

Entre Nous.

After Twenty Years.

With this number THE EXPOSITORY TIMES enters upon its twenty-first annual volume.

And perhaps a word may be permitted on the difference between the present and the past. For the Bible is not the same to-day as it seemed to be twenty years ago, and the method of its interpretation is not the same. How can the difference best be expressed? By saying that twenty years ago the Bible was almost entirely interpreted from within, while now it is largely interpreted from without.

When we say that the Bible used to be interpreted from within, we do not mean to say that search was made throughout it, without discrimination of place or date, for texts to prove a doctrine that had already been formed philosophically. That would be to go further back than twenty years. We mean that the Bible was regarded—at least by all those to whom THE EXPOSITORY TIMES made its appeal—as incorporating the whole revealed will of God, so that if any part of God's purpose was obscure, one portion of the Bible must simply be made to throw light upon another portion. Was the doctrine of Election—'Jacob have I loved but Esau have I hated'—difficult to comprehend? All that could be done was to show that the election of the Bible is to responsibility, so that even Pharaoh is spoken of as one of the elect; and then to take us back to the Old Testament and let us understand that 'Jacob' is not merely the man, but the nation which God chose wherewith to bless the other nations of the earth, and 'Esau' not the man, but the nations which were to be blessed.

It is not so now. When the late Dr. Cuthbert Hall of New York was delivering the Barrows Lectures, which have just been published in this country by Mr. Fisher Unwin under the title of *Christ and the Eastern Soul*, he used these words: 'Christ called Jews to be Christian Apostles. They obeyed and carried with them in Christianity, for its enriching, all that was true and eternal in Judaism, leaving behind only that which had served its end and fulfilled its course. Twenty centuries have passed. Many world conditions have changed. New conditions bring new needs. To-day the greatest religious need of the world is for a Christianity deepened and spiritualized

through the recovery of elements germane to the Oriental Consciousness, and best interpreted thereby.'

These words explain our meaning. Can any of us deny their truth? Can any of us comprehend the fulness of the change to which they give voice? For it is not simply that in order to interpret the Bible we must now know something of the religion of the Persians and the Babylonians. It is that we must know something of the history of Religion. But it does not follow that the Bible is more perplexing to us than it was to our fathers, it only follows that it is a more comprehensive book. The Bible is less the reflexion of God than before. It is now the reflexion of the God of the whole earth.

And it is not the history of Religion only that the Bible now calls upon for its interpretation: It is Ethics, it is Psychology, it is Philosophy. The philosophy of the future, of the immediate future at least, is the philosophy of Eucken. And what is the philosophy of Eucken? It is a philosophy that is religious. Eucken would not be offended if you said it is a religion that is philosophical. For 'the line that is so often drawn between what philosophy has to do and what religious thought has to do disappears for him, because he holds that both ought to look out from the same view-point—the life of the Spirit.' The last sentence is a very recent utterance also. It is taken from an article on the 'Religious Philosophy of Eucken' in the *Guardian* for the 28th of July.

Now this does not mean that the task which is set the preacher of to-day—for the interpreter of the Bible is the preacher—is intolerably heavy. But it means that there must be a great change in his training and in his tools. Nor does it mean that the Bible is likely to lose its place. There has been within these twenty years great danger of the Bible losing its place. But that has been due to the persistence of many preachers in the use of an appeal to which there was no response in heart or conscience.

The Architectures of European Religions.

Mr. Stoughton Holborn has obtained permission from the publishers to re-issue in book form the

articles which he contributed on the architectures of various European religions to the *Encyclopædia of Religion and Ethics*. This is right and proper. For those students of Architecture who are not also students of Religion could scarcely be expected to purchase the Encyclopædia. And yet it is quite certain that they cannot afford to neglect these articles.

Getting permission to republish them, Mr. Stoughton Holborn seems to have got permission to publish them handsomely. The wood-cuts in the text are delightfully artistic, while the page illustrations on separate paper reach the highest attainment of art printing. The square page with the broad margin is pleasing, and the binding is in good taste. Perhaps the book may do something to give men an idea of the perfection of work which the editor of the *Encyclopædia of Religion and Ethics* aims at. The title is *An Introduction to the Architectures of European Religions* (T. & T. Clark; 6s. net).

Some Autumn Books.

As we go to press three publishers' lists for the autumn already reach us.

Messrs. A. & C. Black will issue Dr. Kelman's book on *The Holy Land* without the illustrations. They will also issue a new and enlarged edition of Dr. J. G. Frazer's *Passages of the Bible*.

Messrs. T. & T. Clark announce Dr. Oswald Dykes's Cunningham Lectures, of which the title is to be *The Divine Worker in Creation and Providence*. They also announce a new book by the Rev. W. L. Walker, *The Gospel of Reconciliation*. Principal Skinner's *Genesis* is nearly ready, and the second volume of the ENCYCLOPÆDIA OF RELIGION AND ETHICS is well on the way.

Messrs. Oliphant, Anderson & Ferrier promise another appreciation by Principal Whyte. It is *Thomas Shepard: Pilgrim Father and Founder of Harvard*. They have also nearly ready *The Original Religion of China*, by Dr. John Ross. There is just one complete account of the religion of China in existence, Professor de Groot's magnificent book, but it costs much money. This book will be reasonable in price and reliable.

Speaking of books, we may mention that Professor Hope Moulton's *Prolegomena to the Grammar of New Testament Greek* is being translated into German by Dr. Karl Dieterich, a most able and learned scholar.

Another item of interest is the arrangement that has been made for the editorship of Messrs. T. & T. Clark's 'Bible Class Handbooks.' The place of Dr. Dods has been taken by Dr. Kelman, so that Dr. Whyte and Dr. Kelman now work together in that as in so much else.

The Great Text Commentary.

The best illustration this month has been found by the Rev. A. C. Murray, Heidelberg, Cape Colony, to whom a copy of Law's *Tests of Life* has been sent.

Illustrations for the Great Text for November must be received by the 1st of October. The text is Rev 7^{9, 10}.

The Great Text for December is Rev 7¹⁴—'These are they which come out of the great tribulation, and they washed their robes, and made them white in the blood of the Lamb.' A copy of Jordan's *Biblical Criticism and Modern Thought*, or Dykes's *Christian Minister*, or Wilson's *How God has Spoken*, will be sent for the best illustration.

The Great Text for January is Rev 14¹⁸—'And I heard a voice from heaven saying, Write, Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours; for their works follow with them.' A copy of Geden's *Introduction to the Hebrew Bible*, or of Scott's *Pauline Epistles*, or of Wilson's *How God has Spoken*, will be given for the best illustration.

The Great Text for February is Rev 20¹²—'And I saw the dead, the great and the small, standing before the throne; and books were opened: and another book was opened, which is the book of life: and the dead were judged out of the things which were written in the books, according to their works.' A copy of Law's *Tests of Life* or Newton Clarke's *Doctrine of God* will be given for the best illustration.

The Great Text for March is Rev 21¹—'And I saw a new heaven and a new earth: for the first heaven and the first earth are passed away; and the sea is no more.' A copy of Dykes's *Divine Worker in Creation and Providence*, or Walker's *Gospel of Reconciliation*, or Forrest's *Christ of History and of Experience*, will be given for the best illustration.

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