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'I was not sent except to the lost sheep of the house of Israel' (Mt 15²⁴).¹ 'Give not what is holy to the dogs, nor cast your pearls before the swine, lest they tread them down with their feet, and then turn and tear you' (Mt 7⁶).

(e) The following sayings are not so clearly anti-Pauline as those quoted above, but seem to represent rather the Judaism of the early Jerusalem Church than that of Jesus Himself: 'Think not that I came to destroy the law or the prophets; I came not to destroy, but to fulfil' (Mt 5¹⁷): the Matthæan version of the passage about the narrow gate (Mt 7^{13f.}; contrast Lk 13^{29f.}): 'The scribes and Pharisees sit in Moses' seat. All things therefore that they tell you, do and observe,' etc. (Mt 23^{2f.}): 'All ye are brothers' (Mt 23⁸): 'Pray that your flight be not on the Sabbath' (Mt 24²⁰).² The passage about appealing to the Church against the offending brother and treating him, if he refuse to hear, as a Gentile and a tax-collector (Mt 18¹⁵⁻¹⁷), may be regarded either (1) as a real saying of Jesus, in which He is simply referring to His disciples as Jews habitually assembling in a synagogue,³ or (2) as a piece of early Church-Law, ascribed to Jesus, but actually emanating from the times and probable than that suggested by Rev. T. H. Weir in THE EXPOSITORY TIMES for February 1926, p. 237.

¹ Harnack, *op. cit.*, i. 39, note 1. Observe that, in the Matthæan version of the story of the Phœnician woman (in contrast to the Marcan), Jesus does not actually go on to Gentile soil at all: the woman comes thence to Him (Mt 15^{21f.}; contrast Mk 7^{24f.}: cf. McNeile, *Matthew*, 230).

² Harnack, *op. cit.*, i. 39, note 2.

³ Here called *ἐκκλησία*, as was occasionally the custom (see Schürer, *Geschichte*, ii. 504f. note [Eng. tr., ii. 58 f.], and Oman in *Hastings' Encyclop.* iii. 617 f.).

conditions after His death.⁴ The description of the Last Judgment in Mt 25³¹⁻⁴⁶ (sheep and goats) has difficulties of its own; but one plausible view is that it is an attempt on the part of the Early Church to explain on what principles the unevangelized Gentiles would finally be judged. The answer given in this passage is that they will be judged according to the way in which they have treated oppressed and needy Christians. We note that those judged are described as 'all the nations,' *i.e.* the Gentiles, and the recipients of their kindness or their neglect are described by the Son of Man as His 'brothers.' The description, in any case, presupposes the existence of many Gentiles who had never heard of Jesus.⁵

(f) Finally, it seems clear that Jesus did not give to the disciples any clear or definite instructions actively to evangelize the Gentile world, though doubtless (as we shall see in the next article) His view of the Kingdom really *implied* such an evangelization. Had He given an explicit charge, it would be very hard to understand why the Jerusalem-Church should have been so slow to take any steps in that direction, and should have even put hindrances in the way of it when it was at length seriously undertaken. Paul apparently knew nothing of any such general commandment.⁶

(To be continued.)

⁴ So, strongly, Heiler, *Katholizismus*, 42 f.

⁵ Wendt, *Teaching*, Eng. tr., ii. 349.

⁶ Cf. Harnack, *op. cit.*, i. 38, 40 f., also *Origin of the N.T.*, 45 f.; Wendt, *op. cit.*, ii. 348-351; W. Hobhouse, *The Church and the World*, 348-350; S. Mathews, *Social Teaching*, 201 top. See further on this point the second article.

Literature.

THE SCOTTISH LAYMAN'S LIBRARY.

FOUR new volumes of this series have just appeared. The first of the four in interest, and, probably, in ability, is *Principal Caird*, by the Rev. Charles L. Warr, minister of St. Giles' Cathedral, Edinburgh. No one need shrink from this book in fear of a profound disquisition on Hegelian philosophy. The author was warned off this ground, the book being

designed for 'the ordinary laity.' The object of the author was the delineation of a portrait framed in the setting of an era. In both these respects he has been singularly successful. Indeed, one of the most admirable features of this biography is the description of the background on which the famous churchman lived his life. The times are sketched in with as much fulness as was possible in the space, and we see clearly in what conditions both of the nation

generally and of the Church in particular Principal Caird conducted his long, varied, and influential ministry in church and university. The influence of the Principal is described in pardonably exaggerated terms ('It was nothing short of the liberating of the fettered soul of a nation'), but such enthusiasm is not altogether a fault in a sympathetic biographer. There are two slight defects in the book. There ought to be an index for such a book. And perhaps the Disruption movement might have been referred to in more sympathetic or understanding terms.

