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The laughter of little children was there :

Th' expectant wee-things, toddlin', stacher through
To meet their dad, wi' flichterin' noise an' glee.

The farmer and his family toiled and were not
ashamed :

The toil-worn Cotter frae his labour goes,
This night his weekly moil is at an end,
Collects his spades, his mattocks, and his hoes,
Hoping the morn in ease and rest to spend,
And, weary, o'er the moor, his course does hameward
bend.

The labourer's cottage, lowly as it was, was a home :

His wee bit ingle, blinkin' bonnilie,
His clean hearth-stane, his thrifty wife's smile,
The lispin' infant prattling on his knee,
Does a' his weary carking care beguile,
An' makes him quite forget his labour an' his toil.

Yes, and God was there :

The cheerfu' supper done, wi' serious face
They round the ingle form a circle wide ;
The sire turns o'er, wi' patriarchal grace,
The big ha'-Bible, ance his father's pride ;
His bonnet rev'rently is laid aside,
His lyart haffets wearing thin an' bare ;
Those strains that once did sweet in Zion glide,
He wales a portion with judicious care ;
And ' Let us worship God ! ' he says, with solemn
air.

' From scenes like these,' says Burns, ' old
Scotia's grandeur springs, that makes her lov'd at
home, rever'd abroad.' Yes, and the sons of
Scotland will still be great as God counts greatness
wherever they surround themselves with scenes like
these.

Literature.

THE CHURCH AND HISTORY.

THREE books have just appeared dealing in different ways with the same point. One is *The Preaching of Christ*, edited, and partly written, by Dr. T. R. Glover (Kingsgate Press ; 2s. 6d. net and 1s. 6d. net). It consists of addresses delivered at the Annual Assembly of the Baptist Union. Dr. Glover (he is entitled 'M.A.' on the front page, but surely he is more ?) was president of the Union, and delivered an address on 'Turning-Points in Christian History,' which was followed by eight other addresses by selected men who had previously met in conference to talk over the subject. Dr. Glover's own contribution has all the qualities which make his writing so suggestive and informing. He selects four great crises in the Church's history when it was saved from danger by the appearance of a God-sent man, and he points out the lessons we can learn from these occasions. The men suggest the situation. They were St. Paul, Augustine, Luther, and Wesley. Dr. Glover points out that all of them were men of scholarship, and he says very plainly that the Church will never experience a revival if scholarship and science are ignored or refused. But he draws wider lessons for the Church of to-day. He sees in these four men experiences which have to be repeated in us, first a recognition

of the power of evil, then a vision of the deliverance in Christ, and finally the central place of the Cross. The rest of the addresses hammer in these nails.

The second book is the Fernley Lecture for 1924, *Early Christianity and its Message to the Modern Church*, by the Rev. R. Martin Pope, M.A. (Epworth Press ; 5s. net). This also is an appeal to history. The writer traces certain fundamental characteristics of the early faith, then describes the challenge which this early faith threw down to its environment, and finally shows what Christianity was on the different sides of its life, in worship, in belief, in ordinary existence, in the army and under persecution. At each stage of his argument he stops to indicate the parallels with the modern time and the lessons we have to learn from the early days of Christianity. The historical part of the book is well done. It is based on real knowledge, and, if we find the brush on the big side and the painting broad, and a trifle vague in its effects, this is hardly to be wondered at with so much to be shown on a restricted canvas. The ordinary reader will learn a great deal about the pagan surroundings of Christianity and of what it meant in these days to be a Christian. In his final chapter, 'The Message of the First Three Centuries to the Modern Church,' the writer selects three points, Simplicity, Self-Renunciation, and Service, and he has a good deal

to say on these points that is of value to his modern readers. The book as a whole is a very creditable piece of that sort of scholarship which is awake to the significance for all time of historical instances.

