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A table of contents for *The Expository Times* can be found here:

[https://biblicalstudies.org.uk/articles\\_expository-times\\_01.php](https://biblicalstudies.org.uk/articles_expository-times_01.php)

pdfs are named: [Volume]\_[Issue]\_[1<sup>st</sup> page of article].pdf

the Church is as much the home of lazy reactionism and selfishness as it is of idealism and progress.' Is the proportion of Christians who feel the challenge of the vice, misery, and abject poverty of so many of their fellow-citizens much greater than that of those who, before the days of emancipation, felt the lot of the slaves a perpetual reproach?

The Church has her own peculiar problems: one of them is that of tainted money. Of the Chinese Christian, Pastor Hsi, we are told that money given for the work he did not hesitate to reject if he felt that the blessing of God did not go with it. He was of those who believe that the axiom of our arithmetic books, 'One dollar has the same value as another,' does not hold good in the things of God. To have God's blessing, he said, money must be given with a pure heart and a willing mind. A few years ago the authorities of a Church in the East received a handsome subscription from the local turf-club for the benefit of the poor. The gift was at first accepted, but on the development of an unexpected sensitiveness in the public conscience was finally refused. Yet in this sphere also, ideal purity is not even possible except within strict limits. Church balances kept in a bank may be employed to finance a distillery or a firm of swindlers.

The leaders of the Church are stewards of God in other than financial matters. They are defenders of the faith, not only of the faith once delivered to the saints, but of the new truth that God makes known to each generation. The very large company of 'believers,' who conceive that loyalty to a creed delivered once for all is the primary duty of a Christian, is apt to resent the idea that revelation is progressive. The stewards of the mysteries of God know very well that they can simplify their own task by placating the conservatives and keeping their own counsel about any new light they may themselves have received. Has it not at times been

regarded even as a virtue in an ecclesiastic to be a 'safe' rather than an honest man? It is for every preacher, teacher, and Church leader to examine himself how far he has been a faithful steward.

What message, then, has the Parable for those of us who have been put into any kind of position of leadership in the Christian community? In the first place, on this subject as on all others, Pharisaic self-satisfaction and condemnation of others are out of place; to our own Master we stand or fall. Yet it is idle to minimize the reality of the danger or the seriousness of the temptation. Self-respect requires that we do not rest content with any comfort secured by acquiescing in a second-best.

The application of the Parable to life demands earnest thought and fearless facing of the situation. In our age the difficulty is increased by the extent to which moral responsibility has been socialized. Arrangements are made for us by our joint-stock company, our trade union, our municipality, our Church; our individual responsibility almost seems so small as to be negligible. Yet however helpless each one of us may seem to be, our stewardship not only remains but can be in some measure discharged. It is always in our power to strive to retain a conscience keenly alive to the difference between what is and what ought to be, and to throw ourselves into the work of trying to Christianize the social sentiment that dictates so much of our policy. There are times, too—we can learn to recognize them, and perhaps they come oftener than we think—when it is unmanly to take shelter behind the corporate conscience and the customs of our society. It is ours, too, to guard against the insidious danger, the temptation especially of middle life, of making props of the words 'impracticable' and 'impossible,' of believing that an unworthy compromise with wrong is the utmost that even the Church of God can ever hope to achieve.

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## Literature.

### LORD HALDANE ON EXPERIENCE.

ANYTHING Lord Haldane writes is certain to be received and read with respect due to his high position in the world of thought. He is not an easy writer to follow. When his Gifford

Lectures on 'The Pathway to Reality' appeared, they affected one reader much as Browning's first volume affected a well-known literary man. Indeed that work might claim to be one of the most difficult to read among modern philosophical essays. And so when we read on the 'jacket' of