This latter defect is remedied in the second of the four volumes, *Secession Memories: The United Presbyterian Contribution to the Scottish Church*, by the Rev. J. H. Leckie, D.D. Dr. Leckie is favourably known by a number of admirably written books, both in pure theology and in church history. He wields a light and interesting pen, and this new volume is packed full of interest. It is intended to sketch the rise and fortunes of the Church which began with the Erskines and ended in the generation that united with the United Free Church in 1900. This motive is carried out in a series of biographical sketches. In no better way could the theme have been so well developed, and in Dr. Leckie's hands it becomes a fascinating story. In particular one sees clearly why these secessions, which began generally as a testimony to tradition, grew to be really a fountain of advance and revolution. This book will provide edifying and delightful reading for many Scottish homes.

The other two volumes may be dismissed in fewer words, not because their merits are less, but because their contents are too varied to be concisely described.

The Church at Work, by the Rev. David Watson, D.D., is a description of the multifarious activities of the Church. And it is more. Dr. Watson has rightly allowed himself some liberty, and at many points is really dealing with the social and religious developments not of the Church, but of the Christian religion. Dr. Watson is widely known for his interest in social problems and the Church's relation to these. It is not surprising that he writes sympathetically of the changed attitude to such matters. The Church, he contends, has a real social conscience and a real social gospel and duty. It would surprise and confound many who speak as though the Church did nothing for the social well-being of the people if they read this book and dis-

covered how varied and widespread and fruitful these services are. This seems to us the best piece of work Dr. Watson has done.

Finally, there is a shrewd and sensible volume on the Book of Proverbs—*Salt and Sense; or, Gems from the Book of Proverbs*, by the Rev. W. S. Bruce, D.D. Dr. Bruce has written quite a lot, one of his best efforts being 'The Nor'-East.' The book on Proverbs is quite in line with that racy volume. The author is a wise and experienced parish minister, and has a knowledge of life that is both wide and deep. He was just the man to elucidate the wise and witty sayings of Proverbs. In a series of thirty odd chapters he has given us the wisdom of the ancient book on all sorts of subjects—the home, woman, sloth, friendship, the tongue, and so on. We commend the book to any who wish either to understand or to expound (or both!) the Hebrew collection of 'Salt and Sense.'

The publishers are Messrs. T. & T. Clark, and the price of each volume is 5s. net.

HISTORY OF RELIGIONS.

Dr. T. H. Robinson, Lecturer in Semitic Languages of the University of Cardiff, already well known for excellent work on both Old and New Testament, has again shown his power to combine scholarship with popular exposition in *An Outline Introduction to the History of Religions* (Oxford University Press; 5s. net). His first-hand knowledge of India as well as his wide acquaintance with Semitic literature inspires the reader with a confidence, which is not disappointed, that the discussion will be based upon fact and not upon airy speculation. No man, of course, as Dr. Robinson admits, can have an intimate acquaintance with all the great religions, but he has submitted all his discussions to expert criticism, so that the general sketch is one on which we may confidently rely.

Among the subjects discussed are animism, animatism, polytheism, monotheism, Buddhism, Confucianism, Islam, and Christianity. The beliefs presupposed by each system, especially of Buddhism, Islam, and Christianity, are sympathetically and succinctly set forth and their value appraised. The brevity of the treatment necessarily confines the discussion of each type of religion to its most salient characteristics—which is as it should be in an 'Outline'; but brief as the treatment is, it has body enough to be not only alive, but intelligible.

It is often, too, refreshingly frank : for example, of the creeds which enshrine the doctrine of three 'Persons' within the being of God, Dr. Robinson has the courage to say that they 'produced a formula which probably very few can claim fully to understand'; and there is an interesting hesitancy about the sentence, 'God suffers; that is *perhaps* [italics ours] the centre of what Christianity has to offer the world.' But against this has to be set the important statement that all sections of the Christian Church 'agree, however different in detail the theories may be, that it is the death of Christ which gives to Christianity its supreme message,' and that 'its universal, indeed its only possible, symbol is a Cross.' This competent book furnishes a fine initiation into the more detailed study of the history of the world's religions.

FUNDAMENTAL CHRISTIANITY.

