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## Literature.

CANON STREETER, already well known as a student of the Synoptic Problem, has carried the whole subject of the origins of the Gospels a long step forward by his long, full, and careful inquiry in *The Four Gospels: A Study of Origins* (Macmillan; 21s. net). One of Canon Streeter's qualifications for the task he has undertaken is his interest in the varied departments of inquiry, results of work in which must be co-ordinated if the problems are to be solved. Thus with an inquiry into the manuscript tradition and the source analysis of the Gospels, two subjects usually studied in isolation, he combines a study of the cultural background of the early Church. In particular, he believes that critical questions connected with the Fourth Gospel cannot be profitably investigated without some knowledge of the psychology of Mysticism. This volume includes an illuminating contribution to that subject.

Dr. Streeter has a keen eye for the obvious things which are often overlooked. He points out that a cursive is not necessarily later or less important than an uncial manuscript, but we are almost insensibly led to depreciate the cursives unduly; partly because they are usually cited by numbers while the uncials have the greater dignity of capital letters, partly because they are referred to as mss while the uncials appear in all the glory of MSS. Further, editors have a misleading habit of quoting uncials in alphabetical order and cursives in numerical order. This gives a purely arbitrary arrangement of the evidence on any disputed point. What we want to know is the readings of the five great groups of manuscripts. Hort's warning is emphasized of the exaggerated importance attached to the mere number of manuscripts supporting any particular reading. Having given the reading of a parent manuscript, we add nothing to the value of its testimony by quoting others, however numerous, that are simply copies of this, direct or indirect.

Students of the Fathers know the difficulty of using Scripture quotations that occur in them as evidence for the Biblical text they used, since so often in the course of transmission scribes have, consciously or unconsciously, altered their quotations to other forms more familiar to themselves. But the manuscripts of the Gospels themselves

have suffered much from this same process of 'correction'; so far have all manuscripts but the earliest been harmonized to the Byzantine standard that 'of MSS, whether Greek or Latin, later than the fifth century, only those readings need be noted which differ from the standard text.'

Fortunately there has been one exception, the Gospel of Mark. Mark was less read in public and less commented on than the other Gospels; consequently it was less 'corrected' than the others; which fact yields the important Canon that 'research into the pedigree of a MS should begin with a study of its text of Mark.'

Canon Streeter attaches great importance to the Koridethi and allied MSS, grouped together as the © family. © is an uncial MS, at one time in a monastery at Koridethi at the far end of the Black Sea. After a series of accidents, including a disappearance for thirty years, it became available to scholars in 1913. The importance of its discovery is comparable to that of the Codex Sinaiticus by Tischendorf, or the Sinaitic Syriac. It is to Kirsopp Lake we are indebted for the further discovery that © along with certain cursives already known, formed in reality a single family. This family gives a distinctive type of text that may be ranked with the three great texts, the Alexandrian, Western, and Byzantine (called by Hort the Neutral, Western, and Syrian). Canon Streeter seems to have demonstrated not only that Origen used that text when he was at Cæsarea (it has, for example, the famous reading 'Jesus Barabbas' in Mt 27<sup>11</sup>), but that he found it already established in the Church at Cæsarea in 231.

This, then, carries one step farther the process of the localization of ancient texts. Westcott and Hort thought of the Sinaitic and the Vatican MSS as a 'neutral' text connected with no particular locality. On the contrary, they are now believed to represent the purest type of Alexandrian text. It is surely a reasonable innovation to restrict the word 'Western' to MSS of Western origin, *i.e.* the MSS of Italy, Gaul, and Africa, and to describe as 'Eastern' the familiar © associated with Cæsarea, the Curetonian Syriac fragment and the Sinaitic Syriac, the latter of which, discovered since Hort wrote, may represent the older text of Antioch.

One of the puzzles of the New Testament is the

apparent complete disappearance of the earliest Gospel account of the Resurrection appearances, that in the lost end of Mark's Gospel. Canon Streeter believes that its disappearance is only apparent; and works out in detail the suggestion that it contained an Appearance to Mary Magdalene, followed by one to Peter and others when fishing on the Lake of Galilee, and that it was from 'Mark' that 'John' derived his account of these incidents.

Incidentally the most interesting suggestion is made that the word 'Gospel' as applied to the story of Jesus was derived from the opening phrase of 'Mark,' in accordance with the Jewish practice of referring to books by one striking word in the opening sentence.

The 'Q' or 'Sayings' source is dated at Antioch about 50; 'Mark,' at Rome about ten years later. The first Gospel which combines 'Mark' with a Jerusalem 'source' that may be several years younger is supposed to originate in Antioch about 85; while the final edition of the third Gospel, our 'Luke,' may have been written in Corinth about 80. No support is given to the theory of an edition of Mark earlier than that which we have.

The Fourth Gospel is dated 90-95, and is ascribed to John the Elder, who lived in Ephesus. Its unity is obvious. Canon Streeter has a 'short way' with some of the recent 'partition' theories. It emphasizes the tendency, of which we see a prior stage in Luke as contrasted with Mark, to stress the universal element in Christianity and to minimize the apocalyptic element. It belongs essentially to the Library of Devotion; but that does not mean the author was not interested in history. Whatever we make of the Cana and the Lazarus stories, the author believed he was recounting incidents that had actually happened. 'Creative memory' has no doubt been at work; but importance is attached to a suggestion of Miss Evelyn Underhill, that the phenomena of the book may be illustrated by a study of the psychology of mysticism, and that some of the events of the book may have been seen by the author in a trance.