Lord Haldane's latest work, *Human Experience: A Study of its Structure* (Murray; 6s. net), that it is 'meant for the general reader not trained in philosophy,' we heaved a sigh of relief, while inwardly sceptical of the great man's ability to write for such a person. It is to be feared that the fear and not the relief was well founded. We should like to meet the general reader who can find his way through this book with intelligent appreciation. It need hardly be said that the book is an exceedingly able one. Its general position may be stated as follows. Combating Professor Dewey, who holds that experience is purely objective and that knowledge is evolved as a product of experience, Lord Haldane contends that experience in separation from knowledge is unreal, an abstraction. Knowledge is foundational to the actual. Knowledge is the basis of the universe. To be present to mind as its object, actual or possible, past or present, is to *be* in the only meaning that ultimately attaches to existence. All that is, however apparently self-subsistent, is resolvable into forms of knowledge which extend to feeling and volition. On the basis of this we are led through degrees of reality and are faced in the end with ultimate problems which are really solved by experience. One is the nature of God. God is mind, mind that manifesting itself in us embraces a universe that is more than one of matter and energy, a universe of spirit that in us has rest, and fashions all that is for us within and without. So also immortality. The 'soul' and 'body' may pass away. But the 'I' for which alone the object-world is present is not a happening which can pass in the same fashion. It will be seen that the point of view is idealistic. It will also be obvious that we are in a tenuous atmosphere in which few people will see anything like a rock for their feet. But Lord Haldane has not only a firm rock for himself in the realm of thought, he has a religion which, if it would not sustain 'the general reader,' diffuses over the reflections in this book a serious spirit that is more elevating and inspiring than any of its arguments.

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#### POPULAR APOLOGETIC.

Professor A. C. Baird of Aberdeen University has written an excellent popular defence of the Christian faith in the form of an exposition of the Apostles' Creed, *Christian Fundamentals: A Modern*

*Apology for the Apostles' Creed* (T. & T. Clark; 7s. 6d. net). The book is a satisfying one in many ways. It is scholarly and candid, the work of a student who knows the currents of modern thought as well as its literature, and who is able and ready to think independently. There have been many books of what may be called general apologetic issued recently, as our columns witness, but there was a real need of a work which deals with the definite Christian doctrines one by one, and this need has been met on the whole in an adequate fashion by Professor Baird. There are certain deductions one would make. The author, for one thing, is inclined to over-statement. It is a large assertion, for example, on the basis of a quotation from Professor Hobson, to say that 'in other words, the scientific thought of our day is demanding that the Infinite Being behind the Universe should have a moral and personal character.' The writer is apt to 'press' when it is not, in fact, necessary to do so. Another defect of the book is the tendency to undervalue the contribution which modern philosophy has made to positive thought. But these are after all slight defects. The main thing to say of Professor Baird's argument is that it will do just what it is meant to do, help anxious seekers for truth by showing them what can be said for the truth of Christianity. The author's independence can be seen particularly in the chapter on the Virgin Birth, which is one of the most original and suggestive contributions we have ever read on this difficult subject. The book is worth possessing for this chapter alone. Another chapter of real value is that on the Holy Spirit. We are genuinely grateful to Professor Baird for his defence of the truth of the Holy Spirit's personality. It is well done and it needed doing. But there are many other points at which we have reason to admire the force and felicity of this book. It is unfortunate that the weakest chapter is the first, which ought to have been the strongest, on 'The Credibility of the Witnesses for the Creed.' The argument for the trustworthiness of the Gospels is not convincing because it is not full enough. The author knows enough to make it both full and convincing, and we hope that later he will amplify this chapter and give an account of how the Gospels came to be what they are. But, all deductions made, this is a book that puts the Church in debt, and we hope it will be widely read.

## A TYNDALE FACSIMILE.

The Clarendon Press has given us a beautiful volume and has rendered an important service to students of the history of the English Bible by the publication of *The Beginning of the New Testament Translated by William Tyndale—1525* (Limited Edition; 21s. net). The nature of the book is better indicated by the sub-title: 'The Beginning of the New Testament by William Tyndale, 1525; Facsimile of the Unique Fragment of the Uncompleted Cologne Edition, with an Introduction by Alfred W. Pollard.'

William Tyndale, who matriculated at Oxford in 1510 as William Hychyns, took his M.A. there in 1515 and then spent much time at Cambridge, where the impetus which Erasmus had given to the study of Greek had not yet died out. His Protestant proclivities led him into discussions which convinced him of the necessity of giving the laity the Scriptures in the mother tongue. Disappointed in his dream of translating the Bible into English under the auspices of Cuthbert Tunstall, Bishop of London, he left England, apparently in 1524, and in 1525 we find him at Cologne, supervising the printing of his translation. A Roman Catholic controversialist, Dobneck (Cochlaeus), got a hint of what was going on, and ascertained the details from the printers by a practical application of the principle that when wine is in, truth is out. Tyndale and his assistant Roy fled to Worms, apparently carrying with them a considerable proportion of the copies of the ten sheets of the translation which had been printed. The solitary copy now surviving (in the British Museum) has eight of the ten sheets (sixty-two pages) and contains Tyndale's Prologue and Matthew to the middle of chapter xxii. It is a facsimile of this fragment that the Clarendon Press has given us. The sheets are in quarto, with comments in the outside margin and Biblical references in the inside margin.