A book which bears the name of Dr. Francis L. Patton, formerly President of Princeton University, cannot be called unimportant. And in point of fact the 'James Sprunt' lectures, which are published under the title *Fundamental Christianity* (Hodder & Stoughton; 8s. 6d. net), are, in their way, important. They are also interesting and a little bewildering. The general point of view defended in the book is that of traditional orthodoxy. Sin, for example, Dr. Patton seems to think, was pre-ordained: 'We may be sure that the entrance of sin into the world made no change in the plans of Providence, and was no surprise to the Almighty, being already embraced in the divine plan which left no place for contingency.' That is the pure milk of a Calvinism which religious thought has largely passed by. Similarly Dr. Patton has severe things to say of the Higher Criticism: 'It is not denied that a plausible account of Old Testament history can be made out by forced chronology, minute linguistic appreciation, and *a priori* arguments based on antinatural beliefs.' Dr. Patton also is completely sound on the Pauline theology, or perhaps we should say soundly traditional. Yet on the other hand with surprising breadth he repudiates the idea that belief in the verbal infallibility of Scripture is essential to Christianity. And, indeed, nowhere in the book does he commit himself to a very definite theory of inspiration. The Bible is the Word of God to him, and he accepts all its statements. Behind his

doctrinal beliefs it would seem necessary to have a belief in the verbal inspiration of Scripture, and probably Dr. Patton does hold this himself though he makes room in his charity for other views. There are five massive lectures in a fairly big volume, the subjects of which are 'The Theistic View of the World,' 'The Seat of Authority in Religion,' 'The New Christianity,' 'The Person of Christ,' and 'The Pauline Theology.' There are many good things in the volume, apt illustrations and epigrammatic definitions. But the weakness of the book, to write frankly, is that it is often gnawing at the old bone and getting very little meat off it. In the first lecture, for example, we have a great deal about antitheistic theories, but nothing very helpful. On materialism, for example, which presents a plausible case to youthful minds, Dr. Patton is singularly unhelpful. An inquirer would get far more help from the few pages on the subject in Professor Laird's little book 'Our Minds and their Bodies.' In the chapter on 'The Seat of Authority in Religion,' again, we have the three old subjects, Reason, the Church, and the Bible, discussed as sources of authority. But there is not much said that has not often and often been said. It cannot but be useful that the position of traditional orthodoxy should be expounded by so thoughtful a mind as Dr. Patton's. And no one can read this restatement and defence of old beliefs without sympathy and appreciation. There is a loyal faith in the gospel behind all these pages, and for that we are profoundly thankful.

METHODISM AND MODERN PROBLEMS.

In *Methodism and Modern World Problems* (Methuen; 7s. 6d. net), Mr. R. Wilberforce Allen 'indicates the attitude of Methodism to the more important problems—international, industrial, social, and ecclesiastical—which confront the world to-day,' and he is at the same time a critic, and, though a friendly one, often very searching. He deals with the Methodist attitude towards women and the Churches, the Christian Sunday, education, the use and mis-use of money, alcoholism, betting and gambling, Christian reunion and international relations. The book is full of ripe wisdom, and should be thought-provoking not only to members of the Methodist Church, but also to those who belong to other branches of the Christian communion.

In the chapter on the use and mis-use of money,

Mr. Allen is very definitely critical. 'It is idle to deny that money counts for far more than it ought to do in almost every branch of the Church, and a Methodist may be permitted to say that no communion is more open to criticism in that respect than is Methodism. . . . So far as the making of money is concerned it must suffice to say here that no Church ought to tolerate the presence of men who have become wealthy by taking advantage of the needs and misfortunes of others. Nothing would go further to alleviate discontent amongst the great "dispossessed" than the universal application of this principle. Reference to the parable of the Labourers in the Vineyard will shew what is meant here. The men who were employed at the eleventh hour were paid the same wage as those who had been working all day. Why? They had been standing all the day idle, but only because no man had hired them. They were willing to work and so were paid for their willingness. Their unfortunate position was not exploited to depress the wages of others or their own. The identical application of this principle is obviously difficult to-day, but the principle itself remains and its application to modern industrial conditions would be revolutionary in its effect. It would rule out once for all the amassing of wealth out of the necessities and misfortunes of others, whether by underpaying employees or taking undue advantage of a temporary or permanent monopoly.'

What, Mr. Allen suggests, is needed to-day is a Church prepared fearlessly to proclaim and exercise its disciplinary powers in regard to those of its members who make money in ways that will not bear investigation in the light of our Lord's teaching.

