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have Divine responsibilities for one another and for the world outside; nor for the thought that there are consequences of sin that the Church can bear. He says, for example, that Church and mission cannot stop the causes of war: they can only build an ark where we can hide. The Church is to be regarded only as the conscience of the people; as the world's Good Samaritan.

Most certainly of all, he adds, there is one place into which the Church cannot intrude, that place where a man has his 'Jacob's wrestling' alone with God, where he stands with his past life before the flaming eyes of God.

It is on this conviction, of the utter loneliness of the soul with God, that Heim's doctrine of the Church must founder. And the conviction has only half of the truth. It does seem to be that, in the critical moment, when we have to choose or reject Christ, we stand alone in making our decision. And yet, it is also true that the decision is already made. It is largely determined by our upbringing, by our intercourse with those we love, by our fellowship with those who pray for us. We are not alone even with our sins before God. The Cross of Christ means that at least. Does it not also mean that human nature at its highest is so built that no man need be alone with his sins for lack of human fellowship? that he has with him, even at his loneliest, the love that would go through all for him?

And yet, Heim answers, we are all lonely in death. *Je mourrai seul*. Neither human fellowship nor the Church will avail then. Therefore, God and my soul will I know; nothing more and nothing less.

But has not the thought of loneliness in death

more poetical value than religious significance? It is only the physical act that is lonely. We are alone also in falling asleep. If the love and prayers of friends mean anything, if the after-life means anything, we are not alone even in death. It is as if, at a death-bed,

the bystanders gave each his straw,
All he had, though a trifle in itself,
Which, plaited all together, made a Cross
Fit to die looking on and praying with.¹

The prayers of the Church are, in reality, the extreme unction of the dying. And, when a man stands alone with his sin face to face with God, even into that Holy of Holies can the Church enter by its fellowship and prayers.

This whole region of things is alien ground to Heim. That he recognizes the inadequacy of his doctrine of the Church is apparent from the words at the end of *Das Wesen des evangelischen Christentums*, where he says that the work of the Church in the world is not the essence of the Church, but only the *expression* of its inner being. Yet we cannot help feeling that Barth has had his influence here. The Church does not find a prominent place in the system because the Church, whatever form it takes, is regarded not as an end in itself, but only as that institution which leads men out where they can realize the ultimate helplessness of every institution.

'A Christocentric theology of the forgiveness of sins': 'Ecclesiastical nihilism.' Of these two phrases of Karl Adam the one has indicated Heim's great strength, the other has touched his most apparent weakness.

¹ *The Ring and the Book*, i. 1095.

Literature.

DANIEL.

So much controversy has gathered round the Book of Daniel that it is difficult to deal with it in an objective and dispassionate spirit. But this estimable end has been achieved by Professor James A. Montgomery, Ph.D., S.T.D., of the University of Pennsylvania in his *Critical and Exegetical Commentary on the Book of Daniel* (T. & T. Clark; 20s. net)—the latest volume to be published of the 'International Critical Commentary' series. Much philological material has accumulated in recent

years, and the writer has given his chief strength to the philology and the textual criticism of the book: indeed, he hopes by his volume to advance the cause of Aramaic studies. But that is not to say that the historical and literary problems of the book have been neglected. Very far from it. He has discussed them not only with adequacy but with independence, and has sometimes challenged positions which have been commonly accepted by most recent criticism. For example, he does not regard the whole book as Maccabæan; he regards it as falling into two divisions, of which chaps. 7-12

are connected with the Maccabæan uprising in 168-165 B.C., while chaps. 1-6 he holds to be pre-Maccabæan, composed in Babylonia, and belonging roughly to the third century. Nebuchadrezzar and Darius, who are friendly souls, are not really modelled on Antiochus. The volume recognizes 'a far greater amount of historical tradition in the book than the older criticism had allowed'; and Dr. Montgomery frankly admits that 'there still remain excellent modern scholars who vigorously defend the original position,' and that 'the fresh archæological data seem to lead to more disputes with no greater prospect of composition of the debate.'

The impartiality of such an attitude, coupled with the wide and accurate learning attested by every page of the commentary, assures us that we are in the hands of a real scholar. The crucial phrases receive minute attention in a special excursus; for example, the 'Seventy Weeks,' the history of the exegesis of which is described as the 'Dismal Swamp of Old Testament Criticism,' and the 'son of man,' 'the most notable crux in this book'—a phrase whose interpretation Dr. Montgomery holds to be neither Messianic nor mythological but symbolic, the 'son of man' being 'type of the people of the saints.'

DR. FOAKES-JACKSON ON ST. PETER.