Tyndale was modernist and tried to substitute new renderings in cases where he thought the stock translations had in the course of time acquired a misleading connotation. Thus he substituted 'congregation' for 'church,' 'senior' for 'priest,' 'favour' for 'grace,' 'repentance' for 'penance,' and 'love' for 'charity.' 'Alike in language, rhythm, and cadence,' the 1611 version is 90 per cent. Tyndale's. To show the influence of Tyndale on subsequent translations, Mt 5 is given in six

translations, beginning with Tyndale's revision of 1535, and ending with the King James Version. In vv.<sup>21-33</sup> the 1611 version is the first of the six to give the mistranslations 'by them of old time' instead of 'to them.' V.<sup>13</sup> Tyndale translated: 'Yf the salt have lost hir saltness, what can be salted ther with,' and v.<sup>42</sup>: 'Geve to him that axeth.' In v.<sup>29</sup>, Tyndale and his immediate successor, 'The Great Bible' of 1539, have 'pluck him out.' The other four have 'it.'

In the Prologue, Tyndale says: 'The Euangelion (that we call the Gospel) is a great word, and signifieth good, merry, glad, and joyful tidings, that maketh a man's heart glad, and maketh him sing, dance, and leap for joy.' That he could be a modernist in his exegesis as well as in his translation is shown by his marginal comment on 5<sup>33</sup>: 'All swearing of oaths which a man of himself doeth, are hereby forbidden; nevertheless when love, need, thy neighbour's profit, or good honour requireth it, then is it well done to swear.'

Is it correct to say that in the first half of the sixteenth century *English ecclesiastical terms* had been in use for fourteen centuries? (p. xiii). In a work of this nature one hardly expects to find such misprints as *ἀναστροφῆς* (Resurrection, p. xix), or 'Tyndale's 1535 revision' (p. xxi). 'Chapter' in the heading of Mt 9 is presumably due to Tyndale's printers.

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 OLD TESTAMENT STUDIES.

The Rev. Charles Knapp, D.D., has joined the large army of those who are seeking to mediate the results of Old Testament scholarship to the people. He has just published the first volume, to be followed by other two, of a work entitled *The Old Testament, Studies in Teaching and Syllabus* (Murby; 16s. net). This bulky volume of four hundred and sixty-three large pages, covering the earlier part of the Old Testament, down to the days of the Judges and Ruth, is designed in the first instance for those who are engaged in teaching, and certainly Dr. Knapp has done everything that could be done to fill that study with interest and stimulus. Indeed, if one were to criticise so thorough a piece of work, one might say that, considering those for whom it is intended, it errs on the side of comprehensiveness. There can be few teachers who have the time for a study so elaborate, though for those who could spare the time it would be a liberal education.

Everything is here—archæology, history, geography with useful maps, analogies from other literatures, etc.; questions such as the date and route of the Exodus are discussed with full knowledge of recent literature; and the tribal interpretation of the patriarchal stories has ample justice done it.

There are useful prefatory essays on The Claim of the Old Testament, Difficulties in Teaching it, The Revelation of God, Miracles, etc. Of its moral difficulties, Dr. Knapp wisely says, that they 'exist only for those who have no sense of proportion.' The general aim of the book, which is carried through with an abundance of lucid detail, is 'to present the history of the Hebrews in broad outline, so that the great movements in their religious and political life and in the moral ideas of Israel may be appreciated, and that, in some degree at least, the whole wonderful story which finds its culmination in the life and work of the Messiah may be grasped.' While Dr. Knapp has furnished the teacher with all that he need know and more, he does well to emphasize the truth that no one 'should be called upon to teach it save those in whose heart the word of the Lord has found an eternal abiding place.'

The style is not always as good as the contents, though a clumsy sentence like the following is exceptional: 'turning now to the handling of the period, it is one of extraordinary difficulty' (p. 274). The book rests on a wide knowledge of the contemporary criticism of the Old Testament; it is essentially constructive in spirit, it opens up many avenues of suggestion, and an eager teacher, who could retain his sense of perspective in reproducing its contents, would find it a veritable mine of information.

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#### LUKE'S GOSPEL.