THE PSALMS.

Professor J. M. P. Smith, who has done much to advance the scientific study of the Old Testament in America, has published a translation of *The Psalms* (Cambridge University Press; 15s. net). A brief introduction deals with questions of the date, the poetry, and the religion of the Psalter. In this he frankly says—and Duhm has committed himself to the same view—that the Psalter, like other hymn-books, is necessarily 'not representative of the best thought and the highest idealism of its age, but rather the ideas and ideals of the man on the street.'

While Professor Smith takes full advantage of such material as is available for the emendation of

the text, he does not make wanton use of it. His 'aim has been rather to accept the official text where it was susceptible of translation and made reasonable sense.' This explains the retention of the phrase in Ps 91⁸, 'nor the plague *that wastes at noon-day*,' where the true reading of the italicized words is, probably, 'nor the demon of noon'; it doubtless also explains the 'creatures small and great go there *like ships*' of 104²⁵, where many scholars emend 'ships' (without the 'like') into 'sea-monsters.' On the other hand, Professor Smith accepts the transposition of letters in 73^{2ab}, which turns 'afterwards thou wilt take me to glory' into 'by the hand thou dost take me after thee.' The changes which he accepts or suggests are sometimes striking: for example, for 'we bring our years to an end like a sigh' in 90⁹, we get the different, but equally impressive picture, 'we come to an end: our years are like a cobweb wiped away.' Dr. Smith has not disdained the use of paraphrase, whose gains, he argues, 'are more than offset by its losses.' For 'fear' he sometimes substitutes 'revere' or 'be reverent' (52⁸ 130⁴); this secures a meaning which commends itself more to the modern mind, but perhaps at the expense of eliminating the 'numinous' idea involved in the word, which Otto has stressed. The translation is accurate rather than beautiful; whatever may be possible in America, it is doubtful if in Britain we should readily write, in so noble a psalm as 139⁽¹³⁾, 'Thou didst create my *vitals*.' But any one who desires to see what a very capable scholar, who has all the critical apparatus at his finger-ends, makes of the Psalter will find it here.

CAN GOD SUFFER?

Is God's essential nature a calm, sunlit sea, untouched by all the storms that beat upon us here, and with no sob nor moaning in it? Does His vision of the meaning of those sore dispensations that seem to us so inexplicable, and His foreknowledge of the end, preclude all agony and sympathy with suffering folk? The Archbishops' Doctrinal Commission of 1924 commissioned the Rev. J. K. Mozley, B.D., to lay before it what the Church has taught down the centuries on this; and, continuing his studies, he has now published the result, *The Impassibility of God* (Cambridge University Press; 7s. 6d. net). The work appears to fill a staring gap. Its author knows of only two monographs on the subject, one belonging to the third

century, and one to the late nineteenth! Even the Germans have left this field unworked, and the only authority upon the history of the doctrine in English is Principal Franks' article in the *ENCYCLOPÆDIA OF RELIGION AND ETHICS*.

Mr. Mozley throws his net wide, and it has close meshes. From the Apostolic Fathers to the latest works all are examined, though Mr. Wells is passed by with the cold comment, 'it does not fall within the scope of a survey limited to *Christian* theology.' One agrees with the author that it seems a pity Abelard does not touch much, if at all, upon the subject, for Abelard to some of us is among the most human of theologians, not only in his frailties, but in his theologizings. The main impression of the book is how notable, seen against the historical background, is the present-day revolt against this doctrine of the Impassibility of God. Amid much that is disheartening, let us encourage ourselves where we justly can. And there is this to say, with truth. No generation has ever laid such stress on the self-sacrifice and suffering sympathy of God since Apostolic days.

The First Age of Christianity, by the Rev. E. F. Scott, D.D. (Allen & Unwin; 5s. 6d. net), is 'intended primarily as introductory to the study of Christian origins from the modern point of view,' though a hope is expressed 'that it may also be of service to more advanced scholars who wish to collect and harmonize their knowledge.' The field covered is very wide, including the Historical Background, the Gospel Record, the Life and Teaching of Jesus, the Primitive Church, and the Development of New Testament Thought. Dr. Scott's competence in this field will be questioned by none, and as a bird's-eye view the present book is a masterly piece of work. Vital points are touched with a sure hand, and the lights and shades are skilfully delineated. The style is singularly lucid, and no reader can at any point be in doubt as to the writer's meaning. Unfortunately the treatment of each topic is necessarily so brief that the impression is frequently given of bare assertions unsupported by any sort of proof. Some of the positions taken by Dr. Scott are very open to criticism, and could not fairly be classed as among 'the assured results of biblical scholarship.' On other points there may be noted an inclination