Every page of the 622 pages of this important book will repay study.

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#### ST. PAUL.

A book of extraordinary interest and value has just been published by Messrs. T. & T. Clark—

*The Life, Letters, and Religion of St. Paul*, by the Rev. C. T. Wood, B.D., Fellow and Dean of Queens' College, Cambridge (8s. net). We have had many such studies, both in this country and in Germany and America, but none for long that can compare with the one before us. For one thing, it is the work of a sound scholar who is master of all the facts, and brings to their elucidation a mind of singular freshness and penetration. And, in addition, while the author's main preoccupation is Paul's religion, he has given us new and original studies of the letters and of many of the problems raised both by these and by the incidents of Paul's life. The charm of the book lies partly in the simplicity of the style and partly in the sincerity and independence of the treatment. Besides, we have everything here that we can possibly want to come to an understanding both of what the Apostle was in his own personality and what he thought of God and men and salvation.

Mr. Wood's conclusions may be described as in a broad sense orthodox, though he is far from being tied to traditional theology, and his independence is everywhere evident. In regard to the speeches in Acts, for example, he says that St. Luke followed the ancient plan, like Thucydides, and composed them himself on the basis of rough reminiscences. But, indeed, the value of the writer's whole treatment lies in the fact that he looks at everything with his own eyes and gives us, orthodox or not, just what he sees. The plan of the book is biographical, but in carrying this out the writer has provided the most careful and elaborate paraphrase of each letter, with notes on difficult passages. We have also separate essays on specially important matters, like Paul's attitude to the Sacraments, the mystical union with Christ, the expectation of a speedy Second Coming, Paul's phraseology about the Atonement, and many other topics. There are two excellent maps and a bibliography. On the whole we should say this is one of the very best introductions to the study of St. Paul with which we are acquainted.

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#### THROUGH ETERNAL SPIRIT.

This is the title which Professor Joseph F. McFadyen has given to the volume on three New Testament Epistles (Hebrews, James, and 1 Peter), which he has contributed to 'The Humanism of the Bible' series. The title is happily chosen:

for, like the Epistle from which it is taken, the book deals with issues of vital moment. In the form of a running commentary which never loses itself in erudite trivialities, but is always a living exposition of the writer's thought, the book brings all three Epistles very close to the modern man, and not least the most difficult of all, the Epistle to the Hebrews. The march of the argument of this Epistle is set forth with great lucidity; and the aim of its writer is thus defined: 'to give his readers a firmer grasp of the unseen realities, to warn them of the danger in which they stand, to remind them of the worth of the prize that is all but slipping from their grasp.' The exposition of the famous chapter II has caught something of the eloquence of the mighty original. Dr. McFadyen thinks it possible that the original destination of this letter was a house Church in Rome. Of I Peter he has to say that 'it is open to us to believe that Peter was the inspirer, if not the actual author of the letter.' It is not, however, upon questions of Introduction, but of spiritual content, that the writer has wisely chosen to concentrate. The pages are filled with good things, strikingly put. Here is one: 'The book of Job leaves us wondering whether there is any solution of the problem of unmerited suffering, or at least whether the author has found it. I Peter leaves us wondering whether there is any problem, at least, for one who has caught anything of the spirit of Jesus.' Here is another memorable saying: 'One can imagine that James might have found himself somewhat out of place at a conference on the reunion of Christendom, when he found that the principal subjects of discussion were "faith" and "order," neither of which, if we may judge from this product of his pen, had any fascination for him.' A book like this would be an invaluable guide to a preacher bent on carrying his congregation through any or all of these three Epistles, which represent such diverse aspects of early Christian thought.

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#### IMMORTALITY.

Sir J. G. Frazer, F.R.S., F.B.A., of 'The Golden Bough,' continues on his tireless way. Here is the third volume, a study quite self-contained, of his inquiry into *The Belief in Immortality* (Macmillan; 18s. net). It deals with Micronesia, those dense masses of islands, for the most part quite tiny, atolls and the like, that dot so vast a part of the Pacific

north of the equator. It is an interesting story. Sometimes a wind blows eerily across the mind out of an unknown and forgotten very long ago. In the Carolines, for example, there are the ruins, immense and imposing, of a kind of Venice, which was built on islands and about canals, all overgrown and silent now. Who built it? Who destroyed it? What has become of the race capable of that? Nobody really knows, though there are native legends that have come down the centuries. In the Mariannes, again, so we are told, not one survivor now remains of the fine race who once lived happily there, and who for generations made such a noble stand against the Spanish invaders. All are gone, and their place is taken by a smaller people. These islanders seem to be likeable folk. In the Gilberts, for instance, they have always been a chivalrous race, both in war and towards women. In most places, indeed, women have a very strong position. Descent is usually traced through them; and in the Mariannes they are indisputably master, a husband having few rights and a somewhat pitiful existence. In the Mortlocks there is a version of the rib story of Genesis, and in several places sea-maidens dwell with men, but ultimately grow homesick for their own element and leave them. There is everywhere belief in Immortality. Frequently what happens after death has no relation to one's mode of life. In Yap all alike, good and evil, go to heaven. In the Mortlocks one has to slip between two rocks that keep clashing and separating. In Ponape a dancing master is the man to cultivate, since only if, by dancing, one can distract their attention one can evade the surly guardians of heaven, and rush in. But in the Gilberts there is a weird tale of a knitter, far more dreadful than Mme. Defarge, who sits for ever knitting nets, with his back to the way, yet with quick ears that never fail to hear the soul's cautious advance as it endeavours to creep past, and, reaching out a hand, he seizes it, and, laying it across his knees, searches its heart. If he find there dishonesty, uncleanness, cowardice, it is tossed into 'an everlasting nightmare.' Sir James Frazer promises a further volume on the Indonesians.