Professor Burton Scott Easton, D.D., of the General Theological Seminary, New York, has written a critical and exegetical commentary on the Third Gospel marked by first-rate scholarship. The title of the work is *The Gospel according to St. Luke* (T. & T. Clark; 12s. net). There is ample room for such a commentary in English, and students of the Third Gospel will find in Dr. Easton's work a useful supplement to the late Dr. Plummer's volume in the 'International Critical Commentary.' Of this volume Dr. Easton truly says that it represents 'the finest type of the commentaries of the

older school, rich in linguistic, grammatical, and theological explanation.' His own work is much less elaborate than Dr. Plummer's, and it is more advanced critically, and more detached theologically.

Since 1896, when Dr. Plummer's commentary appeared, new material has gathered for the exegete, such as is contained, for example, in H. Gressmann's monograph on Dives and Lazarus; and the newer attitude to the Parables in general is behind such a remark as this, 'The prodigal's return aroused an apathetic father to a sense of his duty.'

Dr. Easton assumes the ordinary conclusions of the Two Document theory of the Synoptic problem, offering a detailed proof of the justice of this in the critical discussion in the commentary. In his source-criticism of the Third Gospel itself he follows B. Weiss in postulating Three Documents (Mk, Q, and L). Q he appraises highly, and he regards it as still a 'more than plausible' hypothesis that Q is a translation of an Aramaic document written by St. Matthew. With Harnack he regards it as 'not unpalatable' that Philip the Evangelist was the author of L. None of the three sources need have been written, he says, later than A.D. 65. At the same time his mind is open as to the possibility that St. Luke used a combination of Q with L; in which case, as Canon Streeter and Dr. Vincent Taylor have suggested, St. Luke may have been more than a mere reviser or compiler but himself the author of QL ('Proto-Luke').

No formal Greek text is printed in this commentary, but an attempt has been made to give all the non-orthographic variations of the editions of Tischendorf, Westcott and Hort, B. Weiss, and von Soden. An attempt is also made to connect the textual study and the exegesis as closely as possible.

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#### A NEW VOLUME OF 'TEXTS AND STUDIES.'

The works of the Christian writers of the early centuries are worthy of study for various reasons. Sometimes they deserve to be read for their own sake, sometimes for their importance in the history of Christian thought, at times also for the light they shed on contemporary Christian feeling, as in the sympathy that Pelagius shows for the ascetic passages in St. Paul. Last, but not least, is their importance for the rich material they have to offer to the student of the text of the New Testament.

But for whatever purpose we study them, the first requisite is to have a critical edition of the text. Professor A. Souter of Aberdeen is making a notable contribution to this department of theological study. Some years have elapsed since he published his first (introductory) volume of *Pelagius's Expositions of Thirteen Epistles of St. Paul*, as No. 1 of Vol. ix. of 'Texts and Studies: Contributions to Biblical and Patristic Literature,' edited by the Rev. J. Armitage Robinson, D.D. No. 2 has now appeared containing the Text and Apparatus Criticus (Cambridge University Press; 50s. net).

This beautiful and important volume, coming as it does from a master in this department, makes a welcome addition to the monuments to British scholarship. Among other important results of this publication, Professor Souter points out that Cassiodorus and his pupils deliberately substituted the Vulgate text throughout for that which they found in their copy of Pelagius; consequently the Cassiodorian *lemmata*, as now restored by Dr. Souter, will henceforth constitute a first-class authority for the Vulgate text of the thirteen Epistles of St. Paul. He offers cordial thanks to the officials and workmen of the Cambridge University Press for the way in which they have presented 'what is perhaps the most complicated piece of Latin critical apparatus they have ever been called on to print.'

Pelagius explains that Paul has *ten* Epistles to Churches, on the analogy of the Ten Commandments, and mentions with approval the suggestion that the Epistles are arranged in order according to the spiritual state of the Churches addressed; Romans being the first, since the Roman Christians were so uninstructed that they did not realize that they were saved by grace, not by their own deserts, and Hebrews, to whom the Apostle paid the high compliment of 10<sup>34</sup>, forming the climax of the series. In 1 Co 6<sup>20</sup> Pelagius read: 'Glorificate *et portate* deum in corpore vestro,' which he illustrates from 1 Co 15<sup>49</sup>. On 1 Co 13<sup>8(a)</sup> there is the comment that the association of indifference to worldly goods with martyrdom cuts the ground from under those who, on various pretexts, would excise from the Gospels such passages as 'Go, sell all that thou hast.' Gal 2<sup>9</sup> means that Titus *was* circumcised, to remove a hindrance to the work. Ro 13<sup>1</sup> is aimed at those who think that Christian liberty involves Bolshevism in civic affairs, though there is the

alternative suggestion that the 'sublime potentates' are ecclesiastical dignitaries.