towards a conservative position. In regard to Jesus' premonition of His death, 'it has often been taken for granted that he commenced his work under bright auspices and never suspected till near the end that he would meet with disaster. But at no time can he thus have misjudged his prospects. The fate of John was always before his eyes, and he knew that sooner or later he must expect to suffer likewise.' In making the Cross central the Early Church neither obscured nor distorted the real teaching of Jesus. 'In placing the emphasis on the redeeming death the Apostles were true to the implications of Jesus' own thought. He believed that through his death, and not otherwise, he would attain to his destined place and accomplish his work.'

The Professor of Philosophy in Haverford College, U.S.A., Dr. Rufus M. Jones, has written a second autobiography of his childhood. The first was called a 'Boy's Religion from Memory.' It passed through a number of editions, and now after the lapse of years Dr. Jones has decided not to have it reprinted, but rather to tell the story over again, with added material, and to this he gives the title *Finding the Trail of Life* (Allen & Unwin; 5s.). He sets out to do two things, and he does them well. The first is to show how a boy's life was formed. He insists that he was an average boy, and that the average boy is more 'concerned over his spiritual condition than he is over anything else, though nobody knows it or suspects it. . . . I am convinced, too, by my own life and by wide observation of children, that mystical experience is much more common than is usually supposed.' Dr. Jones' second purpose is to preserve the memory of the form of Quakerism, under whose influence he passed his childhood. One outstanding characteristic of it was the visits of itinerant Friends who came from far and near. They came with a 'concern' for those they visited, and when they came there was 'an "opportunity," or a "tunity" as we children named it, when we were too small to pronounce both ends of a long word. The choice of this word indicates a happy insight and shrewd wisdom on the part of those who used the word, for an "opportunity," put in plain, cold language, was nothing more or less than a religious meeting held in the home by the ministering Friend, who was "visiting families."'

A distinctive note of Quakerism, then, as now, was its silences. 'It does not seem necessary

to explain Quaker silence to children. They feel what it means. They do not know how to use very long periods of hush, but there is something in short, living, throbbing times of silence which finds the child's submerged life and stirs it to nobler living and holier aspiration.'

In *A Popular History of the Free Churches* (Congregational Union of England and Wales; 5s. net), the Rev. C. Silvester Horne, M.A., though dead yet speaketh to a younger generation. The History was first published during his lifetime, and has been frequently reprinted. This re-issue of a popular edition contains an additional chapter by the Rev. Albert Peel, M.A., Litt.D., summarizing the history of the Free Churches during the past quarter of a century, a period associated with notable events and changes in the domestic concerns of all religious denominations and in their relations with one another. Dr. Peel has made admirable use of the limited space at his command. He gives a shrewd and sound estimate of tendencies theological, denominational, social, and political. 'It is probably true,' he says, 'that the Free Churches have less political influence at the moment than at any time during the past century.' But against this probable estimate may we not set the statement that 'there are not lacking those who would count the increased emphasis on the social message of the Church as the outstanding feature of the period.' Moreover, if we hear nothing in these days of Disestablishment of the State Churches, is it not because we have heard and seen so much more about the notable and successful efforts towards the union of long-severed religious denominations? The more prominent positions now conceded to women in the work of the Free Churches is likewise an outstanding advance on the first quarter of the century. They 'now not only do the work they have done so well before, but are trained as ministers, elected as deacons and officers, and called to equal service with men.'

Miss L. Wemyss Rhodes has written a number of charming little parables, which have now been published by the C. W. Daniel Company, with the title *On the Top of the Pillars* (2s. 6d. net). The little book is attractively bound in blue with gold lettering, and would make a suitable Christmas gift. The parables are short, but they are suggestive. This is what Miss Rhodes says on 'Black and White' (perhaps we might have found other par-

ables whose message was more necessary for to-day, as our danger surely is not dogmatic statement, but a lack of all clear-cut distinctions. Though this is true, so is the moral of 'Black and White').

"I want to paint a picture," said a small child. "Then, here is a paint-box," said a grown-up companion. Colours were quickly prepared, but after a few moments the silence was broken: "This paint-box is no use." "Why is that?" asked the elder one. "Because there are no black or white paints." "You do not need them." "I want to paint the clouds white," said the small child. "They are not white. Use shades of grey and mauve and yellow." . . . "The tree trunks are black. I have no black paint." "Surely," said the elder one, "you have noticed that green moss and the brown and silvery lichen on the bark and the golden patches of sunlight."

