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Trust God and remember that He is infinitely good. 'For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.' The Searcher of hearts can judge as no human master can. His estimate of a man's life in His service takes account of more than the hours of toil and the worker's completed output.

Narrowly judged, no one of the listening disciples was a labourer hired at the break of day. Some part of their life had already passed before their Master called them to His vineyard, His fishing, His building. The Master Himself had not left home and family and livelihood till He was thirty years of age. Within the Christian circle it was inevitable that the day of service should vary with the hour of calling. A few years later the advent of Saul the Pharisee was to inflict upon the company of believers this very problem in its acutest form. An eleventh-hour labourer Paul seemed, even when suspicion was allayed concerning his loyalty, and his apostolic power was beyond question. He remains the classical example of the last becoming first, the supreme vindication of the lesson of the Parable. But from the first the story suggested a manifold application. As the labourers first called viewed their later fellows, as the elder brother thought about the prodigal returned, so Israel looked upon the Gentile world when it turned to the One True God, the God of Abraham and Isaac and Jacob. 'Verily,' cried Jesus, in the chapter which follows the Parable, 'I say unto you, That the

publicans and the harlots go into the kingdom before you.' Last first, first last! That, in the vocabulary of the Teacher, is His vivid way of insisting on the element of surprise in God's judgment. It is but one of His many didactic paradoxes. Common sense the fruit of groping experience, and common justice the essence of law, have their wholesome conventions. But the last word rests with God their Master. He judges as a Father. His judgment, well for all men, unites justice with love as well as mercy. 'Is thine eye evil, because I am good?'

The Parable was not spoken to proclaim an economic reform, but to teach a religious lesson of charity, disinterestedness, and serene trust in God. Yet it is wonderful to observe how it anticipated the highest trend of enlightened progress in the economic sphere. Centuries of unrest and experiment in the world of labour and employment, centuries of aspiration and disillusionment in the realm of work and wages, have only brought us to the Teacher's feet. 'Be ye imitators of God as beloved children' is but an apostolic variant of His own startling exhortation: 'Ye therefore shall be perfect, as your heavenly Father is perfect.' The picture, in the Parable, of God the Great Employer rising above time-rate and piece-rate has lodged in the world's memory and imagination a conception of employership too humane to be mechanical and indiscriminate. Guilds and trade unions, with social legislation in their wake, have been reaching out towards the realization of the same ideal. Like a ray of unflickering light the story we have been studying has pointed the way. It is the way to the heart of God, and it is the way for man.

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## Literature.

### A NEW 'LUX MUNDI.'

A NUMBER of Anglo-Catholic leaders in the Church of England have combined to produce a volume which may be regarded as a kind of manifesto of their party and an intellectual expression of their general standpoint—*Essays Catholic and Critical*, by 'Members of the Anglican Communion,' and edited by Mr. Edward Gordon Selwyn (S.P.C.K.; 10s. 6d. net). The writers include Professor A. E. Taylor, who holds the Chair of Moral Philosophy

in Edinburgh University, Dr. A. E. J. Rawlinson, the Rev. J. K. Mozley, the Rev. N. P. Williams, the Rev. E. Milner-White, Dr. E. J. Bicknell, and others. The significance of the title lies in the effort common to all the writers, to combine the traditional and the scientific spirit, temper, and standpoint. The general results of Biblical criticism are accepted, sometimes much too easily in our judgment and in one or two instances with dangerous generosity or laxity, but this is combined with a tenacious fidelity to 'Catholic' dogma. This is a

brave enterprise but a difficult one. If one rejects (as these writers do) *both* the literal verbal inspiration of the Bible and the ultramontane doctrine of the Church, the question that insists on being answered is, 'Where then is your religious authority?' This question is faced in the book by two writers, but, we must affirm, with very indifferent success. In last month's EXPOSITORY TIMES an analysis was given of the doctrine of authority stated in this book. Roughly, it is that the authority of a truth lies in the consensus of Christian experience that is behind it, and this consensus is to be found in the Catholic Church. But this only begins to answer the question. What is the Catholic Church? Is it the Church universal? or only 'Catholic' in some narrower sense? And if in the narrower sense, then is it to be found in the Roman Church or in the Orthodox Eastern Church or in the Church of England, or in all of these? If in all of them, what of the vast amount of religious experience outside these bodies? What of the Free Churches of England, the great Presbyterian Church of Scotland, the Lutheran Church, and the enormous masses of Christians in the Near East? If authority rests on Christian experience, surely these great Churches have some authority to plead. But if the Christian experience of these bodies is to count in assessing the authority of any truth, what becomes of the Anglo-Catholic contention? Protestant bodies are spoken of in this volume with a slight sense of condescension as possessing some elements of Catholic truth. But 'the Catholic Church of early days is its acknowledged inspiration, the Catholic Church of these days its unacknowledged buttress,' whereas Rome, and even the Papacy, are spoken of with appreciation and more than appreciation. We have read these able essays with very much sympathy. But we confess that we have not found anywhere a clear and satisfactory apologia for the Anglo-Catholic basis. Nowhere is the 'Catholic' Church defined. Nowhere is it identified. The assertion of a religious authority tails away into a vague emphasis on Christian experience. We cannot imagine a really intelligent inquirer being satisfied with the position here laid down.