On Ro 9 Pelagius tries to establish that Paul was a good Pelagian. In twentieth-century fashion he asserts that Paul's point is not the denial of human free will, but the assertion of Divine free will: the prerogative of birth has no validity with God. 9<sup>15</sup> means 'I will pity him who, as I foresaw, would deserve pity.' 9<sup>16</sup> should be read with a question point (or else 'only' should be added after 'not'). If Paul had really meant that it is not a matter of running but only of God's pity, how could he have said elsewhere: 'I have finished my running,' and told the Corinthians to run in such a way as to win?

#### SCIENCE AND ULTIMATE TRUTH.

Dean Inge describes his Fison Memorial Lecture which bears the above title (Longmans; paper covers, 1s. net; boards, 2s. net) as 'a humble attempt to sketch out a metaphysics of natural science, which may be less open to objection than the materialism, epiphenomenalism, positivism, agnosticism, and pluralism, which have, for various reasons, been found unsatisfactory' (p. 26). Some of the ideas here presented have received characteristic expression in earlier work of the Dean's, for example, his emphasis on the idea of Value, and his attitude to progress (which he is careful not to spell with a capital P): 'there is no law of progress,' unending progress is 'a nineteenth century dream,' 'we must work out our own salvation.'

He shows that much of the unsatisfactory and inconclusive thinking of the nineteenth century is the direct result of Kant's unfortunate dualism of knowledge and faith, but that Kant's position had at least the beneficial effect of introducing the idea of Value as a constituent of reality. We can only look forward with any confidence to the time which must inevitably come when life shall have died out on the earth, if we can believe that in our earthly experience there are sure traces of eternal values. These values are the Good, the True, and the Beautiful; these are the 'three paths up the hill of the Lord which, we may suppose, meet and unite near the top.' In the saint, the scientist, and the artist there are revelations of these values; and the whole duty of man and the path by which he can claim his status in the eternal world lie in

apprehending these values and in earnestly striving to co-operate with the Divine will in actualizing them.

To the Dean the theistic hypothesis seems to involve fewer difficulties than any other, and not the least interesting section of this interesting lecture is that in which he combats the view which Hegel seems to hold, that the world is as necessary to God as God to the world. He also takes issue with Professor Pringle-Pattison, to whom he confesses much indebtedness, for maintaining that we have no grounds for positing the existence of God apart from relation to our own lives or to spirits resembling ourselves. God, he argues, must be transcendent and not merely the inner side of the cosmic process. It is true that we are complete in Him, but not that He is complete in us. So the Dean's argument, for all its scientific terminology, issues in a religion very much like that of the plain man, who believes that God is above and over all, as well as in all. His philosophical position is summed up in the sentence, 'we may fairly hold that the real world consists neither of mind apart from matter, nor of matter apart from mind, but in the unity in duality of subject and object, of mind and the world perceived by mind.'

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#### THE IDEA OF FAITH IN CHRISTIAN LITERATURE.

Under the title *The Idea of Faith in Christian Literature*, Professor William H. P. Hatch, Ph.D., D.D., D.Theol., of the Episcopal Theological School, Cambridge, Mass., has published his (successful) thesis for the Doctor's degree of Strasbourg University (Milford; 6s. 6d. net). In a previous treatise the author discussed the Pauline idea of faith; the present work continues the examination of the conception of faith in Christian writers till the end of the second century. The plan adopted is to study, in each author separately, the use of *πίστις* in its various forms, positive and negative, and their equivalents in Latin and other languages. The questions kept in view are such as the following: What meaning or meanings does an author attach to *pistis* (or its equivalent) in its various grammatical forms? How far is faith conceived as primarily intellectual, how far as primarily moral? Is it regarded as a gift of God or as a result of free choice? Is its object God, or Christ, or the Divine Spirit? Is there a mystical element in

'faith'? How does a writer conceive the relation between faith and justification or salvation?

Dr. Hatch shows that at an early date there was a change from a conception which was primarily ethical, trust in a person, to a conception in which the intellectual element predominated. This change made possible the type of orthodoxy represented by Justin Martyr, and opened the door to various forms of Gnosticism. This very careful study gives full references in footnotes and discussions of the text where these seem to be called for.

