirit of love for one who teaches us all much it would be well to practise, and always strives to discover what is in accord with the message of the Saviour. We hope that this Charge, whose arrangement, if not perfect from the point of view of strict logical sequence, is profoundly impressive, will be widely read and prayerfully studied by all who wish to know the real mind of one who believes he has been sent by God to serve his diocese.

BUSINESS PAPYRI.

JEWISH DOCUMENTS OF THE TIME OF EZRA. - By A. Cowley, S.P.C.K. 4s. 6d.

Between the years 1898 and 1908 a number of Aramaic papyri were discovered at Elephantiné, a picturesque island in the Nile, opposite Syene (modern Assuan). These documents, nearly all of which are dated, cover practically the whole of the fifth century B.C. (494-400), during which time, Egypt was under the Persian rule. The writers of these business papyri were Jews and kept the Passover. They bear Jewish names, and, as of old, were divided into "standards." They were accompanied by their families, and lived apparently on equal terms with the people of other races and intermarried with them. The origin of this hitherto unknown colony of Hebrews in Egypt is obscure. The Letter of Aristeas incidentally mentions that Psammetichus, King of Egypt, employed Jewish mercenaries in his campaigns against Ethiopia. Dr. Cowley is inclined to identify this King with Psammetichus II (595-590 B.C.), but it is more probable that Aristeas is referring to Psammetichus I, who reigned from 666-610 B.C. See Petrie (*Hist. of Egypt*, Vol. III, p. 330), who quotes Herodotus to the effect that in the reign of Psammetichus I, garrisons were "stationed at Elephantiné against the Ethiopians." At any rate, when Cambyses went to Egypt, in 525 B.C., he found that these Hebrew colonists had a handsome Temple of their own, which had been erected by their fathers.

Now, a temple built of hewn stones, cedar wood and bronze, and having gold and silver utensils, would not be erected by a people who had just arrived in the country. It is more probable that such a building was the work of a community which had resided in Egypt for a considerable number of years and had prospered. When did such a community settle in Egypt and what induced them to go there? We would suggest that the original colonists belonged to the kingdom of *Israel*, who, during the frequent waves of the Assyrian invasion, took refuge in Egypt (see Hosea ix. 3; viii. 13). These would later be added to by refugees or traders from the kingdom of *Judah* and by recruits from Persia and Babylonia (see Documents, No. 6). This theory is borne out by the following facts:—

(i) In contravention of the Deuteronomic law about a central sanctuary, these colonists had built a temple in the fortress of Yeb. A Judean community would have had some scruples in violating the

law ; but an Israelitish community would not have experienced any qualms of conscience, for their ancestors had done a similar thing in Palestine. (ii) The religious and internal affairs of the garrison were directed by the "priests," though these "priests" are not called "the sons of Aaron." (iii) When the Temple of Yahu at Yeb was destroyed, these colonists appealed for help to "Johanah the high priest" and "the nobles of the Jews" in Jerusalem ; but the Jerusalem authorities did not respond, evidently because they considered them schismatics. (iv) Failing the Jerusalem authorities, the colonists appealed to "Delaiah and Shelemiah, the sons of Sanballat, governor of Samaria." Had they been Judeans, they could hardly have expected help from the Samaritans. (v) Their religious laxity in intermarrying with non-Israelites and in swearing by the name of heathen deities, also points in the same direction.

If the above theory be accepted, the discovery of these papyri has thrown unexpected light on a period of Israelitish history which for centuries had remained obscure.

Dr. Cowley has arranged these documents in chronological order and translated them into English with brief notes and an interesting Introduction. That Dr. Cowley's work is thoroughly sound and scholarly need hardly be stated. We hope he will give us also an inexpensive edition of the Aramaic text with a facsimile of one of the papyri.

KHODADAD E. KEITH.

SAYINGS OF JEWISH SAGES.

THE SAYINGS OF THE JEWISH FATHERS (*Pirqé Aboth*). By W. O. E. Oesterley, D.D. S.P.C.K. 5s. net.