Dr. Foakes-Jackson has followed his very fine book on St. Paul with another on the other great Apostle—*Peter, Prince of Apostles: A Study in the History and Tradition of Christianity* (Hodder & Stoughton; 10s. 6d. net). The two books are very dissimilar in character and (we cannot help thinking) in achievement. The 'Life of St. Paul' was a fascinating essay, full of life and movement, with a flowing narrative and rich in suggestion. The present volume on St. Peter is as learned, indeed more learned, but not nearly so interesting. The writer impresses on us the importance of Peter; he goes so far as to say that, as the protagonist of the Church, Peter is 'of even greater importance than Paul himself'; but he does not convince us. We have the impression that he does not convince himself. We know singularly little of Peter, and, though he has a great place in legend and tradition, that does not amount to much in the sense of knowledge. And if (as Dr. Foakes-Jackson thinks) 1 Peter is not by the Apostle, we know less than we thought we did.

The writer has two objects in his study of Peter: to give us an interest in the first days of Christi-

anity by delineating its pioneer, and to enlist our interest in the question, how far tradition is to be respected where direct historical material is scanty. Accordingly we have in the book four sections: first, Peter in the Gospels; second, Peter in the early Church; third, Peter in later days; and fourth, Peter in tradition. It need not be said that a scholar of Dr. Foakes-Jackson's attainments, and a writer of his skill, has shed much light on all these subjects. He interests us always, or nearly always, but as a guide he certainly does not err on the side of definiteness. There are, for example, two critical points at which we wish he had been more helpful. One is the great saying of Christ to Peter, 'On this rock.' Does he believe in its genuineness? The answer is not very clear. The other is the question, Did St. Peter visit Rome, and was he the first bishop? The author says, 'the present writer not only believes but desires to believe in Peter's visit to Rome.' Yet he admits that there is no real historical proof of the visit, and says definitely, 'the fact remains that nothing has survived to connect St. Peter with Rome, till we come to the days of Irenæus.' The 'desire to believe' is, in one direction, a healthy state of mind, but it is not generally regarded as an adequate attitude to history.

The elements of interest in this book are many. It is a fine blend of archæology, New Testament criticism, Church history, and legend. And in both the tasks which he has set himself (as referred to above) the author certainly succeeds to admiration. Some readers, who are more learned than the generality, will be specially attracted by chapters on Peter in Jewish legend or Peter in the Christian world. Others will be attracted by the early chapters on the gospel narrative. Controversial minds will fasten on the chapters which deal with Peter's relation to the Roman Church. But we question whether any of them will obtain the enjoyment they derived from the former delightful commentary on (*pace* Dr. Foakes-Jackson) a far greater man.

HOW TO TEACH THE NEW TESTAMENT.

How to Teach the New Testament (Hodder & Stoughton; 6s. net), by the Rev. Frederick J. Rae, M.A., Director of Religious Education in the Aberdeen Training Centre, is supplementary to and uniform with the same author's recent work on the Old Testament, which has already attracted much attention in Britain and America. Each of the sixty-six chapters, beginning with the birth

of Jesus and ending with the last days of St. Paul, is divided into three sections. The first contains information on general points and on points of difficulty connected with the lesson. The second contains notes on obscure terms, on geographical or historical references, and on expressions that need some elucidation. The third contains the lesson, based on this general and detailed information. The endeavour is made throughout to express the permanent religious meaning of the incidents, and this is often enforced by apt and fresh illustration.

The author's standpoint is at once modern and conservative, and his expositions are informed with the wisdom of the practised teacher. A few quotations will bring this out: 'The incidents [of the Temptation of Jesus] are pictorial representations of spiritual realities'; 'this psychological reading of the incident [of the Transfiguration] does not preclude the conviction that the experience was the means of a real revelation from the unseen'; 'if teachers find the "nature" miracles difficult of belief, let them realize that the important thing for them to do is to teach the truth embodied in the miracle'; 'our faith in the Resurrection is not based, happily, on these stories [of the post-Resurrection appearances].'

We commend this book very cordially to the teacher of religion, be he clerk or layman; he will like its lucidity and terseness, its directness and vivacity, and he will be grateful for the guidance towards further study so judiciously given in its pages.

ISRAEL AND THE NATIONS.