The street orator stood on a lorry and with a clenched fist struck the palm of his other hand. The flare from a naphtha lamp disclosed the dour features of a small crowd below him. The damp and darkness of a November night blotted out the surrounding square of sordid houses. "I tell you," said the orator, "that my opponent is totally in the wrong. He blinds himself to evidence that is patent to all. There can be no two opinions on the subject. Let us come to undoubted facts. I like to call a spade a spade. I will put the whole controversy before you so that you may see it in plain black and white."

The Rev. J. Paterson Smyth, B.D., LL.D., Litt.D., is widely known as one who possesses in the highest degree the gift of popular exposition. He can make his subject clear as daylight even to the man in the street. In publishing *Myself and Other Problems* (Hodder & Stoughton; 6s. net) he desires it to be 'clearly understood that this is a series of simple studies for ordinary thoughtful laymen.' The problems dealt with are in three groups, first a group of moral problems, such as Conscience, Evil, and Pain, second a group of Biblical problems, the Creation and Fall, the Virgin Birth and Christ's Temptation, and lastly, problems of Myself when I am Dead. The treatment is admirably fitted to fulfil the writer's intention. He is a born teacher, who can see his subject from the point of view of those whom he would instruct. He can speak in the tongue of the plain man, and quicken his mind to fresh thought.

Best of all, he is a man of faith who, having found for himself the true and living Way, is able to speak sure words of guidance to fellow-travellers on the road.

Many attempts are being made to render the narrative of the Gospels in simple language, and some of them are highly successful. *The Story of Jesus, as told to the Children*, by Miss Mary Francis, L.L.A. (Lindsey Press; 1s. 6d.), can be awarded only a modified praise. On its own lines it is exceedingly well done. But unfortunately these lines do not always coincide with those of the Evangelists. The Nature miracles are refined away by rewriting the narrative. In the Stilling of the Storm, for example, Jesus is made to say 'Peace, be still' to the *disciples*. It was the disciples who said afterwards that Jesus had spoken to the waves. Again, the disciples only thought they saw Jesus walking on the sea, the fact being that (unknown to them, but apparently known to Miss Francis) they were quite near the shore. These are examples of the way narratives are sometimes twisted about. The most serious defect of the 'story,' however, is that the writer apparently does not believe that Jesus rose from the dead. In her last chapter, 'Afterwards,' Jesus is spoken of as existing only in the memories of His followers. There is much that is beautiful in this book, but it is not the Jesus of the Gospels that is depicted here.

Among the many Roman Catholic treatises that are at present pouring from a busy press, one of the most attractive is *The Four Mysteries of the Faith*, by the Right Rev. Monsignor Kolbe, D.D., D.Litt. (Longmans; 6s. net). No one could help being affected by the humility and modesty of the author. And, however alien his beliefs in detail may be from ours, at least we must praise the delightful style of his argument. He writes for Romanists, so that his book is not controversial. It is not even apologetic, except in so far as the exposition of a belief is an apologetic. The Four Mysteries are the Trinity, the Incarnation, the Church, and the Sacraments. And if any one wishes to know how a Roman holds his main beliefs, and how they come to him, and how reasonable he counts them, he could not do better than listen to Monsignor Kolbe. His book has charmed and enlightened us, though it will not do much, we fear, to convince a non-Roman mind. It is well, however, that this particular angle of belief should be expounded, as it is being

expounded by so many competent hands, to the 'outsider.'

Among the multitude of books on Jonah a conspicuous place will be taken by the Rev. A. D. Martin's, entitled *The Prophet Jonah: The Book and the Sign* (Longmans; paper covers 3s., cloth 4s. 6d. net). It is not a continuous exposition of the prophecy; rather does it concentrate upon its leading thoughts—for example, its generous outlook, its intolerance of bigotry—and it does so with a distinction of style and an aptness of literary allusion which put it in a class quite by itself, and justify the high commendation which Professor Peake bestows upon it in a prefatory note. Of particular interest is the comparison of Jonah, as a sign, to Coleridge's 'Ancient Mariner,' who was also a sign (to the wedding-guests); and equally interesting is the suggestion that, as a delicate satire upon the contemporary prophetic order and indeed upon post-exilic Israel as a whole, the book may be compared with 'Don Quixote,' which successfully laughed the foolish stories of knight-errantry out of existence. Perhaps the writer is at his best in the suggestive chapter on the Anatomy of Bigotry, and in his persuasive plea for a patriotism which is not blind to the excellences of other nations, blended with an internationalism which is something more than a vague and sloppy cosmopolitanism. Mr. Martin has given a thoroughly fresh and unconventional treatment of the book, which helps to reveal it as one of the masterpieces not only of ancient but of all literature.