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When we have enjoyed the sparkle of Mr. Wordsworth's style, felt astonishment at his fertility in metaphors, and smiled over his really brilliant sallies, we fear we have gathered most of the good that can be extracted from his philosophical essays—*Adventures in Philosophy*, by Mr. J. C. Wordsworth (Allen & Unwin; 15s. net). On many a hard philosophical problem does Mr. Wordsworth adventure, and if on all he is most interesting, on very few is he very satisfying.

What of his religious views? Well, he is wonderfully favourable to the Christian religion, panpsychist, and probably pantheist, though he be. All miraculous elements, of course, must go, but there remains a good deal of value in Christian doctrine. Christ may be worshipped just as we entertain regard for a distant friend. Christ still lives—but in the lives of Christians. There are no individual souls. One Soul animates and unites the whole world. You see the adventure lands us, we are not very sure where. We are not convinced that Mr. Wordsworth himself knows.

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*A Catalogue of the Manuscripts in the Hebrew Character Collected and Bequeathed to Trinity College Library by the late William Aldis Wright, Vice-Master of Trinity College*, has been drawn up by Mr. Herbert Loewe, M.A., and published at 20s. net by the Cambridge University Press. The number of volumes and rolls amounts to one hundred and fifty-nine, but many volumes contain more than one work each, and the extraordinary variety of these works is a testimony to the versatile and indefatigable industry of Jewish scholars. Here are Commentaries on many books of the Old Testament, on Talmudic treatises, on Liturgy, Grammar, Lexicography, Qabbala, Philosophy, Ethics, Poetry, Biography, Romance, Science and Astronomy,

Homiletics, and miscellaneous material such as letters and aphorisms. Included in these are some works of peculiar value and importance, such as a commentary on portions of Canticles, apparently by Don Isaac Abravanel, rare, and in some cases unknown Qabbalastica, interesting specimens of Italian-Hebrew poetry, including some of the works of Moses Rieti, a history of the Jews of Malabar, etc. The material on which each volume is written and the nature of its contents are carefully described. The catalogue will be of particular value to students of Rabbinics.

Professor T. H. Robinson, D.D., has written a volume on *The Decline and Fall of the Hebrew Kingdoms* (Israel in the Eighth and Seventh Centuries B.C.) for 'The Clarendon Bible,' a series which has been projected 'with the object of meeting the requirements not only of the older pupils in public schools, their teachers, students in training colleges, and others engaged in education, but also of the clergy and the growing class of the general public which takes an interest in Biblical studies' (Clarendon Press; 4s. 6d. net).

The volume is admirably adapted to fulfil such an aim. Professor Robinson has the advantage of writing about the most fruitful and fascinating period of Hebrew history—the period, to say nothing of its first half-century too briefly traversed by the Book of Kings, that is covered by the prophetic movement from Amos to Jeremiah; but it cannot be denied that he has taken full advantage of his opportunity. His method is well calculated to give students a broad conspectus of the history and also an initiation into the more detailed exegetical studies on which every sound conception of the history of the Hebrew people or their religious thought must ultimately rest. A brief but thoroughly adequate presentation of the historical background, in so far as that involved Assyria, Babylonia, and Egypt, is followed by a discussion of the political, social, economic, and religious conditions of Israel and Judah, and this again by detailed discussion—'Notes' they are modestly called—of selected passages from the Books of Kings, Amos, Hosea, Micah, Isaiah, Zephaniah, Deuteronomy, Nahum, Habakkuk, and Jeremiah. Each of these discussions is in turn prefaced by an introduction which lets the reader into the secret of the literary structure and religious value of the book. There are also useful notes on the Text

of the Old Testament, Eschatology, etc., and a valuable Chronological Table. The usefulness of the book is greatly enhanced by a very large number of beautiful photographs, illustrative not only of ancient but of modern Oriental life. Dr. Robinson has certainly earned his right to entertain the hope that this volume 'may do something to restore Biblical teaching to the place which it should hold in the school life of this country.' Its price brings it within the reach of all.