Pirqé Aboth is by far the most important Tractate of the Mishnah. It is the oldest collection of the pithy "sayings" of the Jewish sages who flourished during the two centuries preceding and the two centuries following the birth of our Lord. It has been frequently translated into European languages, and is of utmost value to the students of the New Testament. It is within its pages, as in nowhere else, that we get the authoritative doctrinal teaching of the orthodox Jews of the times of our Lord and of His Apostles. Here we meet with such famous Rabbis as Simeon the Just, Hillel, Shammai, Gamaliel, Yohanah ben Zakkai, Judah the Prince, and many others, some of whom sat in judgment at the Trial of our Lord. This small tractate throws also much fresh light upon words and phrases used in the New Testament, such as "the yoke of the Law," "the Voice from Heaven," "the Paraclete," "the world to come," "in David" (Acts i. 16), "in Elijah" (Rom. xi. 2), etc.

The following quotations will give an idea as to the nature of these sayings:—

Antigonos, a man of Socho, used to say: "Be not like slaves who minister unto their lord on condition of receiving a reward ; but be like unto slaves who minister unto their lord without (expecting) to receive a reward ; and let the fear of Heaven be upon you."

Rabbi Tarphon said : "The day is short, and the work is great,

and the labourers are sluggish, and the hire is abundant, and the master of the house is urgent" (cf. John ix. 4; Matt. ix. 37).

Rabbi Eliezer ben Jacob (second century) said: "He who fulfils one precept (of the Law) gains for himself one advocate ['Paraclete'], and he who commits one transgression (against the Law) gains for himself one accuser" (cf. Rev. xii. 10).

Rabbi Jacob (second century) said: "This world is like a vestibule of the world to come; prepare thyself in the vestibule that thou mayest enter into the banqueting-hall."

Dr. Oesterley's translation of the Hebrew text is almost literal, his notes are ample and most valuable, his references to the New Testament passages are exceedingly instructive. While thanking Dr. Oesterley for his admirable work, we must draw attention to a minor defect, which, we hope, he will rectify in subsequent volumes. We refer to the transliteration of Hebrew words. He uses the English letter k to represent three different Hebrew letters—k, kh, and q—which is most confusing, e.g., for *Hakhamim* he writes *Chakamin*, which is simply barbarous. He uses z where other scholars use either tz or ç. These, however, are minor defects, and do not affect much the general excellence of the book. K.E.K.

AN ESTIMATE OF JOSEPHUS.

SELECTIONS FROM JOSEPHUS. By H. St. J. Thackeray, M.A.
S.P.C.K. 5s. net.

Mr. Thackeray's estimate of the character of Josephus is, we believe, quite just. He regards Josephus as a man of "inordinate egotism," but neither a traitor nor a renegade. He was alienated in many ways from his own nation, and his adherence to Jewish dogmas lacked depth and sincerity.

The preservation of the work of Josephus is due to the interest that Christians took in his writings, and yet, with two or three notable exceptions, Josephus *ignores* Christianity, although he was too well informed of what the Christians had already done and suffered. He nowhere attacks Christianity, he simply ignores it. Why? Because "he studiously avoids a topic to which, in the circumstances of the time, it would have been dangerous to allude." For the same reason he is reticent on the subject of the Messiah. He altogether omits Jacob's blessing, and in his interpretation of Nebuchadnezzar's dream uses these cautious words: "Daniel also showed the King the meaning of the stone, but I have not thought proper to relate this, my duty being to describe past, not future events."

How does Josephus stand as a *historian*? The apologetic nature of his *Antiquities* is self-evident. His aim is to defend his countrymen against the slanders of a malignant world. He therefore leaves out certain Biblical incidents which may not present his nation in the best light to his Greek readers. He also incorporates certain legends in his narrative. "Granted some blemishes of this kind, there remains no very serious charge against the writer of

Antiquities." As to his *Jewish Wars*, "Josephus comes before us with the highest credentials." He was exceptionally well qualified for this task. "We may therefore unhesitatingly accept the general trustworthiness of his account." The value of Josephus for the history of the century before the Christian era is of supreme importance.

Mr. Thackeray has given us a new translation of those passages which are most relevant to Christian origin and New Testament study. His translation combines "faithfulness to the original with a fastidious regard for English style." In the Appendix, Mr. Thackeray discusses Josephus's alleged witness to Christ, and comes to the conclusion that "the whole tone of the passage suggests a Christian hand." Professor Burkitt and Professor Harnack on the other hand accept the genuineness of the passage.

K.E.K.

THE BISHOP OF ELY'S REJOINER.