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#### A NEW BOOK ON THE ATONEMENT.

*Atonement*, by the Rev. H. Maynard Smith, D.D., Canon of Gloucester (Macmillan; 12s. 6d. net), is the outcome of much reading, much thought,

and long experience in ministering to men. The readers whom Canon Smith has primarily in view are educated men, interested in religion, though not experts in theology, and the priests who minister to them. His aims, as stated by himself, are: to provide rational grounds for believing in the Atonement, to interpret the doctrine in relation to other articles of the Christian creed, and to insist on the life that should be lived if such a belief be true.

Canon Smith is willing to discard the word 'substitution' as descriptive of the interpretation of the Atonement, but not to abandon the central ideas it has connoted. The Old Testament sacrifices were imperfect; but he believes that, so far as they went, they were efficacious. In them God was training mankind, the same God who sent His Son and indwells in His Church. When Isaiah vigorously denounced the offering of sacrifices, it was not the cult he was condemning, but the men who, in offering worship to God, saw no need to repent of their sins that were as scarlet.

That suffering purifies is an idea found in most religions; it is also a fact of experience. Yet there is more in the Atonement than this. The conception of cleansing blood is found everywhere, though the mystery of blood remains a mystery which cannot be rationalized.

By patient argument and simple illustration Canon Smith seeks to meet every objection that has ever been brought forward to the doctrine of the atoning efficacy of the death of Jesus. 'It was the Just One suffering for the unjust, the Sinless One for sinners; and when we consider who He was, the dignity of His life and its inestimable value; when we consider the wonder of His love and His willingness to suffer for His murderers; . . . we begin to understand that here indeed is a sin-offering sufficient for the sins of the whole world.'

Emphasis is placed on the new life into which the Atonement brings us, a life which is normally communicated to us through the sacraments. Among the more striking passages of the book is that in which the author shows that the sins which brought our Lord to the Cross were just the commonplace sins of everyday life.

#### HOW TO ENJOY THE BIBLE.

If the Bible is not read by our generation it will not be the fault of Canon Anthony Deane; for in his little book with the above title (Hodder &

Stoughton; 2s. 6d. net) he has shown how much pleasure is missed by those who, for whatever reason, refuse to read it, and how deeply mistaken they are who think it dull. He does not, of course, deny its 'immense inequalities,' but he skilfully reveals the inimitable charm which pervades so much of it, and he guides the reader to discover its beauties for himself. While criticizing pretty severely the Revised Version of the New Testament and some of the later modern versions with their 'needlessly debased' language and their 'too usual infelicity,' he admits that they may be profitably read alongside of the Authorized Version. The matchless cadences and 'sonorous Latinisms' of the latter version are appraised as only a man of letters could appraise them, and there is much wise guidance as to the way in which the maximum of literary enjoyment can be extracted from the various books—the Synoptic Gospels with their incomparable parables, the Fourth Gospel which the Canon thinks may rest upon a diary kept by St. John, the Acts and the Epistles. Even the difficult and forbidding Epistle to the Galatians will never seem dull again to eyes which have been opened by the Canon's persuasive discussion to its transcendent human interest at a critical stage in the early history of Christianity. The Old Testament is dealt with towards the close in chapters which bring out the winsomeness of its historical narrative, the beauty of its poetry, and the religious and ethical power of its prophecy. Saul at Endor suggests to the Canon the atmosphere of Macbeth, and he is led to believe, on the evidence of the parables, that 'our Lord prepared His teaching carefully. Work of this quality was not achieved without effort.' This charming little book is well calculated to revive a love for the Bible.

#### ECCLESIASTES.

The Greek atmosphere of Ecclesiastes, though denied by some scholars, is recognized by most, and it is frequently accounted for by the influence, direct or indirect, of Greek philosophy. The Rev. Harry Ranston, M.A., Litt.D., of the Theological College of the Methodist Church, Auckland, New Zealand, has written a highly interesting book to prove that its real affiliations are not with 'the contemporaneous philosophy of the higher schools, but with the maxims of the popular moralists,' and more particularly of the poets. His book is