The third of the books referred to above is the twenty-fourth Hartley Lecture, on *The International Value of Christian Ethics*, by the Rev. William Younger (Holborn Publishing House; 5s. net). The author is concerned to vindicate the place of Christianity as a decisive factor in the solution of all national and international problems. His range is wider than Mr. Pope's. He reviews the Old Testament period and has no difficulty in finding a basis for a wide international view in Isaiah and Jeremiah. This leads on to a helpful delineation of the teaching of Jesus and of St. Paul, always with the widest outlook in view. This is followed by a rapid review of the place Christianity has had, and the influence it has exerted, all down the centuries; and finally on this foundation, well and truly laid, the writer makes his own contribution dealing with the Christian Ethic in Nationalism, in Individualism, and in Internationalism. There is a good deal of forcible thinking in the book and a sound knowledge of the sources. The author has no difficulty in showing that the only hope of the world lies in the gospel and the spirit of Christ, and, if the task was easy, it has been discharged with a great deal of ability. The book would have been more effective with fewer quotations.

JEWISH LIFE AND THOUGHT.

The writer who calls himself Benammi has followed up his 'Aspects of Jewish Life and Thought,' published two years ago, by another series of delightful *Essays on Jewish Life and Thought* (Longmans; 10s. 6d. net). These deal briefly, but interestingly and often pungently, with all sorts of things and people—diet and cremation, music and art, business and kindness to animals, Popes and Messiahs, Mr. H. G. Wells and Trotsky and Lord Sydenham. One cannot read these striking essays without realizing afresh the essential greatness as well as the persistence of the Jewish people. How much they have done for the world, and how much they have suffered at its hands! How wise and kind and generous the greatest of them have been! The writer is not far from the mark in maintaining that there are indications in many directions that a public opinion on religious and social questions is

growing up which is approximating more and more to the Jewish view,' and that 'the principle underlying the League of Nations itself may justly be claimed as being of Jewish origin.'

The chequered experience of the Jews as they moved down the centuries, for the most part despised and rejected of men, is vividly reflected in these pages: we see them as thinkers, as musicians, as military heroes, above all as religious men who have clung through exile and cruel persecution to hope and to God. The book yields many an interesting glimpse into the thoughtful Jewish mind. In discussing Education, we are reminded, for example, that in early times no teacher was allowed to have more than twenty-five children in his class. Again, 'there is nothing inherently un-Jewish in cremation,' and a good Jew of whom the writer tells rejected the belief in immortality, without, he thinks, being the less a Jew for that. The Jews are not behind the Bolshevistic movement: Trotsky is the exception that proves the rule; and so on.

There are very few, but there are one or two, statements which a Christian would instinctively query. 'Innocent little children,' we are told, 'by being taught the New Testament, are inoculated with the virus of Jew hatred.' Whatever may be true of the Continent, that surely does not apply to Britain. But the book, as a whole, is the expression of a generous and finely cultured spirit, and not only Jewish readers will be instructed and refreshed by it.

WHAT THINK YE OF CHRIST?

In *The Christ of the Logia* (Hodder & Stoughton; 7s. 6d. net), Professor A. T. Robertson of Kentucky makes one more addition to his astonishing output of theological literature. Many of the essays in this volume have already appeared in magazines. The book has the characteristics with which Dr. Robertson's many readers are familiar. On the one hand, with reference to the text, he accepts critical methods with some at least of the critical results. On the other hand, in theological matters and questions of Introduction, he is a staunch defender of conservative positions. Among the subjects on which he adheres to traditional beliefs are the Virgin Birth, the physical resurrection of Jesus, the raising of Lazarus, the Johannine authorship of the Fourth Gospel, and (with more quali-

fication) the Johannine authorship of 'Revelation.' In the essays which give the title to the volume, Professor Robertson tries to establish that the same position is accorded to Jesus in the different strata of the Gospel record.

There is a characteristic discussion of 'The Life of Christ in Mark's Gospel in the Light of the World War,' representing teaching given to candidates for war work during the war years. The following illustrations of his method will suffice: "'The Peril of Listening.'" Mk 4²¹⁻²⁵. Light brings responsibility. It cannot be shirked. America could not stop her ears to the cry of Belgium, France, Britain, and Serbia. For very shame's sake we had to respond, and for our own safety also.' Under the heading 'Jesus Lord of Life and Death' (Mk 4³⁵⁻⁴¹), the author claims that, while one-fourth of the men called under the first (American) draft law were disqualified by venereal disease, as a result of the measures adopted the United States 'sent overseas the cleanest lot of men alive.'

It is unnecessary to say that the book is everywhere scholarly, earnest, and courteous.

UNIVERSAL RESTORATION.