THE CREED AND THE NEW TESTAMENT. By F. H. Chase, D.D.,
Lord Bishop of Ely. *Macmillan & Co. 2s. 6d.*

In this able and closely written volume, Dr. Chase closes as far as he is concerned his controversy with Canon Glazebrook, as the defender of that type of Modernism which permits and advocates the symbolical interpretation of the Virgin Birth and Resurrection. It is a Review of "The Letter and the Spirit" which, under the analysis of the Bishop, is seen to be unworthy of the scholarship and character of Canon Glazebrook, who is convicted of loose statements and what looks like misrepresentation of his Episcopal critic. No candid reader of the New Testament can have any doubt that its writers believed in the Virgin Birth and Resurrection. In fact it is not too much to state that if we believe that our Lord's body saw corruption, it is impossible rationally to interpret the Gospels, the Acts and the Epistles. Dr. Chase has no difficulty in proving this to be the case. He devotes much space to a discussion of St. Paul's view of the Resurrection of the "dead in Christ." Much has been made of the Bishop's remark that the evidence for the Virgin Birth "is slight." It is sufficient to quote his words to show his meaning: "The evidence is slight. Ultimately, the story, if true, must have rested on the word of our Lord's Mother. But to estimate the force of the admission just made we must ask the question—Can we, if we assume the truth of the history, conceive of evidence being essentially different from what it is? We keep our birthdays; we veil all that concerns the first beginnings of our physical life in reverent silence. It cannot have been otherwise in the Holy Family. The evidence, then, is slight, but in a case of this nature it could not be otherwise than slight." The concluding chapter deals with "The Resolutions of the Bishops," in which the Bishop makes plain that the resolutions lay no claim to infallibility, and must simply be taken as giving responsible guidance as to what are the doctrines and the position of the Anglican Church. We have read

carefully the whole discussion and believe we express the conviction of most of those who have followed it, that dialectically, historically, and on grounds of scholarship, the Bishop has proved his case against the Canon. We thank Dr. Chase for the work he has done in strengthening our faith and making plain that the Creed says plainly what it means to convey to the mind and thought of those who recite its clauses.

LIFE IN PALESTINE.

EVERYDAY LIFE IN THE HOLY LAND. By James Neil, M.A. With 32 coloured Plates by James Clark, R.I., assisted by J. Macpherson-Haye and S. B. Carlill. *S.P.C.K.* 15s. net.

The late Rev. James Neil had lived many years in Palestine and had made himself intimately acquainted with the various features of life in the Holy Land. By his books, describing the manners and customs of the natives, he laid Bible students under a great debt of gratitude. The present volume will enhance that gratitude.

The Bible, he says, is an Eastern book, written in the East, by Easterns, in the highly figurative style of the East. Hence to understand it fully, an intimate knowledge of everyday life in the Holy Land is absolutely necessary. "Without this, in a thousand places, it is impossible to elucidate its meaning, remove its difficulties, picture its scenes, or realize its beauty" (p. viii.). "No great book has suffered more than the Bible at the hands of its would-be illustrators." Even the ablest artists, in their glorious works of art, have allowed imagination to mar their labours. Hence the need for pictures which are true and unconventional at all points. Mr. Neil was fortunate in securing the services of three eminent artists, who had painted in Syria and were willing to work under his constant supervision. They painted for him fifty-three oil paintings, which are at present in the possession of the London Jews' Society and are exhibited at their Palestine Exhibitions. Thirty-two of these paintings are reproduced in colour in this volume. They are the most accurate pictures of the Eastern life we have seen. They are perfectly realistic and portray almost every feature of life. The general impression is very pleasing. The letterpress is intensely interesting and throws a great deal of light on the sacred Scriptures. Very rarely does the author advance a theory which is doubtful. His suggestion that the Hebrew word in the Song of Songs which is translated "apple" in the English versions should be rendered "orange," is exceedingly doubtful. This, however, is a minor detail.

We should like to see a copy of this truly delightful book in the library of every clergyman and of every Sunday School teacher.

K.E.K.

LEADERS OF THOUGHT.

RELIGION AND SCIENCE FROM GALILEO TO BERGSON. By the Rev. John Charlton Hardwick. S.P.C.K. 8s. net.

The chief value of this small volume to general readers will be the way in which it demonstrates the breakdown of the "mechanical cast-iron" conception of the universe. The new facts brought to light in physics, biology, and psychology have tended to discredit the mechanical view as an explanation of reality; "the days of its tyranny are at an end."