entitled *Ecclesiastes and the Early Greek Wisdom Literature* (Epworth Press ; 6s. net). In the course of his discussion he passes in review Theognis, Hesiod, Phokylides, Xenophanes, Archilochus, Simonides of Ceos, the early lyric poets, and Solon, and he subjects them to a thorough investigation with a view to the discovery of possible or probable parallels of thought or expression between them and Ecclesiastes. He finds that while 'the atmosphere of Ecclesiastes is typically Greek' (p. 58), 'more Greek than Hebrew' (p. 115), while the writer was possessed by 'the deep melancholy of the Greek spirit' (p. 71), and his attitude is 'on the whole very un-Hebraic' (p. 30), he does not, speaking generally, seem to borrow directly from Greek literature. There is 'little or no affinity' between him and Xenophanes, nor, except for one fragment, does he display any connexion with Archilochus, nor, except for a few general parallels of idea, is there any trace of Menander, whom he could hardly have neglected, had he known him. It is between Theognis and Hesiod that the kinship with Ecclesiastes seems to be closest, but we cannot say with certainty that Hesiod had actually been read by him ; his book is 'evidently an adaptation of much of the matter of Theognis for Jewish readers,' which he had 'gathered into a sort of note-book' (p. 61). There he found in abundance the sort of aphorisms of which he was in search (12<sup>9f.</sup>). One incidental result of Dr. Ranston's view of Ecclesiastes is that fewer excisions would be necessary than are demanded by the current critical theory. The book, which is attractively written, sets the criticism of Ecclesiastes on fresh and fruitful lines.

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#### DAVID HUME.

If the greatness of a philosophic thinker is to be measured by his influence in stimulating other minds, then David Hume is entitled to a place in the front rank. Not only did his scepticism call forth the mighty response of the idealism of Kant, but in more recent times a fresh interest has been awakened in his writings, and certain new and live doctrines of a constructive nature, variously called pragmatism, experimentalism, humanism, or realism, have traced their lineage back to him. *Studies in the Philosophy of David Hume*, by Mr. Charles W. Hendel (Milford ; 18s. net), is a well-informed and careful review of his philosophy. It is more than that, however, for it is also a biography,

at least to the extent of linking up Hume's career and personal experiences as a man of letters with his system of thought. This gives to the book a degree of human interest unusual in such works. In estimating Hume's position the writer lays special stress on the 'Dialogues' which Hume was so anxious to bequeath to posterity and which contain his ripest work. The general conclusion reached is that Hume was much more than the pure sceptic. 'He is often considered to have denied the possibility of any truth beyond sense perception and to have adhered to a mental atomism which naturally belies our experience. . . . Is it not amazing, if we take such a view of Hume, to find him everywhere interesting himself in the complex, and not in the discreet, simple sensations ? Complex ideas, complex impressions, the moral and religious sentiments, these are the objects of his persistent study.' Towards the close of the 'Dialogues' he puts these words into the mouth of Philo the sceptic, 'You, Cleanthes, with whom I live in unreserved intimacy, you are sensible that, notwithstanding the freedom of my conversation, and my love of singular arguments, no one has a deeper sense of religion impressed on his mind, or pays a more profound adoration to the Divine Being, as he discovers himself to reason, in the inexplicable contrivance and artifice of Nature.' The concluding part of the 'Dialogues' is in the tone of a confession of faith, and that work, bequeathed to posterity along with the 'Autobiography,' may be taken as a personal revelation of Hume, who was really known to but a few very intimate friends. To a presumptuous individual who took upon himself to explain to the philosopher that his uncommon grief on the occasion of his mother's death was really due to his lack of religious belief, Hume with great restraint replied, 'Though I throw out my speculations to entertain the learned and metaphysical world, yet, in other things, I do not think so differently from the rest of the world as you imagine.'

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The erratic personality of Shelley has afforded material for many discussions, and it was quite certain that sooner or later the 'new psychology' would lay hands on it as it has done on everything in heaven and on earth. *The Psychology of the Poet Shelley* is the first effort of psycho-analysis to explain Shelley. The writers are Mr. Edward Carpenter

and Mr. George Barnefield, and the publishers, Messrs. Allen & Unwin (4s. 6d. net). Neither of the authors is a professional psycho-analyst, but they find in the modern theory of Repression the explanation of the weird features of Shelley's life and work. 'Repressed homo-sexuality,' with its resulting Paranoia and (in Shelley's case) a kind of intermediate sexuality, there we have it all. The book is interesting enough, and almost any explanation of so bizarre a personality might have something to say for itself. In any case Shelley is just the kind of subject over whom Freud and his followers would gloat.

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Dr. Daniel J. Fleming has written a book, live as an electric wire, on a live subject—*Whither Bound in Missions* (Association Press, New York). It is an ardent statement of that new outlook which, more and more, is becoming habitual in the foreign field (if Dr. Fleming will permit that phrase, for he is somewhat touchily sensitive about such matters). That is, of course, that the only possible mode of approach to those of other faiths is through courtesy and sympathy, and a willingness to learn as well as teach: that a clear-cut line of distinction must be heavily drawn between Christianity, which is for every one, and our Western type of civilization, which is not, and which many Easterns feel is what is really being offered them: that the Churches in each of the lands new to the faith have the right of thinking out Christ for themselves, and gradually building up their own theologies, not simply to be tricked out unnaturally in Western thought, to them cumbersome and uncomfortable; that native men and women (whom Dr. Fleming, surely somewhat cruelly, wants us to call 'nationals') must more and more take the front places as the natural leaders of their own people, with the Western missionaries falling in behind them; and that the most effective piece of missionary work that any one can do is, wherever he be, to live out Christ in his own life and business, so doing what in him lies to remove what is the greatest of all stumbling-blocks, that ugly fact that Christian lands are so imperfectly Christian and, so far, tell steadily against Christ. All that seems fairly axiomatic nowadays. But Dr. Fleming feels that we in the home lands are not keeping abreast in these matters with those in the actual fields. And therefore he has flung out this challenging, powerful, broad-minded, if at places just a little strident, book.