The book consists of three parts. The first deals with the presuppositions of the Faith and contains three essays. That by Professor Taylor on 'The Vindication of Religion' is on conventional lines (faith in God is rested on Nature, the moral life of man and religious experience), but it is extremely

able and even brilliant at some points. The essays on authority are comprised in this part. The second portion of the book contains six essays dealing with the statement and defence of the Catholic faith, on the Christian conception of God, on the Christ of the Synoptic Gospels, on the Incarnation, on Sin, on the Atonement, and on the Resurrection. There will be general agreement with most of what is written in this section. The essay on the Gospels is marred by the identification of the extremist views on the historical situation in the Gospels with liberal Protestantism. The attitude to criticism adopted in this volume is itself at points extremely 'liberal,' and there is a great body of Christian scholars who are as believing as the writers of this book and at the same time 'critical' in their attitude and yet not at all in sympathy with the unbelieving conclusions of men like Kirsopp Lake. In the other essays there is nothing that can be called a contribution of note. The Rev. Kenneth Kirk grapples courageously with the problem of the Atonement, but while justifying much of the traditional language about the death of Christ, he does not seem to us to have gone much, if anything, beyond a 'moral' theory. He shows that we cannot make due acknowledgment of our guilt to God, that some one adequate to the task must do so, that Christ has done this for us, and that we can make this sacrifice our own. But he omits just the vital point to explain how this affects God. He does not succeed in showing with any clearness how our relations with God are changed by this act of ours. We do not seriously complain of this, since many have essayed the task without satisfying the general mind. The essay is interesting and helpful in many ways.

It is in the third part of the book that we come to the most crucial phase of the argument. There are four essays, one on the Church in History, one on the Reformation, one on the origin of the Sacraments, and one on the Eucharist. The third of these, on the Sacraments generally, is the ablest contribution to this book. It contains a brilliant criticism of the 'mystery-religions' theory of the origin of the Sacraments as well as a persuasive defence of the historical validity of the Sacraments. The essay is somewhat marred by one or two defects. Its representation of the 'Protestant' doctrine of the Sacraments is so wrong-headed as to be almost grotesque. 'Protestants' are said to believe about the Sacraments that they are not 'means of

grace' but only signs which are efficacious because of their subjective influence. Hence there is no absolute duty to assist at them. In short, the 'Protestant' doctrine is that they are 'declaratory,' 'subjective,' and 'optional.' Mr. Williams is incapable of conscious misrepresentation, so we must conclude that he has never really heard of the basal documents of Scottish Presbyterianism. He will be surprised to hear the definition of the Lord's Supper in the Scottish Shorter Catechism. 'The Lord's Supper is a sacrament, instituted by Christ, wherein by the giving and receiving of bread and wine . . . His death is showed forth, and the worthy receivers are, not after a corporal and carnal manner, but by faith, made partakers of His body and blood to their spiritual nourishment and growth in grace.' Could there be a more objective doctrine than that? That has always been the doctrine of Presbyterianism, that the Sacraments are 'means of grace' through which the grace of God reaches the soul. Another point of weakness in this essay is that while there is a convincing criticism of the theory that the Sacraments originated in the mystery religions, the writer fails to meet the theory that 'Catholicism' did originate in the influence of these religions on Christianity. But, these points aside, we are grateful to the writer for one of the most enlightening essays on the sacramental element in our religion that we have read. The concluding essay on 'The Eucharist' is a quaint production. It contains an ingenious theory about the sense in which the Eucharist is a sacrifice, avoiding the Roman view that the sacrifice of Calvary is *repeated* in the Eucharist and yet making the sacrifice in the Eucharist a perpetual renewal of it.