America is rich in lectureships. The wealthy business man there seems to take it for granted that some of his superfluous money ought to be devoted to founding a college or at least a course of lectures. The 'Cole Lectures' are an example of this kind of foundation, and one fruit of it is the book by the Rev. S. Parkes Cadman on *Imagination and Religion* (Macmillan; 6s. 6d. net). It is difficult to say anything about the book except that it is all true and all very eloquent. The subjects dealt with are 'The Power of Imagination,' 'The Wonders of Imagination,' 'The Perils of Imagination,' 'Imagination in Man's Spiritual Growth,' 'Imagination and the Bible,' and 'The Christ of Romance.' The reading list appended to the lectures shows how widely the writer has read, and the lectures reveal evidence of much thought.

Perhaps the lecturer's eloquence leads one to undervalue his other qualities. It is difficult to go on speaking of one subject, especially a subject of this kind, and be very definite. But the lectures are really able and suggestive. The speaker is at his best in the discourse on 'The Christ of Romance,' in which he has much to say of Christ's method of teaching that is wise and helpful.

The ingenious and fertile mind of Dr. Rendel Harris has been at work on *The Early Colonists of the Mediterranean* (Manchester: The University Press; 1s. 6d. net); and in an argument of thirty-four pages he reaches the following conclusions: (i) there is evidence for South Arabian colonization in Egypt, (ii) there is evidence for Egyptian colonization in the Ægean and on the Syrian coast, (iii) there is evidence for Hittite colonies in Libya and in the Mediterranean generally, and Hittite migration may possibly even have reached the Rhine, for the Chatti referred to by the Romans may be none other than Hittites. The evidence for the Arabian colonization of Egypt consists of cowries, and still more of spices; for the Egyptian colonization of the Syrian coast the evidence is paper and papyrus products—notably Byblos, which was in all probability originally an Egyptian settlement or colony; while the migrations of the Hittites can be traced by a succession of salt-works. These fascinating conjectures are illustrated by much curious detail.

Another proof of the versatility of Dr. Harris is his *Rendering in Prose and Verse of the Twenty-Sixth Ode of Solomon* (John Rylands Library, Manchester; printed for private circulation). The verse rendering is naturally pretty free, but it is as fine as it is free. Here are two typical verses:

Could I once that music reach,
Once attain that sacred speech,
Once expound that wondrous Love,
Gladly then would I remove;
Gladly leave my finished quest,
Finding once His songs of rest;
This the fount of life for me,
This the river, this the sea.

A new translation of the Epistle to the Hebrews has been done by the Rev. F. H. Wales, B.D., and published by the Oxford University Press at the modest price of one shilling net. The title is simply

The Epistle to the Hebrews: Translation. The preface is a fine example of *multum in parvo*. It would be difficult to find two pages of print into which more facts and information have been packed. The translation is preceded by a brief analysis of the Epistle into seven sections. The rendering itself is scholarly and accurate, with no attempt to be 'modern.' We have tested it and found it not wanting. Here, for example, is the translation of ch. 13⁵¹. The reader will see that it is correct at every point (even to the important 'we say' instead of 'we may say'): 'Let your manner of life be not money loving: being content with what ye have: for himself hath said—

*I will in no wise fail thee,
And I will in no wise forsake thee:*

so that being of good courage we say—

*The Lord is my helper, I will not be afraid:
What shall man do to me?*

That is even better (and more accurate) than Moffatt.