What Mr. Hardwick has attempted is a general survey of the history of Thought since the time of the Renaissance. It is, of course, no easy task to give brief, lucid reviews of the ideas advanced by the various scientists and philosophers; but the author has done exceedingly well in this work, in which we have a singularly clear, readable, and suggestive volume. As it extends only to 146 pages, the book is naturally not a deep one; but it forms a most valuable survey. The author has had to make selections; we notice that Euchen is not included.

Mr. Hardwick traces the breakdown of the Aristotelian-Ptolemaic system elaborated by Aquinas, bringing under review Cusanus, Copernicus, Galileo, Giordano, Bruno, Galileo. Then he notes the growth of the mechanical explanation of nature. After tracing the seventeenth-century reaction in Spinoza, Leibniz, and Pascal—a threefold protest against the exclusion of the spiritual from the human view of life—and after taking full notice of the rise of German Idealism and the Romantic Movement, he gives close attention to the nineteenth-century return towards Naturalism. Then follow valuable chapters on the way in which Naturalism was checked by F. H. Bradley, A. J. Balfour and others; and on Recent Tendencies in Philosophy and in Science.

In the volume careful accounts are given, among many others, of Hobbes, Locke, Kant, Rousseau, Hegel, Darwin, Spencer, Huxley, T. H. Green, Boutroux, William James, Bergson. The book forms a most useful survey of Thought; and it ought to be in the hands of every student of Theology.

GREAT TEXTS FOR CHILDREN.

THE CHILDREN'S GREAT TEXTS OF THE BIBLE. By James Hastings, D.D. In six volumes. Edinburgh: T. & T. Clark.

Readers of the *Expository Times* are familiar with the sermons to young people, under the heading "Virginibus Puerisque," and we are not surprised to learn from Dr. Hastings' preface that they constitute a feature greatly appreciated. Save for a few which have already been published in the *Expository Times*, the addresses in these volumes are all new. They are certainly the best we have ever seen brought together in this way. Four volumes are to be given up to the Old and two to the New Testament. Three volumes only are issued at present. Striking titles, telling anecdotes, apt

poetical quotations and homely illustrations abound in these delightful sermons. Dr. Hastings has once more shown his consummate skill as a compiler, and he has displayed sound judgment in the task of selection. Of course, a work of this kind may be described as undenominational, and we miss distinctive Church teaching, but this notwithstanding there is sound theology and sane exposition, and the work is Evangelical in the truest sense. It should find a place in every preacher's library.

S.R.C.

MISSIONARY PUBLICATIONS.

From the Religious Tract Society comes an important volume—a British edition of Dr. Sherwood Eddy's *EVERYBODY'S WORLD* (6s. net). This notable contribution to the study of missionary problems comes from the pen of an astute American who is, as the editor says, possessed by a great passion for the advancement of the Kingdom of God, and it embodies the impressions of a recent and extensive tour. He has certainly given us a work of absorbing interest. He quotes Mr. Lloyd George as saying to a Labour deputation, "Get a really new world." He reminds us that millions have died for this new world and that it is our imperative duty "to live for it and make it a world worth their having died for." His opening chapter, entitled *Everybody's War*, is a trumpet call to service and sacrifice, and he then proceeds to tell us of the awakening of India, of the crisis in China, of the problems of the Pacific—Japan and the Far East,—the new Near East, "the birth-place of the three great monotheisms of the world, Judaism, Christianity and Islam," and the Appeal and Hope of Russia. He is always graphic, lucid and convincing. To take only the last—Russia—there is not only a vivid picture of the country as it is to-day—we must, as he says, know something about the past, "the record of a thousand years of human suffering," and so he gives us in a few pages the outline of a history that falls into four clearly defined periods. Not the least interesting section of the book is that which deals with the Anglo-Saxon Allies.

Dr. Eddy's tour ended in London, and it is useful for us to see ourselves as another sees us! He confesses to a sincere admiration for the English, and he frankly contrasts the national character with the American. He thinks the Englishman more judicious and cautious in mind, while the American possesses more executive ability and efficiency in administration. He would like the Englishman to be more friendly and the American more frank. Altogether in ten striking contrasts he compares the two races, and he wishes each to cultivate a more generous appreciation of the other. He sees in a better understanding between the British and American peoples the hope of the future. We are indebted to the editor of this British edition—Mr. Basil A. Yeaxlee, O.B.E.—for preparing for the press this fascinating work so full of facts and ideals.

S.R.C.