Speaking generally, this volume seeks to present a basis for 'Catholic' belief and practice which will avoid the extremes of Romanism and Protestantism, while holding the door open in both directions. With the utmost goodwill we must pronounce the result as in our judgment unsuccessful. Something more masculine and solid than the doctrine of authority here presented must be reached if Anglo-Catholics are to have a firm ground to stand on. If Christian experience is to be the basis, then 'Catholic' must be widened in its significance. But the writers of this book have laid us all under a sense of gratitude for their attempt to state and defend for the modern mind and in an open-minded way the things we all in essence most surely believe.

#### DR. GORE'S SUPPLEMENT.

Dr. Gore's three volumes on the reconstruction of belief were read with avidity and admiration. The agreement with his argument probably lessened as he went on from 'Belief in God' to 'The Holy Spirit and the Church,' but every reader must have been impressed by the mental virility, the intellectual resources, and the loyal fidelity to his convictions of the former Bishop of Oxford. (We think of him always as Bishop Gore.) Few men of our time have done more (or as much) for positive faith than Dr. Gore. And now we have a supplementary volume, in which he summarizes the conclusions of his three famous essays and replies to criticisms of them. The restatement of his argument is rendered, if not necessary, at least desirable by the issue of many valuable contributions both philosophical and religious, and Dr. Gore leaves us wondering if he ever sleeps, by the list of some of the books he has recently been reading. It is in view of this mass of literature, these hostile criticisms, and also of his own sense of short-coming at certain points that Dr. Gore has been led to write this further book.

Briefly, the line Dr. Gore takes is this. Having ascertained and stated clearly what the religion of the New Testament is, he asks whether this can be maintained in face of modern science, and then whether it rests on a sufficient historical basis. Having thus securely grounded the spiritual beliefs about God and God in Christ, he contends in a concise lecture that the Christian religion from its start was the religion of a sacramental Church. There is a very delightful lecture in addition, in which it is made clear that in a true religion the institutional, the intellectual, and the mystical elements must be included in a synthesis. There are many additional notes or little essays at the end in which the writer discusses points which have been raised or which he did not fully or clearly enough discuss in his former volumes. And between the main lectures and these notes is a long essay of surpassing interest on the relations of Religion, Theology, and Philosophy. This is one of the best things in this very fascinating book, and has the merit of being new. For the rest, as the book is largely a restatement of positions already expounded and freely criticised, it is not necessary to go into it in detail. The part of the argument that is most disputable is that on the

original sacramental character of Christianity. This is volume three of his great trilogy compressed into one chapter, and it seems to us to gain in persuasiveness by the compression. But whether we agree with Dr. Gore or disagree, he is always interesting and always helpful, and, especially, always suggestive. The title of his new book is *Can We then Believe?* (Murray; 6s. net).

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#### PREACHING IN MEDIEVAL ENGLAND.

This is not an age that is enamoured of preaching. Rather does it agree with Trollope, 'There is perhaps no greater hardship at present inflicted on mankind in civilized and free countries than the necessity of listening to sermons.' Accordingly it does not seem likely that there can be a crowded audience for *Preaching in Medieval England*, one of the Cambridge Studies in Medieval Life and Thought, by Mr. G. R. Owst, M.A., Ph.D. (Cambridge University Press; 17s. 6d. net). Yet it is an interesting study into which there has been heaped a mass of work and learning. Its author starts from this, that after making due allowance for rhetorical exaggeration and the like, there lies in the sermonic literature of every period a mirror of itself, a vast profusion of vivid facts which historians have been most unwise to overlook. At first one sympathizes with the historians, for to browse on endless wastes of old sermons seems an arid and unappetizing prospect. Yet Dr. Owst has found it fascinating, and he makes his reader feel the interest too; whether he is dealing with the preachers or their congregations or the sermons or the methods along which they were built up; all kinds of unexpected things keep bursting in. As one listens to the loud buzz of conversation and open snoring in the medieval Church in sermon-time, with a few in the corners playing chess, and impatient people chanting *Dies transiit*, 'Time's up,' and meeting remonstrance with the bold answer, 'What do we want to listen to sermons for?' one has the comfortable feeling we are really getting on. And yet in the main how curiously familiar it all is—the complaints against Sunday dinners and Sunday games keeping folk from Church, and a general slackness that 'even the twelve Apostles' could not overcome; the thinness of the pews, 'English people are the worst sermon-goers in the world'; the scarcity