A short biography of *David Charters*, Engineer, Doctor, and Missionary, has been published by Messrs. A. & C. Black (5s. net). Dr. Charters was in constant communication during his years in Africa with the Coats family at Paisley, and this biography has been prepared, as it is modestly put, 'from material compiled by Victoria T. Coats.' The account opens with the story that at twelve years old David Charters got hold of the *Life of Livingstone* and was much impressed by it. After reading it one day he sat with his head inside the oven, explaining to his horrified mother 'that he wanted to go out to Africa as a missionary, and was trying if he could stand the heat.' Less than twenty years after this Charters met his death in mysterious fashion at Kibwezi, having, it was thought, fallen into an ambush of some of the Masai tribe. But he had already laid the foundation of a mission which was very wide in its scope, not only evangelizing but also healing the native and training him to work. It was this mission at Kibwezi which was the beginning of the Kikuyu mission. This is the first time that any attempt has been made to give an account of Dr. Charters' life, and it was well worth doing.

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A delightful packet of cardboard dolls for painting and cutting out is sent by the Church Missionary Society with the title *Picture Friends*. It is good propaganda mission work and at the same time the joy of the average child's heart. The price is 6d.

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Nothing is more needed in the religious world at present than sound instruction about the Bible, and especially about the true basis of belief in it as the Word of God. It would be difficult to find any guide in this region more competent to give help than the Rev. R. F. Horton, D.D., and he has put us all under a debt to him for his little book, *The Revolt from the Bible* (James Clarke; 6d. net).

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The aim of Professor T. Jollie Smith, M.A., in his *Studies in Criticism and Revelation* (Epworth Press; 5s. net), is 'to disturb the dogmatic slumbers of the Higher Critics.' 'It is against Wellhausen and his teaching,' he assures us, 'that I take my stand.' 'These men'—men of Wellhausen's type—'are wrong and all their teaching wrong.' The man who writes thus is obviously very conscious of a mission; it is only a pity that his mission were not more worth while. A book

of this kind carries no conviction whatever to one who has been trained to use his eyes upon the literary phenomena of the Bible ; and it is significant that Dr. Norwood of the City Temple, who writes a Foreword to the book, finds it necessary to say, ' It seems to me that he attacks the modern critical movement far too entirely as if it were but a hostile thing, and that he expects far too complete a return to an attitude towards the Bible from which many have moved irretrievably away.'

A very charming and interesting book has been written on the 'lost sayings' or *agrapha* of Jesus : *The Unwritten Sayings of Jesus*, by Mr. E. J. Jenkinson (Epworth Press ; 5s. net). The writer is a student of the Didsbury Wesleyan College, and acknowledges obligations to Dr. Rendel Harris. He seems to us to have imbibed from that distinguished scholar more than information, for his writing exhibits the same combination of humour, quaint knowledge, and exact scholarship which makes Dr. Harris's works so fascinating. Mr. Jenkinson has cast his net wide and searched in many seas for the treasure he sets before us. His book contains one of the most complete collections of the unwritten sayings in English, and the fashion in which he has recorded his discoveries makes his chapters full of suggestion and interest. Out-of-the-way bits of information, racy anecdotes, and comments and shrewd criticism enliven his pages, so that what is actually a work of exact and sound learning proves easy and delightful reading.

The first chapter in *The Undiscovered Country and the Way to it*, by the Right Rev. G. H. S. Walpole, D.D. (Gardner ; 5s. net), is a sermon which the Bishop preached in St. Paul's Cathedral. It is given because it was this sermon that really made him conceive the idea of a book which should deal with Christ's teaching on this life and its relation to the life to come. The sermon we have given in 'In the Study,' and in it Dr. Walpole describes the peculiar circumstances which drove him to deal with the future life on this particular occasion. So there was a chain of events which has fortunately led to this new exposition of the 14th, 15th, and 16th chapters of St. John's Gospel. He chose this Scripture channel so that in his teaching on the life to come he would not fall into the danger of the too free use of the imagination, but would be obliged to confine his teaching within it. 'This treatment,'

Dr. Walpole says, 'makes no claim to compete with Dr. Swete's incomparable exposition of the same chapters. That was written from a scholar's point of view to tell us as nearly as possible what Christ's words meant to the disciples. My endeavour has been to discover and show what they mean to us.' The volume is full of suggestion.

It is a rare thing for the Archbishop of Canterbury to write a prefatory note to any book, but he has done this to *The Living God*, by the Rev. Vernon F. Storr, M.A. (Hodder & Stoughton ; 5s. net). 'Few of those,' he says, 'who study its pages will fail to find therein what is fresh as well as forcible, and I commend it with all my heart to men and women who are ready at such a time to digest as well as read the thoughts of a teacher whose sane and reasonable guidance is based upon wide knowledge and fervent faith.' The twelve studies which form the volume were written for Lenten reading, but they are for every season and may be used most profitably to guide one's meditations. Mr. Storr deals with the fundamentals of the faith—the Existence of God, the Nature of God, God the Revealer, Man the Mirror of God, the Divine Transcendence, the Revelation of God in Jesus Christ, the Fatherhood of God, the Suffering of God, the Severity of God, and the Personality of God. His style is easy and clear, and his treatment shows ripe scholarship and a balanced judgment. We have given in a slightly shortened form his chapter on 'God the Revealer' in 'In the Study.'