- From the Church Missionary Society come two volumes:
 (1) **THE REBUKE OF ISLAM.** By W. H. T. Gairdner, B.A. 3s. net.
 (2) **WOMEN WORKERS IN THE ORIENT.** By Margaret E. Burton.
 2s. 6d. net.

The first of these is the fifth edition (the first appeared ten years ago) of the work better known as *The Reproach of Islam*. It has been thoroughly revised and in part re-written by the author. He has changed the title with the explanation that nothing more was meant by the old, than that Islam was a perpetual reminder to Christendom of the latter's failure truly to represent her Lord, and he thinks that if she had done so Mohammed would have been a Christian, and the world had by this time been won for Christ. He admits that the Biblical sense of the word "reproach" had escaped him—namely, a thing so unspeakably vile that its very existence is a shame. The study of this handbook will give the student of missions a complete view of Mohammedanism as it is. More than this—*how to save it* is the important consideration to which three telling chapters are devoted.

The second volume deals with the Women's Movement in the East, and mainly, of course, in its relation to foreign missions. The work of the emancipation of woman is proceeding apace—abroad as well as at home—and the opportunity of the Church must not be lost. Miss Burton's book places us in possession of some startling but inspiring facts, and it constitutes, as a whole, a powerful appeal to Christian women for service in the interests of their sisters in other lands.

S.R.C.

BIBLICAL STUDIES.

- ST. PAUL ON THE MINISTRY OF WOMEN.** By the Rev. W. J. Sparrow-Simpson, D.D. *S.P.C.K.* 6d. net.

This is a careful examination of the two *loci classici* in 1 Corinthians, viz. xi. 5, and xiv. 33 *et sqq.* From the former the writer deduces the principle of subordination of woman to man, founded in the constitution of human nature. The prohibition contained in the second passage is enforced by the unanimous verdict of all the Ancient Communities, in which women have never been admitted as preachers in the mixed congregation. It appears to be historically certain that it is just as contrary to the immemorial and consistent custom of the Catholic Church for a woman to preach to the general congregation, as it is for a woman to be a priest. Tradition no more supports the one than it does the other; and the question is inevitable whether the English Church would be well advised to diverge from an interpretation of St. Paul in which the rest of the Ancient Communions agree. The writer's final conclusion is thus stated—"The fact is that either you must maintain that the spiritual equality of men and women involves identity of religious functions for the sexes, or else you must maintain diversity of functions. If you maintain the former, then women may be priests as well as

preachers ; if the latter, then you virtually accept the principle of St. Paul."

THE ORDINATION OF ST. PAUL. *S.P.C.K.* 6d. net.

This question, which involves the principles of the Christian ministry, and consequently relates to the problem of Christian Reunion, is one of present and pressing consequence. It is really a matter of twofold importance. When did St. Paul receive his apostolic office? On what occasion was St. Paul ordained? To the first of these the answer is that he derived his apostolic office direct from God on the way to Damascus, as the Apostle maintains in his Epistle to the Galatians. The second question has received an answer in the events that transpired at Antioch some years later (Acts xiii. 1-4). The laying on of hands in the primitive Church was employed for four purposes: in fatherly blessing (St. Mark x. 16), for the removal of disease (St. Mark vi. 5, xvi. 18), in Confirmation (Heb. vi. 2; Acts viii. 17, xix. 6), for conferring ministerial office in the Church. It is contended that in Acts xiii. 4 we have an instance of the first of these four uses, and not of the last—the incident being a primitive "dismissal of missionaries."

The second part of the pamphlet is a painstaking and exhaustive examination of the history of the interpretation of Acts xiii. 1-4; and the conclusion is reached that the historian's narrative in Acts must be understood in the light of the Apostle's own distinct affirmation. And on the whole it seems that Catholic interpretation is gradually moving in this direction.

LIFE UNTO GOD. By the Rev. A. A. David, D.D., Headmaster of Rugby. *S.P.C.K.* 1s. net paper; 2s. net cloth.

This little booklet is the expression—in the form of notes—of an attempt to provide stimulus and guidance to the religious thinking and practice of boys and young men. The Christian Truth demands an effort to think as well as to learn. The Christian Life is the outcome and reward of self-discipline in religious observance.

There are three sections: (1) Life unto God—What is it? How is it attained? (2) Truth about God—The Apostles' Creed, The Trinity. (3) Approach to God—Bible Reading, Private Prayer, Public Worship, The Sacraments.

Within the compass of its sixty-four pages there is packed away a great amount of helpful and devotional instruction. It is a little book that will do much good.