of men at worship; the multitudes of 'helps for preachers' killing all originality; the incursions of churchmen into class and industrial disputes, though some, indeed, says one hot soul, were 'fawning creatures who could only wag their tails, not sheep-dogs but lap-dogs'—the lack of any shadow to a too genial gospel. All that sounds familiar. Women, it seems, did preach at one time, and the justifications of their exclusion from the pulpit do not sound convincing, the first being that they have not 'sufficient intelligence.' Of one thing Dr. Owst is very sure, that 'all that that unpopular word Puritanism has ever stood for, to the minutest detail, shall be found advocated unceasingly in the preaching of the Pre-Reformation Church. The long face, the plain diet, the plainer attire, the abstention from sports and amusements in company, the contempt of the arts, the rigid Sabbatarianism, the silence at meals, the long household prayers, the stern disciplining of wife and children, the fear of hell, the heavy mood of "wanhope," are typical of the message of the faithful friar as it may be read to-day.'

For the rest, Dr. Owst is certain that preaching has always declined when the eyes of the preacher 'are set on the face of the crowd instead of the Crucified.'

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#### ISRAEL'S LIFE AND CULTURE.

There is no book quite like *Israel: Its Life and Culture*, by Johs. Pedersen, Professor of Semitic Philology in the University of Copenhagen. It was first published in Danish in 1920, and happily has now been translated into English by Mrs. Aslaug Möller, M.A., of the University of Copenhagen, and published at 15s. net by Mr. Humphrey Milford. It touches upon the history and the social life and customs of Israel, and on the religion and the theology of the Old Testament, but it is not a book about one or other of those things; it is rather an attempt to penetrate the inner mind of Israel, and a very searching and original attempt it is. It is concerned, as its author claims, with the 'fundamental psychological conception of the Israelites, which is the same throughout their history until their meeting with Hellenistic culture.' The titles of its chapters carry us into a field of study which is partly psychological, or even psychical, and partly social—for example, 'the soul, its power and capacity, the blessing, honour, and shame, the

name, peace and salvation, sin and curse,' etc.—but they give no idea of the freshness and power with which the world of ancient Hebrew ideas is treated. Professor Pedersen brings his psychological insight to bear, among other things, on Hebrew grammar and linguistic usage, such as the structure of sentences, connecting particles, and the style of argumentation. The study of the language gains a singular fascination from this attempt to penetrate into the mind of those who spoke it. But of more interest to the general reader is the skill with which Pedersen pierces behind a word like *shalom* and shows how rich and how implicated in primitive ideas is its connotation, and how inadequate is its conventional rendering by 'peace.'

Every part of the discussion is marked by a similar independence. This, for example, is what he has to say of the relation of JE to D. 'Great importance has been attached to the fact that the Yahwist-Elohist takes no account of the demand of Deuteronomy, that the temple of Jerusalem should be the only one, from which fact it is concluded that the former must be from an earlier time. But the difference between the two parts of the Pentateuch cannot be explained as a mere difference of time. The Yahwist-Elohist belongs to circles which are quite different from those of Deuteronomy. These circles considered life outside Jerusalem as the true Israelitic life, and consequently they saw no reason to acknowledge the claims of the priesthood of the capital.' As Mowinkel, one of the most stimulating writers of the present day on the Old Testament, confesses his profound obligation to Pedersen, this book should receive a wide welcome from all who desire to keep abreast of Old Testament studies.

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#### CONFIRMATION.

We have received the first volume of a work on *Confirmation; or, The Laying on of Hands* (S.P.C.K.; 12s. 6d. net). The primary purpose of this first volume, which is by various writers, is to provide Anglican clergy with the historical and doctrinal background of the rite of Confirmation. The second volume, which is in preparation, will deal with practical matters connected with the rite. Dr. Lowther Clarke discusses the Laying On of Hands in the New Testament, tracing the origin of Confirmation even back to Pentecost, and finding the