The problems connected with the future state seem to have a strong attraction for this generation. Among the many books recently written on this subject not a few incline to the belief in conditional immortality. But the latest contribution takes a different line. In *The Goodness and the Severity of God*, a recent Hulsean Lecture, by the Rev. J. O. F. Murray, D.D., Master of Selwyn College, Cambridge (S.C.M.; 5s. net), the writer argues strongly for the doctrine of universal restoration. His positions are that the revealed purpose of God is the salvation of men and that this purpose is wrought out by probation. Yet the Bible makes an absolute distinction between the saved and the lost. How are these truths to be reconciled? The traditional method waters down the plain affirmation in Scripture of the certain victory of Good, and tries to limit the number of the lost. This is unfaithful to the Bible. Others, like Martensen, on the other hand, simply say, 'we can't reconcile the two sides.' Dr. Murray has written his book to show that they can be reconciled. The distinction between saved and lost, though absolute, is not final. The 'age' in which man's destiny is being wrought out is the present, and in this period the

shadows still abide. But the true light will appear and shine them all away.

This summary does not do any justice at all to the strength of the writer's reasoning or to the moral seriousness of his attitude to sin. Retribution has a deadly meaning to him, and sin's punishment is a terrible thing. Only it is not unending. The pages in which Dr. Murray contends against the idea of God as the author of a purely vindictive hell are full of an earnestness which must impress the reader. Perhaps the best part of the book is the closing section, in which the writer answers the plea that his doctrine is dangerous. But, whether we agree with him or no, such a work as Dr. Murray has produced will help to elucidate one of the most serious problems of the faith, and ought to be widely considered.

THE BIBLE IN SCOTS LITERATURE.

Dr. Moffatt has given us another proof of his range and versatility in *The Bible in Scots Literature* (Hodder & Stoughton; 10s. 6d. net). The discussion covers five centuries, from the fourteenth to the nineteenth, concluding, very properly, with Scott, and its aim is to trace the influence of the Bible upon the choice of subjects by Scots authors, and upon their treatment and style. Dr. Moffatt reminds us that the presence of Biblical allusions is no guide to the religious, still less to the literary, quality of the pieces in which they occur: still the quest is worth while for its own sake, and reveals the extent to which among readers a knowledge even of the more recondite parts of the Bible, including the Apocrypha, is presupposed.

In an interesting introduction Dr. Moffatt shows to what this knowledge of the Bible was due—to pictures, religious plays, and not least to preaching. Familiar names appear, from Blind Harry and Barbour to Burns and Scott, but most of the names are relatively unfamiliar; and one of the many merits of the book is that Dr. Moffatt furnishes his readers with copious excerpts from the—to most readers—rather inaccessible literature he is discussing. Dunbar is 'the first really great Scots poet,' and in Dr. Blair's criticisms we come upon 'the beginning of literary appreciation of the Bible in our literature.' *Dicta* like these serve as finger-posts to a discussion which is crowded with interesting and often quaint detail, and we are made to feel the part which literature and the Bible played

in Scotland's great struggles, first with England, and then with Rome. Most readers will welcome the full and illuminating treatment which has been given to Burns and Scott, those great figures who in their appreciation of the Bible, as in so much else, are representative of the genius of their country. Many will also welcome the book as much for its revelation of the quality and variety of Scots literature as for its convincing exhibition of the influence of the Bible on that literature. Sir David Lyndsay's plea for the use of the vernacular is typical of the interesting excerpts in which the book abounds.

He [*i.e.* Moses] wrote the Law, on tables hard of stone,

In their own vulgar language of Hebrew,
That all the bairns of Israel, every one,

Might know the Law and so the same ensew
[carry out].

Hid he done write in Latin or in Grew [Greek]
It had to them been but a sowreless [tasteless]
jest :

Ye may well wit [know] God wrocht all for the best.

ROMAN CATHOLIC SCHOLARSHIP.

Volume four of *The Westminster Version of the Sacred Scriptures* has appeared (Longmans; 5s. net, paper covers). It is 'a new translation from the original Greek and Hebrew texts.' The present volume includes Hebrews, the Pastoral and Johannine letters, James, Peter (both letters), and Jude. The first section of the book contains introductions to the several letters. Then follow the translation and notes. And finally we have two appendices, one of some length on the important question (all-important to Roman Catholics) of 'the Brethren of the Lord.' It may be said at once that the translation is throughout excellent. One instance will show this. The great promise in Hebrews, 'I will never leave thee nor forsake thee,' is rendered, 'I will never abandon or desert thee,' which is better than any translation known to us, bringing out the exact shade of meaning of the two words.