Mr. John Telford's *Life of John Wesley* has now gone into its fourth edition. The present edition has been thoroughly revised (Epworth Press ; 6s. net).

In *The Mote and the Beam*, reprinted from The Harvard Theological Review, Mr. George B. King shows, with much Talmudic learning, that one form of the proverb underlying Mt 7<sup>34</sup>, apparently was 'Remove the chip (or splinter) from between thy teeth' (שיניך for עיניך). The 'mote' in any case is not 'dust' or 'speck,' but 'splinter.'

*The New Psychology and the Hebrew Prophets*, by Major J. W. Povah, B.D. (Longmans ; paper, 3s. 6d. net ; cloth, 6s. net), is an expansion of a briefer work, 'The New Psychology and the Bible,' which appeared a few months ago. The longer book

deserves the same favourable comment as we bestowed upon the briefer one. It shows unmistakably how greatly the inherent interest of the Bible is enhanced when it is approached from the psychological standpoint. Many of the cruder traits, for example, in early Jahwism, are satisfactorily explained as the transference to the national God of the Power, Terror, and Caprice which belong to the primitive father; but Major Povah has done good service by showing that there are other features of that Jahwism present, for example, in the stories of Joseph and David, which cannot be so explained. Micaiah-ben-Imlah, Hosea, and Jeremiah offer a fine opportunity to the psychologist, of which Major Povah has taken full advantage. He draws a most suggestive comparison and contrast between Jeremiah and Hamlet—Jeremiah who recognized, faced, and conquered his 'complex,' and Hamlet who did not. In particular, the Book of Hosea, in which sex-experience plays so large a part, furnishes an abundance of instructive material. The tragedy of Gomer's life was her failure to sublimate her sex-instinct. Major Povah's book may be warmly commended, not least to those who know little about psychology and little about the Old Testament; and those who know something about both will learn how much the study of each stands to gain by being interrelated with the other.

A second edition of *Labour's Magna Charta*, by Mr. Alexander Chisholm, D.Litt., has been published by Messrs. Longmans (3s. 6d. net). It is 'A critical study of the Labour clauses of the Peace Treaty and of the Draft Conventions and Recommendations of the Washington Labour Conference,' and covers a wide variety of topics. The titles of the chapters are: Political and Economic Reservations; The Native Worker and the Mandatory Clauses; The Exchange and Currency; The World's Food Supply; Freedom of Association; An Adequate Wage; Equal Pay for Equal Work; The Employment of Women and Children; The Prevention of Unemployment and The Dignity of Labour.' In a preface to the new edition Dr. Chisholm gives a valuable table, showing how far the various draft conventions of the International Conference have been ratified by the different countries—a table which should cause some searching of heart.

Age ought to bring wisdom. It generally brings

humility. And it sometimes brings a deeper insight. And so we are not surprised to find something of all these gifts in *An Old Man's Jottings*, by Father Joseph Rickaby, S.J. (Longmans; 7s. 6d. net). There is nothing systematic in the book. It consists of nearly three hundred paragraphs, 'jotted' down in the intervals of a busy life on all sorts of subjects, religious, ethical, and worldly. Father Rickaby was born in 1845, so that he has now passed his eightieth milestone; and when a good old man speaks to us out of the riches of these gathered years, we listen with respect, even when we do not share his point of view. Busy people will find much to instruct them, and a great deal to interest them in spare moments in these 'jottings.'

In the summer of 1922 the 'Churchman' announced a prize of \$1000 for the best treatise on the subject of *The Christian Belief in Immortality in the Light of Modern Thought*. The prize was awarded to the Rev. J. H. Snowden, D.D., and his treatise has now been published under the above title by the Macmillan Company. It is a competent and orderly survey of the whole field. Having dealt with modern views of the universe and objections that arise therefrom to the doctrine of Immortality, the writer proceeds to treat in succession the natural, religious, and specifically Christian grounds for belief in Immortality, and concludes with some pragmatic tests and confirmations. It cannot be said that Dr. Snowden brings forward much that is new, either in the way of argument or illustrative quotation, but for the general reader he has given an interesting and informing presentation of a great theme, and suffused his treatment of it with a warm glow of Christian feeling.

*The Bankruptcy of Evolution*, by the Rev. Harold C. Morton, Ph.D. (Marshall Brothers; 2s. 6d. net), is a vigorous and captivating book. The writer, while making no claim to original research, has made himself fully acquainted with the history of evolution in general, and of Darwinism in particular. He has little difficulty in showing how far the science of to-day has travelled from the positions of Darwin. The theory of extremely slight variations has been driven off the field by the theory of Mutations. Over against Darwin's famous 'Natura non facit saltum' may be set the dictum of

Sir Oliver Lodge, 'So far from Nature not making jumps, it becomes doubtful if she does anything else.' There is also, among others, the striking statement of Professor Bateson, President of the British Association, 'It is impossible for scientists longer to agree with Darwin's theory of the origin of Species. No explanation whatever has been offered for the fact that, after forty years, no evidence has been discovered to verify his genesis of species.'