unity of Baptism and Confirmation to be more fundamental than their distinction. The recognition of Confirmation as an act complementary to Immersion and specially connected with the promised gift of the Holy Spirit for the strengthening of the Church appears to be common to all the contributors. Bishop A. J. Maclean expounds with much learning the theory and practice of Confirmation in the Church from the end of the Apostolic Age till the Reformation. But the longest and most important of the eight essays contained in the book is one by Canon Ollard of some two hundred pages, in which he sets forth the results of his researches into the history of Confirmation in the Anglican communion from A.D. 1500 to 1850. He brings out the relation of Calvinistic theology to the interpretation of the accounts of Ac 8 and 19, which form the 'acid test' for the teaching about Confirmation. He dwells appreciatively on Jeremy Taylor's 'Discourse of Confirmation,' an unrivalled and even unapproached work. And he concludes that the teaching, that by the laying on of the bishop's hands a gift of the Holy Spirit is given, appears as clearly in the nineteenth century as in the formularies of 1537 and 1540. Confirmation Rites, Confirmation in the Roman Catholic and Eastern Orthodox Churches, Confirmation and Baptism, the Theological Implications of Confirmation, are the other subjects treated, the last-named being by Dr. H. Maurice Relton.

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The latest Fernley Lecture was delivered by Dr. A. S. Geden, a keen student of Eastern religions as well as of the Old Testament. He entitled his theme *The Evangel of the Hebrew Prophets* (Epworth Press; 5s. net). By putting a very generous interpretation upon the word 'prophet,' he draws the whole of the Old Testament within the orbit of his discussion, with the result that about two-thirds of his book constitutes a sort of Introduction to the Old Testament, with special emphasis on its spiritual value. The freshest and most valuable chapters are the three in which he discusses Parable and Metaphor in the Old Testament, The Old Testament Prophets and Nature, and the Old Testament and Art. The book leaves a powerful impression of the unity of the Old Testament amid all its diversity. It is thoroughly well informed, friendly

to criticism, but cautious with a slightly conservative bias; for example, Dr. Geden is inclined to retain the paragraph on Judah in Am 2. But he frankly recognizes the presence of more hands than one in Ecclesiastes, which he regards as 'a volume of contributed essays, not the work of a single author.' Dr. Geden is too well acquainted with the difficulties of Old Testament Introduction to be dogmatic; he offers, for example, a balanced discussion of the *pros* and *cons* of the Elihu speeches in Job. His knowledge of the East enables him to throw light on the prophetic style and temperament, and he takes occasion to remind us how small a part logic, as we understand it in the West, has to play in carrying conviction home to an Eastern audience. In the last chapter the permanent contribution of the prophets to religion in presenting a God who is all-powerful, holy, just, and kind is persuasively set forth.

*The Masterpiece of Jesus*, by Mr. Frank Cox (Epworth Press; 2s. 6d. net), is a series of studies of Jesus as Teacher, Ruler, Worker, and Leader. These titles are derived from the four Greek words in the Gospels which are all translated 'Master' in the English Bible. 'Each of these aspects of the Mastership of Jesus corresponds exactly to one of the four aspects of our Christian calling, as these are seen in our Lord's own teaching. These may be described as the School, the Kingdom, the Vineyard, and the Journey.' The writer pleads for the absolute lordship of Christ over all the departments of our human life. A useful appendix contains questions and topics for use in study circles.

In his work, *The History of the Church in France, A.D. 950-1000* (Epworth Press; 7s. 6d. net), the Rev. Douglas W. Lewis, D.D., publishes a thesis approved by the University of London for the degree of D.D., the publication being aided by a grant from the University. While the author writes from the standpoint of a convinced believer in the Protestant Reformation, he is persuaded that the Mediæval Church, with all its faults, represented the best life of the world, and preserved civilization from collapse. It is one of the most obscure periods of Church History he seeks to illuminate, and in the endeavour he has made diligent and careful use of sources and authorities. Sometimes one feels that the pages are too closely packed, sometimes one desiderates more adequate

documentary support of the judgments (as, for example, in the reference to the millennium), but the work taken as a whole appears to be as interesting and reliable as it is undoubtedly learned. Perhaps it will surprise some readers to gather from Dr. Lewis' volume how much movement there was both in the outer and the inner life of the Church in the times of Lothaire and Hugh Capet.