One turns with interest to the introductions, and here our experience is not so happy. It is not merely that the traditional Church conclusions are reached in each case (Hebrews and the Pastorals are all by St. Paul, all the Johannine letters by St.

John, Second Peter is as genuine as First, and so on). It is the conventional form of the reasoning that gives an impression of unreality. In regard to Hebrews, *e.g.*, the writer states the different views, and adds, 'the Biblical Commission in a decree given June 24th, 1914, teaches that the Epistle to the Hebrews is to be included among the genuine letters of St. Paul, emphasizing the weight of tradition and of the internal evidence in its favour; but (with due deference to any further decision of the Church) allows the view that the form of the Epistle (that is, the language in which the thoughts are clothed) may be due to another.' This is the old cliché of 'different secretaries,' which is made to do duty later on also in explaining the differences between First and Second Peter. The writer of the introduction to the Pastorals has the courage to adduce the 'style and vocabulary' (the one really serious difficulty in the way of the Pauline authorship) as an argument in its favour. What difference there is from other letters of St. Paul he accounts for by the fact that the theme and the whole subject-matter are novel. Perhaps one should not expect anything different, when authority has settled the matter. But these writers evidently know at least some of the literature of criticism (J. B. Mayor and Hastings' 'Dictionary' are quoted), and one might expect more thorough work, if the books were to be introduced at all. The printing of the translation is excellent, and (apart from the paper covers) the book is well got up.

JESUS CHRIST AND THE HUMAN QUEST.

In *Jesus Christ and the Human Quest* (Abingdon Press; \$3.00 net), Professor Edwin Lewis of the Drew Theological Seminary, New Jersey, has given us a book of quite unusual interest and power. Its sub-title is: 'Suggestions toward a Philosophy of the Person and Work of Christ.' In books like this dogmatic theology comes to its own as the most vital of all subjects of human discussion. The writer takes a wide view of his subject, and tries to show the significance of Christ before discussing His person and work. This he does, in the first place, by analysing the essential characteristics of man, which analysis yields the result that in religion alone has man found the clue to the total meaning of his life and experience. The

text of much of the book is thus expressed: 'Since the world comes to its supreme expression in man, and since man comes to his supreme expression in moral goodness, and since there is nothing that happens to a man or is done by him which may not be used to promote moral goodness, therefore moral goodness in personality is the highest conceivable value and as such is the clue to the meaning of existence.' The problem therefore is to define the character of that goodness, and it is here that the writer finds the significance of Jesus.

The spirit in which the book is written is indicated in the author's statement that by 'What think ye of Christ?' he understands 'What will ye *do* with Christ?' In the course of the discussion we meet many old controversies and some more recent. Whether the subject be the existence of God, evolution, personality, or the millennial hope, whether it be pragmatism, sin, the Atonement, or the Trinity, everywhere the reader feels that he is under the guidance of one who has read widely, thought deeply, and felt keenly. Even those who do not in every detail accept the standpoint of the author will acknowledge that the book is Christian through and through. Many a reader who has felt as if his creed were slipping from him, will learn afresh as he studies this book that the Christian Church is founded on a rock. The old 'articles' will come home to him with power because they are transfigured when seen in the light of the new knowledge and thought of our day.

Not that Professor Lewis overvalues creeds; he knows that the only creed which is more than a form of words follows the Christian experience rather than precedes it. 'Let God be conceived as the Eternal Spirit of Sacrificial Love from which all things proceed, and let Jesus be conceived as One who absolutely manifested that Spirit under the conditions of a human life, and all the practical and religious and philosophical value of the idea and fact of incarnation may be retained without entailing the burden of an outworn and impossible metaphysic.' The Apostolic Church, in its attempt to express what it found in Jesus, may have used formulas that do not mean very much to the thought of our own day; but its experience of Jesus is the experience of Him that every age has in which the Church is a vital, effective force. If we understand the matter aright, we can still say that Jesus Christ is 'The

Eternal Son of God,' 'the same yesterday, and to-day, and for ever.'

