

Entre Nous.

Mr. Jowett on the Great Texts of the Bible.

In his Presidential Address at the Fifteenth National Council, on the 8th of March 1910, Mr. Jowett said:

'We require the "truth as it is in Jesus," if we would furnish even a truly courteous life. Ruskin says that if you were to cut a square inch out of any of Turner's skies you would find the infinite in it. And it ought to be, that if men were to take only a square inch out of any of our preaching, they would find a suggestion which would lead them to "the throne of God, and of the Lamb." This means that we must preach more upon the the great texts of the Scriptures, the fat texts, the tremendous passages whose vastnesses almost terrify us as we approach them. We may feel that we are but pygmies in the stupendous task, but in these matters it is often better to lose ourselves in the immeasurable deep than to confine our little boat to the measurable creeks along the shore. Yes, we must grapple with the big things, the things about which our people will hear nowhere else; the deep, the abiding, the things that permanently matter!'

The Great Texts of the Bible.

Messrs. T. & T. Clark will publish immediately the first volume of a series entitled

THE GREAT TEXTS OF THE BIBLE.

The object of the series is twofold. First, the preacher will be invited to a consideration of the riches to be found in the great texts, and next he will be offered a *full exposition* of each text, *illustrated throughout* with anecdotes, literary and scientific quotations, and poetry.

The whole of the work will be new. Some of the most telling of the illustrations have been sent direct to the editor by correspondents in all parts of the world, from their own experience, and have never before been printed. The illustrations will appear at their proper place in the exposition.

Four volumes will be published this season, two in the autumn and two in the spring. They will be large handsome volumes, published at 10s. each. But if the four are taken they may be purchased

for 5s. 6d. net each, through any bookseller or from the publishers.

The first volume will be **Isaiah**, the second **St. Mark**, the third **Genesis to Numbers**, and the fourth probably **Romans**. With the exception of the Book of Genesis, none of these have appeared as the Great Text Commentary in **THE EXPOSITORY TIMES**, and Genesis will be altogether new, being written for this series from beginning to end.

A specimen sermon, complete in every respect, with the exposition and the illustrations, may be obtained free from any bookseller, or will be sent to any address by the publishers, on receipt of the postage (1d.).

The Scholar as Preacher.

The five volumes which have appeared in this series have been written by Professor Inge (*Faith and Knowledge*), Dr. Hastings Rashdall (*Christus in Ecclesia*), Professor Gwatkin (*The Eye for Spiritual Things*), Professor Zahn (*Bread and Salt from the Word of God*), and Dr. W. M. Macgregor (*Jesus Christ the Son of God*).

This autumn the publishers (Messrs. T. & T. Clark) will begin the issue of a second series. The first volumes will be by Professor G. A. Cooke, Dr. Cheyne's successor in Oxford, the title being *The Progress of Revelation*; Dr. Homes Dudden, the title *Christ and Christ's Religion*; and another volume by Dr. Macgregor, with the title *Some of God's Ministries*.

The Churchman.

The Principal of Wycliffe College, Oxford, is going to Canada, and the editorship of the *Churchman* is to be undertaken jointly by Professor Dawson Walker, D.D., of Durham, and Principal Guy Warman, B.D., of St. Aidan's College, Birkenhead.

The New Missionary Motive.

Mr. Arthur Stanley Bishop has written a volume of studies in Religion, to which he has given the title of *The World's Altar-Stairs* (Culley; 3s. 6d. net). The most immediate practical value of the book to the student of Religion will be found in its classification of the Religions of the world, and particularly in two appendixes showing the relation-

ships of religious beliefs and the spread of the various races. The sketch which is given of each of the higher Religions (the 'primitive' Religions are not dealt with) makes enticing reading, and the beginner may rely upon its accuracy.

But, to tell the truth, we have been more interested in what Professor James Hope Moulton says in a 'Foreword' which he contributes to the volume, than in all the rest of the book taken together. This is what he says:

'I must resist the temptation to enlarge on the importance of Comparative Religion to the thought and the practice of the Church of to-day. To the Christian thinker and apologist it presents a demand which will not be silenced. And, as ever, theory and practice are inextricably woven together. We have to realize our duty towards the non-Christian world, at home and abroad. The tremendous motive which kindled our grandfathers' evangelism has passed away, now that Christians refuse to teach, and the world refuses to learn, the dogma that hell is the universal doom from which only the hearing and acceptance of our gospel will rescue the perishing "heathen." We have come to know better the God and Father of our Lord Jesus Christ; and we feel it sheer blasphemy to imagine that He who so loved the world could doom to eternal suffering the Buddhist or the Parsi because we have failed to evangelize him, or snatch from the arms of His Son's love the innocent infant on whose brow we have omitted to sprinkle the magical drops of baptism. We have rung out the false; but have we rung in the true? We have lost one motive for Foreign Missions, which in hundreds of noble souls produced a very fever of self-renouncing zeal. Have we replaced it by a new one, the direct consequence of that realization of God's Fatherhood which made the other no longer powerful? In what tones are we prepared to answer the arm-chair theorist of the West who is assured that Hinduism best suits the Bengali, and fetishism, or perhaps Islam, the negro—that all religions are the same at bottom, and that he himself may preserve an impartial aloofness from them all? Clearly we must begin by studying Religion all round in an earnest and scientific spirit, setting ourselves alike against the bigotry that would refuse to recognize Truth when she walks in the next street to our own, and the cynicism that, like "jesting Pilate" in Bacon's essay, asks, "What is Truth?" and "stays not for