For those who are interested in Oriental literature and problems a sumptuous feast of suggestions is provided in the *Transactions of the Glasgow University Oriental Society*, iv., edited by the Rev. John Muir, B.D., and published by the Society. We use the word 'suggestions' designedly, for only two of the original papers are reproduced in full: of the others only abstracts, within the limited space, were possible. But the abstracts are long enough to convey real stimulus and suggestion, and the variety of the volume furnishes pabulum for every conceivable taste. On the Hebrew side there are articles on the Psalms, on the names of God in Genesis, on the Old Testament in the New, on Jewish superstition, on the law of retaliation, etc.; while Arabic interests are well represented by articles on Muslim traditions, Muslim schools in Syria, Arabic charms, Arabic numerals, the Caliphate, etc. And the Semitic interest, though predominant, is not exclusive: there are, for example, articles on superstitions in Southern India, and on Chinese Script and its significance for students of Chinese history. When it is added that these discussions are all conducted by competent and mostly well-known scholars, such as Professor A. R. S. Kennedy, Professor W. B. Stevenson, Dr. T. H. Weir, etc., it will be obvious that this is a volume which no one interested in the East, ancient or modern, can afford to neglect.

Dr. Moffatt's *Translations of the Old and New Testaments* require no commendation. So it will be sufficient to state that the publishers, Messrs. Hodder & Stoughton, have now issued them in the more convenient form of one volume. The price of the volume is 20s. net. The title is *New Translation of the Bible*.

The Kingsgate Press, London, send out a series of volumes under the general title of 'Christian Education Manuals,' of which the first six have

reached us. They are meant to cover the Christian life in a broad sense, including belief as well as practice. The titles will speak for themselves—*Baptist Principles, Man and his Character, The Christian Citizen, The Why of our Faith, Understanding the Bible, and Christian Education in the Church*. Two of the books are frankly Baptist in their standpoint, but the others are quite general in their treatment, and may be read (as, indeed, the first two also may) with profit and interest by any one. We confess to being most attracted by those on the Bible and on Education. Nothing more reasonable could be found on either subject. The Bible is dealt with in a thoroughly believing and yet thoroughly modern fashion. Misunderstandings are cleared away and the authority of Scripture is based on a perfectly secure foundation. We find ourselves in close and emphatic agreement with Mr. P. T. Thomson in his views on religious education, which rightly direct the teacher's mind to the development of the child's personality, and especially of that which is deepest in it, the spark of the Eternal. We commend these little books cordially, not only because they are modern and alive, but because of the ability with which they are written. It is to be hoped they will have a wide circulation. The price is 1s. net, and the writers are the Rev. H. Wheeler Robinson, D.D.; the Rev. F. Townley Lord, B.A., D.D.; the Rev. A. J. Nixon, B.A., B.D.; the Rev. P. T. Thomson; the Rev. E. E. Hayward, M.A.; and the Rev. Henry Cook, M.A.

*Virginibus Christi*, by Mother St. Paul (Longmans; 4s. 6d. net), contains a series of twenty-five short talks to nuns on the culture of the Christian life. In a brief foreword the hope is expressed that they 'may be useful to others beyond the little community to which they were originally given.' The frequent references to the 'religious life' and the circumstances of the convent may make the book less attractive to other readers, but the addresses are full of wise Christian counsels fitly expressed.

In a little work entitled *Seven in Scripture* (Marshall Brothers; 2s. 6d.), Mr. R. McCormack seeks to restore and establish the true text of Jn 17 and other passages in the Gospels. The occurrences of the number seven supply the clue. These are said to constitute God's secret mark upon

Scripture in order to establish its Divine origin beyond cavil. Readers of THE EXPOSITORY TIMES will have no difficulty in forming their own conclusions as to the validity and value of these studies in the 'heptadic structure' of Scripture.

Dr. Hartwig Hirschfeld has written a short *Literary History of Hebrew Grammarians and Lexicographers*, accompanied by unpublished Texts (Milford; 5s. net). With great learning he traces the work of successive scholars from the tenth to the sixteenth century, and helps us to feel how much hard thinking and scientific research lie behind the smooth statements of our modern Hebrew Grammars and Lexicons. Interspersed translations of certain sections of the work of these pioneer scholars add greatly to the interest of this learned book.