The clear trenchant style makes the book as quotable as its living thought makes it preachable. We know hardly any volume more helpful to the preacher who wishes to explain to intelligent people the meaning, the claims, and the demands of the Christian religion in the light of modern thought. A careful and critical bibliography adds greatly to the value of the work.

A reprint has been called for of *The Essentials of Religion*, by Dr. J. Wilson Harper. The book was noticed in THE EXPOSITORY TIMES on its publication last year. The present volume is issued at 3s. 6d. net, with paper boards (Allen & Unwin).

A third and revised edition of *The Ministry of the Holy Ghost*, by Mrs. James Gow, has just been issued by Messrs. Allenson, Limited (1s. 6d. net). The book contains three addresses: 'Christ's Teaching concerning the Holy Ghost,' 'The Holy Ghost as Essential to Spiritual Progress,' 'The Holy Ghost the Source of Personal Holiness.'

A very interesting and edifying discourse on *Man in the Making* is issued in the form of a booklet at the small cost of fourpence (Appleyard, Middlesbrough). The writer is the Rev. E. S. G. Wickham, and there is a great deal in his little book that is valuable.

A charming little missionary story for boys or girls has been written by Mary Entwistle. The name is *Habeeb: A Boy of Palestine*. There are some etchings by A. M. Elverson, and a coloured frontispiece by Elsie A. Wood (Church Missionary Society; 2s. net).

The late Rev. George Gardiner, D.D., was for many years minister of Kirknewton. As a fitting memorial of his long, faithful, and gracious ministry there, eighteen of his sermons have been picked out and published with the title *The Books were Opened* (R. & R. Clark; 4s. net). The sermons chosen were not those delivered on any special occasion, but are just what Dr. Gardiner preached Sunday after Sunday. They are clear, simple, and

devout. The volume is prefaced by a short memoir of the author by the Rev. Emeritus Professor John Patrick, D.D., LL.D.

Every one knows that the great Indian epics, the Ramayana and Mahabharata, are books one ought to read. And yet of those who, lured to them by their fame, have set out hopefully and full of ardour into these wide fields, how many have won through to the farther end? Probably enough they journeyed a far distance. For beauty spots have a trick of suddenly appearing just when the tired mind is thinking upon turning back; and, heartened, it plods on. Yet the length is so immense, and much of the way lies through such dry and sterile places, that it is a very little company that reaches the goal. For those who gave it up, and who have felt uneasy over their failure, here is a serviceable book, *Myths and Legends of India*, by the Rev. J. M. Macfie, M.A. (T. & T. Clark; 8s.). For the author knows all the green oases, and can guide you to them without any irritating waste of time. There is, moreover, an interesting and informing introduction, and sufficient notes.

This is an age of hustle. But to polish off *The World's Living Religions* (T. & T. Clark; 7s.), whole eleven of them, in a little work of less than three hundred pages, leaves one a little rushed and breathless and dizzy in the brain. Yet Dr. R. E. Hume has to be taken seriously. By study, by travelling, by first hand research, he has gained the right to speak: and his book condenses much into small compass with real skill. It has of course its dangers. A signpost has only room for the curtest information. And if you deal with Hinduism in exactly twenty pages, and Buddha and Buddhism in twenty-four, you have time only for very general and confident statements. The fact that where one knows most one is least satisfied is somewhat daunting; but, in the circumstances, surely inevitable. For busy people here is a useful introduction; and, if they feel inclined to press on for themselves, a lengthy bibliography will help them.

The Rev. G. Warren Payne, who has been a Wesleyan minister in Australia for over forty years, has now written a short Autobiography in the form of sketches and in the third person. He appears as 'The Preacher' in *From Bark Hut to Pulpit* (Epworth Press; 4s. net).

A volume of Pen Portraits of Early Preachers and Worthies of Australian Methodism has just been published by the Epworth Press. The author is Dr. J. E. Carruthers, and the title *Lights in the Southern Sky* (3s. net).