an answer." We shall very soon find that one Saul of Tarsus anticipated our new conclusions long ago, as he had a habit of doing with many ideas on which our wise century plumes itself most. God is greater than we thought, and He did not "leave Himself without witness" among the vast majority of His children. And so a new and overwhelming motive for evangelism will rise within us, born of a consciousness that our Master holds the keystone of the arch of Truth, in which all the nations are to set their several stones. Benares and Tokio and Benin are all to rear their temples to the Lord Christ, and the design of them will not be duplicated from London or from Rome. Our own religion, our own manhood, may yet be rejuvenated from an awakened East. So will the races of mankind learn that they are members one of another, and that some greater thing than ever we have dreamed is reserved for the day when at last we know that without our brethren of other climes and other tongues we ourselves can never be made perfect.'

Surprising Discoveries.

If we may judge by the contents of the new volume of the *Christian World Pulpit* (Clarke & Co.; 4s. 6d.), the most popular preacher still is Canon Scott Holland. He has eleven sermons here. The Bishop of London has eight; Dr. Campbell Morgan has six; and Dr. Horton has five. We wonder that the editor does not give us more Children's Sermons, especially when he is in touch with such a master of the Children's Sermon as the Rev. J. S. Maver, M.A., of Paisley. There is just one sermon by Mr. Maver in this volume, and it is scarcely an exaggeration to say that it is worth the price of the volume. It is about 'Surprising Discoveries.' The text is 'That which was found in him' (2 Ch 36⁸). It was something that was found in Jehoiakim after his death—perhaps tattoo marks on his body, a horrible evidence of idolatry. But there are good things found in some men after their death.

'For instance,' says Mr. Maver, 'after the death of Signor Gavazzi, a well-known orator who used frequently to visit this country a generation ago, and who in his earlier years had been a priest in the Church of Rome, there was found a locket hanging round his neck, containing a leaf of the New Testament, readable at the eighth chapter of the Epistle to the Romans. Italian mothers put a

charm round a boy's neck in infancy which they believe will help to keep away all evil from him. On leaving the Romish Church, Gavazzi had kept the case for his mother's sake, but had put this chapter of the Bible in room of the charm. Light had come to him through that chapter. He believed that the true charm, the true deliverance from evil, was to be found there, and full of the Divine love and hope it revealed to him he lived and died.'

'Lest I touched God.'

A beautiful story of Horace Bushnell was told by Dr. Parkes Cadman, at Westminster Chapel one day recently. Bushnell was found to be suffering from an incurable disease, and to prolong his life was sent to the White Mountains, where he spent his last six months. Rev. Joseph Twitchell (Mark Twain's minister) visited him there, and as they sat together one night under the starry sky, Bushnell said, 'One of us ought to pray.' Twitchell asked Bushnell to do so, and Bushnell began his prayer with the words, 'I have remembered all the way Thou my God hast led me,' and then burying his face in the earth he poured out his heart, 'until,' said Twitchell, in recalling the incident, 'I was afraid to stretch out my hand in the darkness lest I touched God.'

At the Mill.

He said when on that solemn day of days
With sudden flame the darkened skies were cleft,
Two should be busy at their household ways,
And one be taken and the other left.

Always with fear and bated breath I thought
Of those two women grinding at the stone,
One to the King's bright presence swiftly caught,
And one left trembling in the mirk alone.

But now I know that judgment-trumps may sound,
And some be called and some be left alone,
And the dull world keep on its daily round,
Nor even guess the King has claimed His own.

For now I know that when the King draws near
Only His own with conscious gladness thrill,
Only His own the angels' summons hear
Above the ceaseless clamour of the mill.

The Great Text Commentary.

The best illustrations this month have been found by the Rev. W. T. Reeder, Wedmore

Vicarage, Somerset, to whom a copy of Inge's *Faith and Knowledge* will be sent; and Miss A. Smart, Northwick, Royapuram, Madras, to whom will be sent a copy of Clarke's *Outline of Christian Theology*.

Illustrations for the Great Text for November must be received by the 1st of October. The text is Ps 8^{3, 4}.

The Great Text for December is Ps 9^{9, 10}:

'The Lord also will be a high tower for the oppressed,
A high tower in times of trouble;
And they that know thy name will put their trust in thee;
For thou, Lord, hast not forsaken them that seek thee.'

A copy of Durell's *Self-Revelation of our Lord*, or two volumes of Plummer's *English Church History*, will be given for the best illustration.

The Great Text for January is Ps 11³:

'If the foundations be destroyed,
What can the righteous do?'

A copy of Forrest's *Authority of Christ*, or any volume of the 'Scholar as Preacher' series, will be given for the best illustration.

The Great Text for February is Ps 14¹:

'The fool hath said in his heart,
There is no God.'

A copy of any volume of the 'International Theological Library,' or of the 'International Critical Commentary,' will be given for the best illustration.

The Great Text for March is Ps 16¹¹:

'Thou wilt shew me the path of life:
In thy presence is fulness of joy;
In thy right hand there are pleasures for evermore.'

A copy of any volume of the 'Scholar as Preacher' series will be given for the best illustration. Illustrations to be sent to the Editor, St. Cyrus, Montrose, Scotland.

Those who send illustrations should at the same time name the books they wish sent them if successful.