The interest which Miss Christabel Pankhurst has recently shown in the Second Coming is generally known. She has taken up the subject with characteristic ardour and supports her views with considerable intellectual and literary power. In *The World's Unrest* (Morgan & Scott; 5s. net), she argues for the imminence of a personal return of Christ to reign visibly on the earth. All hope of further progress of the race is illusory; the only possible solution is by a Divine apocalypse. Miss Pankhurst is deeply impressed by the work and plans of Mussolini, which she regards as one of the principal signs of the end. Just as the Roman Empire held the field at the time of the First Coming so a reconstituted Roman Empire will precede the Second Coming. The survey given of world politics is extremely cursory, and the method of interpreting the Scriptures is uncritical to the last degree. Events and texts are simply drawn from any quarter without discrimination to support the writer's theories. Some of the suggestions made are extraordinary, as that 'the Antichrist and his hosts will reckon that science enables them to thwart Christ's purpose to return. . . . By radio-activity they will seek to disturb and make impassable the upper atmosphere.' One would gladly pass over these extravagances, however, to pay tribute to the passionate loyalty to Jesus Christ which breathes through the pages. 'There is but one sure line of progress traceable through history, and that is the progress represented by God's carrying out of His purpose to bring in

everlasting righteousness through Jesus Christ our Lord.' 'To be for Christ—that is the important thing.' There all Christians will find themselves in cordial agreement. \_\_\_\_\_

Some years ago Dr. R. J. Campbell drew the attention of the Rev. F. G. Frost to the Works of F. W. Robertson. The outcome of that has been the publication this year of an excellent Anthology arranged by Mr. Frost, to which Dr. Campbell writes an introduction. The title of the volume is *The Message of F. W. Robertson* (Nisbet; 4s. 6d. net). It is specially suitable that the Anthology should appear this year, the Centenary of Holy Trinity Church, Brighton—that church which was made famous by the six memorable years when Frederick William Robertson ministered there. \_\_\_\_\_

A third edition has been issued of *The Reformation in England*, by Mr. W. H. Beckett (R.T.S.; 3s. 6d. net), which is partly an abridgment of 'The English Reformation of the Sixteenth Century,' by the same writer. It is a concise, lucid, and fair statement, while manifestly the work of a convinced Protestant and Evangelical. Not the least useful feature of the book is an appendix containing a carefully selected bibliography, while at the close of the various chapters helpful hints are given as to further reading. \_\_\_\_\_

Under the title of *The Western New Testament* (Routledge; 5s. net), the Rev. E. E. Cunningham, M.A., formerly Vicar of Llangarron, offers us a new translation of the New Testament based on the version of A.D. 1611. The Greek text used is E. Nestle's in the edition of his Greek Testament published by the British and Foreign Bible Society. The translation is competently done, and the Introduction contains pertinent criticisms in detail of both the Authorized and the Revised Versions. Among the many modern versions in English of the New Testament there appears to be room for Mr. Cunningham's version, which strikes a happy mean between the literalness of the construe and the freedom of the paraphrase, and incidentally

provides an excellent 'key' to the Greek text. \_\_\_\_\_

Two more volumes have just been added to Canon Sell's admirable series of commentaries on the Old Testament. They are on *Leviticus* and *The Kingdom of Judah* (S.P.C.K. Depository, Vepery, Madras; 1 rupee: Church Missionary Society, Salisbury Square; 1s. 6d. each). They display the same power as the earlier volumes to present the results of sound and extensive scholarship in a thoroughly popular way. It is a great convenience to have the facts relative to the story of Judah sifted out from the Book of Kings and presented so as to form a consecutive story, and Canon Sell has wisely availed himself of the prophetic literature to give colour and incident to his story, pertinently remarking at one point that 'a study of the writings of Isaiah and Micah is absolutely necessary if the historical books are to be intelligently understood.' The Canon's treatment of his sources, though always edifying—for he has the pastor in view—is always frank: he is not afraid, for example, to speak of contradictions subsisting between Kings and Chronicles.

Of even greater value perhaps is his commentary on *Leviticus*, a book which contemporary emphasis on prophetic literature has tended to throw into the shade. Here Dr. Sell is very much at home; his intimate knowledge of Arabic literature and religious usage has enabled him to adduce many striking parallels. Many scholars would support him in the view that the attitude of the pre-Exilic prophets was 'not an absolute but a conditional rejection.' He is familiar with the most recent literature and knows the illustrative value of Frazer's 'Folk-Lore.' It is refreshing to meet such a comment as this, 'In the Christian Church there is no sacerdotal priesthood.' With this the author of the Epistle to the Hebrews would cordially agree. Canon Sell's commentaries are being translated into three of the principal languages of India, and have already been found very serviceable to Indian pastors. We do not wonder. Many a pastor at home would enlarge his knowledge and power by making the acquaintance of these excellent and inexpensive commentaries.