There is a considerable and increasing activity in Roman Catholic literary circles. Apologetics and expositions follow one another rapidly. And this is all to the good both for enlightenment and criticism. One of the latest productions is also one of the most valuable: *The Philosophy of St. Thomas Aquinas*, an authorized translation of Professor Gilson's 'Le Thomisme' (Heffers; 7s. 6d. net). The special value of this exposition for the general reader is that, while he is hardly likely to face the task of mastering the 'Summa,' it is important that he should know what it contains. For the system of St. Thomas lies behind Dante's 'Paradiso,' to say nothing more. Aquinas was the greatest of mediæval thinkers both as a philosopher and a theologian. He was the favourite of Descartes, and our own Hooker was steeped in his thought. And finally he is the philosopher of the Roman Catholic Church, and its greatest pillar. So able an exposition of his teaching, then, as the Paris professor here gives us is welcome. It is careful, complete, and at the same time comparatively brief, and will be read with interest outside the Roman communion.

As beautiful as it is inexpensive is *The Bible Story* as told by Mr. William Canton (Hodder & Stoughton; 7s. 6d. net). It runs to over four hundred pages of large clear type which it is a pleasure to read, and is adorned with sixteen finely coloured illustrations and a map. It tells 'the Bible Story' by giving us a very happy selection—one hundred and thirty-nine in all—of Bible stories, beginning with the Creation and running on to the death of Paul and to John on Patmos. The stories are not told in the language of the Bible, but in a thoroughly modern idiom which, however, has preserved much of the beauty and dignity of the familiar Biblical words. There are some striking exegetical additions and occasional fresh translations. Rahab, for example, is 'a votaress of the evil gods of Heth,' and Elijah is made to say, 'How long will you flutter between two branches?' The story of Jonah is placed between the story of the fall of Samaria and that of

Jerusalem. There is no bias in the selection of the stories; in both Testaments miraculous tales find their place alongside the historical narratives. Occasional phrases or passages might have been omitted, such as the chronological references in the life of Noah or the description of the Tabernacle; but this is, after all, a matter of taste, and such omissions might have savoured of a bias against the priestly writer. Deft imaginative touches appear which have the effect of meeting difficulties occasioned by the Biblical story as it stands in the Bible: e.g. in the Cain and Abel story, 'as the years went past, their wild home'—the home of Adam and Eve—'was filled with troops of children.' Altogether a beautiful and skilful book like this is to be warmly welcomed, and should do something to revive the knowledge and love of the Bible.

The first edition of *The Story of Christ*, by Giovanni Papini, was printed only in March 1923, but we have now got the sixteenth edition. Between March 1923 and March 1924 fifteen editions of this Life of Christ were called for. The sixteenth edition is a pocket one, with purple boards and well printed on India paper. It is a very attractive little volume, and should find even more readers for this Life of Christ (Hodder & Stoughton; 6s. net).

Dr. and Mrs. Gunn were for many years missionaries of the United Free Church of Scotland in the small island of Futuna, in the Southern Pacific. In *Heralds of Dawn* they give short sketches of the men and women whom they found there. Not only are the sketches interesting in themselves, and interesting from the point of view of missionary work, but they throw considerable light on customs which have now passed away. The book is published by Messrs. Hodder & Stoughton (5s. net).

It is always well to take advice from practical men. And *The Art of Preaching* (Hodder & Stoughton; 7s. 6d. net) is by Professor David Smith, D.D., himself one who can draw the people. His book falls into two sections. The first consists of clever skirmishing upon the outskirts of the subject, studies of Greek Rhetoric, and the like. In the second he comes much closer to the facts and needs of to-day, dealing with the preacher in his study, in his pulpit, and among his congregation. The

book is interestingly written, with a marked aptness in quotation.

A book of meditations for a Retreat, from the Roman point of view, has been sent out by Messrs. Longmans—*Societas Christi*, by Mother St. Paul (6s. net). The meditations are founded on the 'Spiritual Exercises' of St. Ignatius, but these are used freely and developed on independent lines. 'Fellowship with Christ' as a title shows the central place of Christ in the thought of the book, and the leading idea is, in fact, that in the great warfare with evil in the world we follow a Divine King who calls us to share His hardships as well as His triumph. How we are to make ourselves fit for this campaign is the burden of these meditations which are deeply spiritual and searching, if a little mediæval in their standpoint.