Dr. Eric S. Waterhouse, Professor of Philosophy at Richmond College, Surrey, has set himself a big task in his attempt to show that 'the philosophy of life behind the working creed of every good man is identified with the essential teaching of Christianity.' This is the thesis of *Everyman and Christianity: A Working Creed* (Epworth Press; 2s. 6d. net). And so we have the chapters, 'I Believe in Goodness, and therefore in God,' 'I Believe in Love, and therefore in Christ,' 'I Believe in Fellowship, and therefore in the Trinity,' 'I Believe in Truth, and therefore in the Bible,' and so through twelve chapters. It will be obvious that these are assertions difficult to establish. The truths may all be true, but the connexions are difficult to make. This is more apparent in the chapter on the Trinity than in any of the others. The reasoning, in short, is often somewhat forced. But if we put aside the special effort to reason from ordinary beliefs to the highest Christian truth as implicit in them, and regard the book as a statement of and defence of Christian beliefs, then we have nothing but praise for Dr. Waterhouse's volume. He is aware of the average man's difficulties and faces them squarely. And his arguments for the truth of Christianity are forcible and persuasive on their own merits. As a book of frank apologetic it has admirable qualities and adds not a little to the defensive work being so well done at present.

Messrs. Funk & Wagnalls published an illustrated Bible Dictionary in 1909. They have now republished it in a revised and enlarged edition under the title *A New Standard Bible Dictionary* (pp. xxiv, 965). The editors remain the same, namely, Professors Jacobus and Nourse of Hartford Theological Seminary and Professor Zenos of McCormick Theological Seminary, Chicago, but there has been considerable change in the list of American, British, and German scholars associated with them.

The contributors are predominantly American by birth or adoption ; among the British contributors are such well-known Biblical scholars as Professors Milligan, Peake, Souter, and H. A. A. Kennedy. The text of the American Standard Edition of the Revised Bible has been made, as before, the standard English text of the Biblical citations and references, and the Concordance to the English Bible the basis of the list of titles. But the Dictionary has been brought up to date by the revision of the articles in the first edition and by the addition of new articles, such as the two significant introductory articles on 'The Approach to the Bible,' by Professor John E. McFadyen and Professor Moffatt. It is fairly claimed that the Dictionary in its present form is a practically new work. The claim may also be allowed that it is an evangelical, scholarly, and scientific, yet popular work.

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An Anglican vicar, who knows his way about and has been much in touch with men and boys in his work, has written an unconventional apology for the Christian faith and the Christian Church which is meant to guide or to entice the outsider into the membership of the Church—*A Religion for Everyman*, by the Rev. G. B. Code (Wells Gardner ; 5s. net). We hasten to say that Mr. Code's method is entirely worthy. He does not lessen the terms of admission. The one condition is belief that Christ is alive. He entices only by common-sense reasoning. The argument is quite out of the ordinary way of apologetic. The writer begins just with the fact that we all set our heart on something. This leads us to the highest thing, and we are not far off the religion of Jesus. We are led, by unforeseen ways, step by step to the essential truths and to the real Church of Christ and the Sacraments. All the arguments are such as will appeal to the 'outsider.' The writer does not disdain slang. People are 'balmy,' they 'tumble to' a truth, and so on. But the general effect of the book is admirable. It is the kind of book to put into the hands of a young man who sneers at the Church. The writer's candour and his fresh point of view and unhackneyed language will appeal to such a reader.

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A posthumous book by Sir William Barrett, F.R.S., will be read with interest. It is an outcome of psychical research, *Death-Bed Visions* (Methuen ; 3s. 6d. net). These are classified as visions seen by the dying of persons unknown by them to be

dead, visions seen by the dying of persons known by them to be dead, visions seen by the dying of living persons at a distance, and visions of the spirit of a dying person leaving the body. It is obvious that from the point of view of belief in a future state the first class is of pre-eminent importance. Some very remarkable examples of this class are given in Sir William Barrett's collection, and the effect of these is enhanced by the candid spirit of the narrative. The writer is aware of the fact that hallucinations of the dying are not infrequent. And, frankly, many of the cases recorded under the other heads seem to us to be capable of explanation in this way. There are others that are not so easily disposed of. On the whole we are inclined to a verdict of 'not proven.' But the book will be added to the rapidly accumulating evidences of communication with the dead. Perhaps it would be a useful service if some one were to collate the best of these 'appearances' up-to-date, and show us what the state of the evidence is. This is one of the 'eerie' kind of spiritist books.

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Students of the New Testament are aware of the growing importance of a knowledge of Syriac for the competent study of the New Testament, especially of the Gospels. The story of the discovery by Mrs. Lewis in 1892 of the very important palimpsest of the Four Gospels in Syriac in the monastery of St. Catherine on Mount Sinai is well known. Dr. C. F. Burney recently maintained that the Fourth Gospel was written first in the North Palestinian vernacular, not in Greek ; and there are certain plays on words in the Syriac version that are lost in the Greek translation.