In the light of these utterances of eminent scientists, Dr. Morton is justified in speaking with some asperity of the popularizers of evolution in press and pulpit who speak as if all were known and certain, while so much is still uncertain and speculative. He quotes with effect the remark of Lord Kelvin, 'I marvel at the undue haste with which teachers in our Universities and preachers in our pulpits are restating truth in the terms of Evolution, while Evolution itself remains an unproved hypothesis in the laboratories of science.'

Really good books on the subject of spiritual healing are rare. There is one, however, which is perfectly satisfactory, because it is historical and complete and sensible, and that book is *Body and Soul*, by the Rev. Percy Dearmer, D.D. It was originally published in England twelve years ago and has now been republished by Messrs. Dutton & Co., New York. The English publishers are Messrs. Mowbray & Co. (6s. net). Dr. Dearmer's work is an inquiry into the effect of religion on health. It discusses the whole subject of the relations of body and mind and body and 'soul,' and lays the only possible foundation for the Christian truth that the body can be, and ought to be, healed through spiritual as well as material means. Any one who wishes a thorough discussion of all these topics, and especially of the central one, will find it here in this able, sensible, and Christian volume.

Another book of a much slighter kind has just been issued by Messrs. Morgan & Scott—*The Sacrament of Healing*, by the Rev. John Maillard, Warden of the Divine Healing Fellowship (3s. net). It is commended by Mr. J. M. Hickson, who is known widely by his missions. As a somewhat emphatic and earnest statement of the ministry of spiritual healing this book is interesting, but it cannot be said to carry anything like the same weight or conviction as Dr. Dearmer's.

*What I Believe and Why I Believe It*, by the Rev. J. H. Beibitz, M.A. (Mowbray; 2s. 6d.), may be warmly commended, especially to the lay reader who is unfamiliar with the technicalities of theology. It is a thoughtful restatement of the outstanding principles of Christian belief, such as belief in God, the Incarnation, the Atonement, and the Trinity. All these are handled with adequate knowledge, breadth of view, and clearness of statement. The aim of the book is 'to show that, on the intellectual side, the difficulties of disbelieving the Christian faith are very much greater than the difficulty of believing it.' But the writer is aware that the matter is not wholly settled by the appeal to the intellect. No vital matter is ever really settled thus. 'The real grounds of assurance are wider and deeper. . . . It is the whole man, not his thinking only, who is concerned in the great decision. In the last resort the issue rests with the will, but not unsupported by the intellect nor uninspired by feeling. And the fact that this choice, so momentous and so hazardous, must be finally a moral one, made by the will, which is really ourselves in the freedom and responsibility which appertain to us as moral agents, as it constitutes the supreme adventure, so is it the glory of our manhood.'

*The Preaching of Jesus*, by the Rev. G. L. Richardson, B.D. (Mowbray; 2s. 6d. net), does not profess to be a book on preaching. The writer's aim is simpler. 'I ask those who read to study with me some of the recorded sermons of our Lord Himself, that together we may learn and apply the method which He followed in dealing with all sorts and conditions of men, and may thereby gain afresh something of His Spirit.'

The Oxford University Press have included, in two volumes at 3s. 6d. net each, Southey's *Life of Wesley and the Rise and Progress of Methodism*, in their edition of standard authors. The beauty of Southey's style will always find him readers, but in addition to this he used the materials at his command extremely well.

Messrs. Pickering & Inglis have issued four booklets by Mr. J. F. Clark, the titles of which are *The Purpose of God* (6d.), *Successful Service* (6d.), *Consecration* (3d.), and *The Danger of an Assumed Conversion* (3d.).

There have been many books on psychology lately which appeal to the general public. The latest is one of the best from a popular point of view: *Psychology for Bible Teachers*, by Mr. Edward A. Annett (Scribners; \$1.50). This is one of the 'Life and Religion' series to which we already owe several good studies. Mr. Annett writes from the standpoint of an experienced teacher and out of a full mind so far as his present subject is concerned. He knows the literature (and that is saying much), but he has not allowed himself to be dominated by the 'new psychology' in an undue degree. The reader will find a sufficient account here of the 'structure' of the mind and its workings, of the nature of instincts, of the subconscious and suggestion, heredity and habit, conscience and feeling, the will and conversion. At every point the author brings his subject into relation to the religious training of the young, and has much that is helpful to say in this connexion. Both as a popular introduction to psychology and as a suggestive guide on religious education the book can be cordially commended.

Miss A. Goodrich-Freer, F.R.G.S. (Mrs. H. H. Spoer), has shown in several narratives of her experiences in the Near East that she is an experienced traveller, a shrewd observer and critic, and a writer at once informing and entertaining. Her latest book, *Arabs in Tent and Town*, should take a foremost place in Messrs. Seeley, Service & Company's travel series (21s. net). It merits its description as 'an intimate account of the family life of the Arabs of Syria, their manner of living in desert and town.' It is no hurried, scrappy narrative. It is the result of first-hand observation and copious notes made during the course of the last twenty-four years during frequent periods of residence in Palestine. Its preparation has been the writer's recreation during the last ten years. There is not a phase or characteristic of Arab life, either in town or in the deserts of Syria, that is not described in vivid and picturesque narrative, illumined, moreover, with many bright and sympathetic sidelights and an unflinching good humour.

To help those who go to Evensong to get more out of the service, the Rev. C. G. H. Baskcomb, B.D., has taken the various parts of it and written short

meditations on them. He has now published the studies with the title *Order for Evening Prayer* (Skeffingtons; 2s. net).