A perfectly delightful essay in Church History has come from the pen of a distinguished churchman and scholar, Dr. F. J. Foakes Jackson, *Anglican Church Principles* (Macmillan; 10s. 6d. net). The title is inadequate. The book is a history of English Christianity, marked by extraordinary breadth of view and continual suggestiveness. There is nothing laborious about the writing. It is done with ease and mastery, and is always fascinating. The story is traced stage by stage, from primitive Christianity on through the Roman mission, the Normans, and mediæval Christianity to our own day. Naturally we are most interested when we come to the Oxford Movement, Ritualism, and (especially) the 'New Theology.' But what are of more value even than the historical studies here are the reflections of the writer on the history as a whole. One thing he dwells on largely, the continuity we find in the Church. In spite of changes (and it has a genius for adapting itself and learning by its mistakes) it is always the same. There is no doubt that Dr. Jackson loves his mother Church. The second point he makes is that Anglicanism has something which ought not to be given up either to Rome or to Geneva. On the contrary, she is in sympathy with both and is in the position to bring them together. These are not general reflections apart from facts, but generalizations from the history. And those who follow Dr. Jackson through his story will find it difficult to disagree with him. Altogether this is a very good apologetic for the English Church. And those who are outside its

pale will learn much from these pages and enjoy much in them.

A book on systematic giving ought to have a large circulation, especially when it is by a competent layman. This duty is urged with reason, anecdote, and sentiment in *Thine Increase*, by Mr. P. W. Thompson, M.A., member of the Institute of Chartered Accountants (Marshall Brothers; 2s. 6d. net). The task needed doing and it is well done here.

We extend a cordial welcome to the Rev. Dr. D. C. Simpson's book on *Pentateuchal Criticism* (Oxford University Press; 6s. 6d. net), which is a reprint of the volume published ten years ago, with a bibliography which brings the literature relevant to the discussion up to date. The man in the street or the man in the pew, who is never likely to read a more elaborate work like Chapman's 'Introduction to the Pentateuch,' will find here all that he needs to know about Pentateuchal criticism. There is a brief discussion on the History of Criticism, a sympathetic essay on the Meaning of Criticism, and then several very helpful, clear, and not too overloaded discussions of the phenomena which have led to the literary analysis of the Pentateuch into the sources J, E, D, and P, and of the reasons for the dates customarily assigned to these sources, so that incidentally the reader is initiated into the whole process of Israel's historical and religious development. It is a pity that no notice has been taken of some important work that has been done upon the problem since the book was written in 1914, e.g. of Hölscher's discussion of the date of Deuteronomy, or of Eissfeldt's claim to have discovered an early continuous source more secular in spirit than the other, which he has named L (the *lay* source). But perhaps it was well not to encumber with problematic solutions a discussion designed for average Biblical students. These cannot fail to find the book a real help.

A series of brief 'studies' in religious subjects is published by Messrs. Pickering & Inglis under the title *Following Fully* (2s. net). The writer is Mr. William Gilmore, and the titles of the chapters will speak for themselves—'The Bible Infallible,' 'Behold the Man,' 'The Lord's Coming,' and others. They are all marked by orthodoxy and earnestness.

The Bross Lecturer for 1923 was the Rev. M. Bross Thomas, A.M., D.D., and he chose for his subject *The Biblical Idea of God* (Scribners; \$1.50), dealing with it, roughly speaking, in its chronological development. Beginning with the primitive and patriarchal periods as set forth in Genesis, he passes on through the Pentateuch, and the period of the Judges to the Prophets, Psalms, and Wisdom Literature, and ends with the Teaching of Christ and His apostles. Dr. Thomas says many true things about the unity, the personality, and the character of God as apprehended with growing clearness, but the whole discussion would have gained enormously had Dr. Thomas better understood the essentially constructive spirit that animates what he calls destructive criticism. He is afraid of the 'fanciful and theoretic reconstructions' of German scholars, and regretfully admits that 'devout and conservative scholars seem not so well known to the general public as are those whose work is destructive.' He cannot admit that there is any truth in the view that the story of Abraham is the 'idealized account of a later age,' though this was the view of so careful a scholar as the late Dr. Driver. He thinks that the Decalogue implies not monolatry, but monotheism; he regards not only the legislation of Deuteronomy but actually the Song in Dt 32 as Mosaic, and he can quote Is 53 as from a prophet of the eighth century. We fear it is not by such literary methods that historical truth is won. But for those who are ignorant of criticism the book may serve a good purpose by concentrating as it does upon the weighty things that, after all, matter more than the soundest of criticism.