Struck by the absence of any English Lexicon to the Syriac New Testament, Mr. William Jennings, M.A., has now removed this reproach from British scholarship by publishing a *Lexicon to the Syriac New Testament*, revised by Ulric Gantillon, M.A. (Milford ; 8s. 6d. net). This welcome book is produced in a neat and handy form modelled on Souter's 'Pocket Lexicon to the Greek New Testament.' The references are to the Peshitta where that is available, otherwise (in Rev., 2 P., 2 and 3 Jn., and Jude) to the Philoxenian version.

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In *The Master-Key to the Apocalypse* (Simpkins ; 7s. 6d. net), the Rev. W. F. Pelton, M.A., makes one more attempt to fathom the Apocalypse of John. Unlike most of those who adopt the 'futurist'

interpretation, he began his study of the Book with the conviction that the visions referred to incidents which, in St. John's day, were already in the past. It was only after reading two-thirds of the Book that this conviction gave way to the belief that the apocalypticist's foresight extended to mediæval, if not to modern times, and that he has, in fact, drawn a glowing picture of the magnificent results accomplished by the Reformation. These results the author finds, on the one hand, in the free circulation of the Scriptures; on the other, in the heavenly ideal actually realized in the present day in the form of constitutional monarchy, purified sport, humane legislation and other embodiments of a new spirit.

The Book is not really an apocalypse, he finds, but an inspired parody of one, the apocalyptic form being given it to correct more impressively conceptions of the Messianic Kingdom that are grossly unspiritual. In 18<sup>20</sup> the fall of the corrupt Roman Church is viewed as the sudden effect of Luther's defiance of the Pope. 20<sup>7-10</sup> predict the beginning of colonization, when heathen nations, incensed by their inhuman treatment by Jesuits and so-called Christian explorers, rose against their oppressors. The author does not seem to be any fonder of the higher critics than he is of the millennialists. We are, however, assured that no one is consigned to the bottomless pit, except the Emperor Nero.

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## The Idea of God in the Psalms.

BY F. HERBERT STEAD, M.A., LONDON.

### I.

A MAN set on the summit of the Salève and bidden describe in all weathers the overpowering grandeur of the Alpine panorama stretched before him—what Browning calls 'Earth's most exquisite disclosure, Heaven's own God in evidence'—would have an easy task compared with mine. The Idea of God—in the Psalms!—casts utterly into the shade the splendour and terror of any Alpine scene. Heights sublime, depths terrific; illimitable dome above, expanse of serene tranquillity below; tragic outbursts of wrath, disappointments overwhelming, crashing ruin, blackness and darkness trailing over the once joyous scene, the wildest tumult of passionate revulsions, then returning glimpses of the blue heaven: a whirl of agony coming to rest in a flow of unearthly music; almost all conceivable experiences jumbled and jostled together in the stupendous panorama of God as disclosed in the Psalms—one's very impotence of phrase attests the presence of the Indescribable.

Yet the most tremendous spectacle of Nature in convulsions is mirrored in a single human retina. And the kaleidoscopic and encyclopædic vastness and variety of the thought of God in the Psalms cast their reflection on (it may be) a single human consciousness. There reflected, it may yield on

inspection some account, however faulty, of the Transcendent Scene.

To Hosea, more than to any other prophet, we owe the key to what, borrowing a convenient patristic word, we may call the Psalmic Deity. The domestic tragedy of Hosea's life enabled him to rise to the thought of Yahweh as faithful husband to unfaithful Israel. Marriage was troth-pledge or covenant, and the closest kind of kinship. It is at once a legal bond, and constitutes man and wife one flesh. This, then, was to Hosea the best way of expressing what we moderns may term the Solidarity of Yahweh with the nation and with the members of the nation, as also of the members with one another. The relation—more than kin and still more than kind—can be named **bond-kinship**, if such a word be coined. Hosea gave to it the one Hebrew word which is untranslatable by one Greek, Latin, or English word, and has to be represented by different terms, according to the differing context. The word is חֶסֶד (*hesedh*). The Latin *pietas* comes nearest to it, but is still no true equivalent. Buxtorf's *benignitas* is far too vague. The Greek translation ἔλεος is a poor substitute. Cheyne suggests 'loyal affection' as an occasional paraphrase: which becomes 'fraternal