Professor J. M. Powis Smith of Chicago University has traced for us in *The Prophets and their Times* (University of Chicago Press; \$2.25) the long movement of Hebrew prophecy, from Deborah to Daniel. It is the fruitage of a long and intimate acquaintance with the prophets, and, though the narrative is popularly written, the touch of the expert is visible everywhere. Use is made of the most recent discoveries, so that the message of each prophet is set against an accurate historical background, and the numerous quotations keep the actual words of the prophets continually before us. Dr. Smith is interested in the psychological as well as in the historical aspect of prophecy, and he believes that ecstasy was a more pervasive feature of the prophetic movement than is commonly supposed. He ranges himself with those who believe that the pre-exilic prophets did not oppose ritual *per se*, and also with those who maintain that their pronouncements of doom did not rest upon political insight but on moral and religious convictions. He offers a suggestive treatment of Jeremiah, explaining his long silence and the fact of his being ignored when the Law-book was discovered, as due to the failure of his Scythian predictions, a failure which must have been humiliating and paralysing to a man of his sensitive temperament. The Servant Songs are regarded as integral to Deutero-Isaiah, the Servant is Israel, and the Messiah of Is 9<sup>1-6</sup> 11<sup>1-9</sup> is possibly Zerubbabel. Altogether the book is the work of an exact scholar who knows how to concentrate upon the things that matter.

Child psychology continues to furnish material for many studies, some of them barren enough and others useful because based on experience. To the latter class belongs a book by Dr. Alice M. Hutchison—*The Child and his Problems* (Williams & Norgate; 5s. net). Dr. Crichton Miller, in a Foreword, vouches for the worth of the author's clinical work, and indeed the book affords evidence on every page of the sanity and common sense which this lady physician brings to every practical question. On points of health, of discipline, of the cultivation of good habits, of the treatment of children's fears and nerves and 'difficult' moments,

and on much else, parents and teachers alike will find here a great deal of wise advice.

The relation of religion to sex is certainly a 'live' subject to-day, and Freud and his followers have accustomed us to some wild exaggerations on the subject. It would be difficult, however, to go farther in that direction than the latest of these Freudian disciples. *Sex and Religion*, by Mr. Clifford Howard (Williams & Norgate; 6s. net), is an example of the undisciplined imagination which in the 'newest psychology' takes the place of sober judgment. The writer sees nothing but sex everywhere. The corner-stone of primitive

Christianity was the repression of sex. St. Paul was obsessed by it. He was a neurotic. 'In his emotional reaction from what had undoubtedly been a life of self-indulgence, he attacked most earnestly that which had hitherto been his besetting vice—incontinence.' This, of course, was his thorn in the flesh. 'Eternal life through sexual denial, was his startling and arresting slogan.' 'Religious enthusiasm in itself is always symptomatic of sexual unbalance,' and so on. Religion is, it will be obvious, like the appendix, a survival which science is enabling us to do without. There is an element of unconscious humour about all this. But it is all useless and occasionally offensive.

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## Did Jesus use Testimonies?

BY RENDEL HARRIS, LITT.D., LL.D., D.D., MANCHESTER.

THE question we ask and here propose to answer does not mean, 'Did Jesus make quotations from the Old Testament?' If we read it in that way, it is not a matter of question at all. How could He avoid making references to the Old Testament, and what other source of authoritative quotation or of literary illustration on His part can we point to?

We are, however, familiar with the idea that the early Christian Church was in the habit of using the Old Testament polemically against the Jews from whom they were divergent, at various points, in belief or in practice, and that the passages which they thus employed were naturally subject to classification, more or less orderly and exact, under the various heads of belief or rules of practice: so that a *Book of Testimonies* formed a part of the early Christian literature and means of propaganda.

It is easy to see, when once the right line of sight is found, that the Epistle to the Hebrews, for example, is composed on lines that are capable of immediate illustration from Cyprian's first two books of *Testimonies against the Jews*; equally clear is the fact that the Epistle to the Romans, especially the chapters from the ninth onward, is based upon a previously existing and orderly collection of Old Testament passages.

But, if we are persuaded of this, another question arises. It is clear that we cannot employ the

hypothetical Testimony Book to explain the structure and thought of Hebrews or Romans, without raising the question, whether to any degree the same hypothesis may not be a *vera causa* for the quotations of our Lord Himself. That is what we mean by asking whether Jesus used *Testimonies*.

In order to answer the question, we should probably begin by the observation that a general affirmative answer is suggested by the Gospel of Luke, in the summaries which are there made of the post-resurrection conferences between our Lord and His disciples. For example, in the exquisite story of the Walk to Emmaus, we are told that the two downcast travellers were reproached by their unrecognized companion for having failed to believe the prophetic testimonies concerning the Suffering and the Glory of Messiah. A detailed statement is then given of what is contained in Moses' Law, in the Prophets, and, generally speaking, in all the Scriptures concerning the Messiah. Such quotations, in which Christ is represented as seeing Himself in the Old Testament, constitute a body of what Papias called *Dominical Oracles*, and we can hardly escape the general conclusion that St. Luke knew of such a collection, and that he referred it to our Lord, as the first to concatenate the *Oracles of the Old Testament*. The same Lucan judgment is involved in the account