Preachers, and devout Christians generally, of a former generation, found Matthew Henry's famous commentary on the Bible a source of light and leading. Many Scottish homes of the pious sort possessed a copy and it was read diligently. We can hardly say that its usefulness is exhausted. But one of the urgent needs of to-day is a Matthew Henry suitable for our time, a Matthew Henry brought up to date. If some one with Henry's genius and insight could issue a Commentary, popular and yet scientific, with unction and in few words, he would be a benefactor. Failing this, in one volume, we have the thing done in many volumes by the 'Devotional Commentary,' the latest four volumes of which (up to the 42nd) comprise *1 and 2 Samuel* by the Rev. W. H. Rigg, D.D., Vicar of Beverley Minster; the second volume of the exposition of *Acts* by the Rev. Charles Brown, D.D.; and the *Epistles to the Colossians and to Titus* by the Rev. D. Dawson-Walker, M.A., D.D., Professor of Divinity in the University of Durham. The expositors of Samuel and Acts follow a similar method. It is very much that of the Expositor's Bible, each chapter consisting of a lecture in which the teaching of a passage is discussed, the exegesis of words and clauses being worked into the discussion. This is a method very useful to preachers,

and on the whole perhaps, dealing with historical books, the most satisfactory. In both the cases before us the method is used by practised hands and with excellent results. Students and teachers, as well as pastors, will find the meaning and message of these books both expounded and applied to our own day with insight and felicity. The Commentary on Colossians and Titus is on different lines. It is on the model of the well-known expository studies of the late Bishop of Durham, Dr. Moule. It is a word-by-word exegesis and running commentary, the words of Scripture being printed in black letters as they occur in the expositor's stride. This method is suitable peculiarly for the Epistles, where so much depends on the exact significance of the individual words. The general standpoint of the series is that of an intelligent orthodoxy, and the expositions are scholarly and devout. The Religious Tract Society is the publishing house, and the extremely small price of each volume is 3s. 6d. net.

The Society for Promoting Christian Knowledge is true to its name in issuing a little book by Canon J. M. Harden, D.D., LL.D., of St. Patrick's, Dublin—*An Introduction to Ethiopic Christian Literature* (5s. net). For, scholars apart, the knowledge of its subject must be limited indeed. Brief sketches of the language, the history of the Ethiopic Church, its Bible, its liturgies and theology, its chronicles and philosophy leave no empty spaces in the crowded hundred pages. The Germans, we are told, tried during the War to wrest the land from its historic Christianity to Muhammadanism, surely one of the ugliest facts even of that distressing time. For the rest, practically all this literature is Christian and anonymous, and the great mass of it translation. The Ethiopic Bible has an odd look to our eyes. For has not its New Testament thirty-five books? And its Old Testament also appears unfamiliar. Dr. Harden reminds us that it is in Ethiopic alone that the whole of the Book of Enoch, and the like, has been discovered. Yet he is modest in his claims. This 'is in some respects a literature,' he says, 'which cannot awaken any feeling of lively interest, for it is to a very great extent devoid of that quality of originality which most of all inspires interest.'

There has been issued by the Student Christian Movement a cheap edition of *Christian Fellowship*

in Thought and Prayer, by the Rev. Basil Matthews, M.A., and the Rev. Harry Bisseker, M.A. (2s. net). It was first published towards the end of 1919, and its object, it will be remembered, was to expound a special mode of approach to God—the path of fellowship in thought and prayer, and the principles on which that method rests. Given certain conditions, 'the unanimous judgment attained, whether it cover the whole or only a part of the problem under consideration, may be accepted with confidence as a revelation from God Himself.'

According to some writers, and notably Mr. J. S. Hoyland, M.A., whose 'The Race Problem and the Teaching of Jesus Christ' was reviewed recently in these columns, the present method and spirit in which history is taught are responsible for much of the misunderstanding, hatred, and conflict that torment the world to-day. He has set forth this thesis in his most recent book, *Faith and History* (S.C.M.; 5s. net). But the book contains a great deal more than this thesis. It is a very able and persuasive essay on the meaning of history, and especially on the fact that we can only understand, and therefore teach, history from a definitely religious standpoint. The real barrier against the 'suicide of the human race' is the proper training of the young. This includes a right view of history, not as the story of nationalities which have a pride and an interest to assert and defend, but as the development of a Divine world-purpose, within which each nationality has a contribution to make to the welfare of mankind. And so the teachers must become men of an 'international mind,' and this is possible only from a religious point of view. In supporting this conclusion Mr. Hoyland deals first with the different kinds of history teaching and the meaning of history. He then proceeds to trace this working of the Divine will in the evolution of Nature and of the human race. This leads to a section on the Incarnation and the place of Christ as realizing to the full God's great aim. The rest of the book is an unfolding of this line of thought as it is seen in the course of the world's historical development. And the book concludes with a sketch of a suggested history-course. We have been greatly impressed by the intellectual grasp and vision in this arresting book. It will inspire teachers and preachers, but it is a book that, read by the average citizen, would do much to spread a better attitude to the problems of world politics to-day.