Professor Herbert R. Purinton has written a small but sappy book on the *Literature of the Old Testament* (Scribners; \$1.25), designed to stimulate the reading of the Bible as an integral part of education, and in particular to encourage its intelligent use in schools. In the nature of the case much more attention is here paid to the historical books than to the Prophets or Psalms, as, for the writer's purpose, concrete scenes are of the utmost importance (though among these might well have been included the duel between Amos and Amaziah in Am 7). Not every question that the reader can raise is answered: there will be readers who desiderate a few words more on 'The Scene on Mount Carmel' than they find on

p. 137. But compression was inevitable, and it has its advantages. The writing is decidedly modern—Jeroboam I., for example, is a 'young labor boss.' Interest in the literary aspect of the Bible is sustained throughout, often by apt illustrative quotations from general literature; and the questions and suggestions which close each chapter will quicken the reader's mind to an independent judgment upon the material. We can well believe that 'the first edition, which was privately printed, was favourably received' by a wide circle of readers in academies, high schools, and Sunday schools.

The problem of the child at church is one that is always with us. The Sunday school does not solve it. The ordinary service in church has not yet solved it. The Rev. A. Lowndes Moir, M.A., thinks that the children's church does. In a charming little book, *The Parish of Lilliput* (S.P.C.K.; rs. in cloth, and 6d. in paper covers), he describes this institution and its management. It is just a miniature church, with a church council, churchwardens, sidesmen, all the ordinary church activities, finance, sewing parties, and so on. It is managed by the children under the benevolent guidance of 'Clericus.' Those who are interested

in the religious education of the young and yet perplexed about methods of making the church acceptable should read this little book.

A slim volume of addresses to children with the suggestive title *If you Please!* by the Rev. J. J. Knight of Margate, is to hand (Stockwell; rs. 3d. net). The addresses have been published in response to many requests from those who heard them. This will be their best recommendation. 'Please say Thanks,' 'Please Shut the Door,' 'Please take care,' are the kind of subjects dealt with.

We wish to draw special attention to a little book on *Betting and Gambling*, by the Rev. Canon Peter Green (S.C.M.; rs. 6d. net). No one perhaps in England knows this subject better than the well-known Canon, and his book is one of the most powerful exposures of gambling in every form and on all its sides we have ever read. It is also a fascinating book to read because of its actual life-experiences. This book should be circulated far and wide, and should certainly be in the hands of all ministers and social workers. It is sane, absolutely well-informed, and entirely convincing.

Paul and Job: A Neglected Analogy.

BY PROFESSOR J. HUGH MICHAEL, M.A., VICTORIA COLLEGE, TORONTO, CANADA.

IN Philippians 1¹⁹ Paul introduces one of his rare allusions to the Book of Job. It is strange that the Book of Job has left but the faintest impression upon the New Testament. Once only—in Ja 5¹¹—does the name of Job occur, and the one possible allusion to the Book in the extant teaching of Jesus is to be found in Mk 10²⁷ and its parallels, and even there the reference is exceedingly doubtful. The only New Testament passage that seems to be universally recognized as containing a quotation from Job is 1 Co 3¹⁹. Peake commenting on Job 5¹³ remarks that 'the quotation from this verse in 1 Co 3¹⁹ is the only quotation from Job in the New Testament,' and Driver also (*I.C.C.*, *ad loc.*) speaks of that verse as 'the only passage of Job quoted in the New Testament.' Some scholars,

however, see an allusion to Job 41¹¹ in Ro 11³⁵. Robertson and Plummer in their note on 1 Co 3¹⁹ (*I.C.C.*) speak of these Corinthian and Roman passages as the only ones in which Job is quoted in the New Testament. We mention these views to show that some scholars hesitate to recognize a reference to Job in Ph 1¹⁹. All that Ellicott admits is that the words concerned 'may have been a reminiscence,' while Findlay (on 1 Co 3¹⁹) remarks that they are 'perhaps an allusion' to Job. This reluctance to find a reference to Job in the Philippian passage is difficult to account for, inasmuch as, apart from everything else, it contains five Greek words (namely, τοῦτό μοι ἀποβήσεται εἰς σωτηρίαν) in exactly the order in which they occur in the LXX of Job 13¹⁶. It is surely gratuitous to say that