Of late it has been increasingly felt that a proper understanding of the Hebrew people demands a knowledge of the various empires with which they successively came in contact. This need has been ably met by two recent books, which traverse very much the same ground and along paths not very different. The less expensive book, *Israel in World History*, by the Rev. A. W. F. Blunt, B.D. (Milford; 2s. 6d. net), to whom we already owe a fine sketch of 'Israel's Social and Religious Development' in the same 'World's Manuals' series, has the advantage of offering several maps with admirable illustrations of scenery and reproductions of important ancient monuments. Mr. Blunt deals in successive chapters with the early Babylonian empire, the Egyptian empire, Israel's chance of empire, Syria and Assyria, the decline and fall of Assyria, the Chaldæan empire, the Persian empire,

Syria and Egypt, and Rome and the Jews. The one hundred and twenty-seven pages of this volume are crowded with a bewildering array of facts, through which, however, Mr. Blunt's clear articulation of his material enables the reader to thread his way. There are in the book some memorable characterizations of men—for example, Esarhaddon and Cyrus—and movements; we emerge from the middle part of the story with a deep horror of Assyrian military methods. Numerous as are the facts which the writer has to marshal, he can bring an independent judgment to bear upon them. He thinks it 'scarcely credible,' for example, that the terrible disaster which befell Sennacherib's army could have taken place in 701 B.C. Altogether a highly useful volume, which needs and will reward careful study.

The other book, *Israel amongst the Nations*, by Mr. Norman H. Baynes, of University College, London (S.C.M.; 5s. net), gives an equally reliable and comprehensive sketch of the long historical development, but is peculiar in that much very valuable matter is thrown into the notes, which cover little less than half the book. These notes display a minute acquaintance with the abundant mass of bibliographical material; it would be a liberal education in ancient Hebrew history to note the alternative explanations or reconstructions tabulated here and to make up one's mind about them. Mr. Baynes is not afraid to express his own preferences, and even sometimes to embark on conjectural reconstructions. He leans, for example, to the view that the period of Abraham is about 1500, and that the Exodus may be dated in the reign of Merenptah, about 1220; and he offers a fascinating sketch of Jehoiakim as indulging in a definite anti-Jahwistic policy, embittered as he may have been by the unhappy fate of Josiah at Megiddo, which may well have seemed to discredit his reforms and to justify the re-introduction of other forms of worship. Mr. Baynes' discussion becomes particularly interesting where it touches the debt of Hebrew religion to other religions, such as Zoroastrianism; and his argument tends to support the view that, while such influence was real and unquestionable, many of the most valuable elements in later Judaism do not require to be set down as borrowings, but can be satisfactorily explained as developments within the Hebrew religion itself, and that consequently what we have is not so much a debt as rather what Principal Fairbairn used to call 'developmental coincidence.'

BERTRAND RUSSELL.

Sir William Hamilton is credited with the assertion that one equation is universally true, namely, 'mathematical genius equal general blockhead.' This assertion, repeated in Gath, has been the occasion of many a chuckle among the Philistines. Were Sir William alive to-day he would find the tables completely turned, for the mathematicians have invaded his own field of philosophy in strong force, and for any one to treat such a subject as, say, the relation of mind and matter without a competent knowledge of modern physics and mathematics would be to invite ridicule. Some of the ablest philosophers of our time are primarily mathematicians. One need only mention Whitehead and Eddington, to name but two. Of others who have approached philosophy from the side of mathematics, few have written with more force and point than Mr. Bertrand Russell, and he has now added to his reputation by the issue of *An Outline of Philosophy* (Allen & Unwin; 12s. 6d. net). It is the work of a mind bold, independent and penetrating, strong on the side of criticism and resolute in 'thinking things down,' to use Thomas Goodwin's phrase. In Part I. he deals with 'man from without,' that is, man in so far as he can be understood from his actions. Here, while going a long way with the Behaviourist school, he comes to a point where 'behaviourism as a final philosophy breaks down,' because in all our perception there is an inescapable subjective element. Part II. deals with the physical world. 'No philosophy can ignore the revolutionary changes in our physical ideas which the men of science have found necessary; indeed, it may be said that all traditional philosophies have to be discarded, and we have to start afresh with as little respect as possible for the systems of the past. Our age has penetrated more deeply into the nature of things than any earlier age, and it would be a false modesty to overestimate what can still be learned from the metaphysicians of the seventeenth, eighteenth, and nineteenth centuries.' Mr. Russell's exposition of Relativity and the Quantum Theory, though lucid, is perhaps too compressed to be readily intelligible to a reader without previous knowledge. He hesitates to accept Bohr's theory of the planetary constitution of the atom, and prefers to follow the view of Heisenberg and Schrödinger that the atom is a mysterious entity of which we know nothing except when an electron jumps the rails (if it be on rails) and sends out a radiation. In any case,

whatever theory be adopted, 'the gap between mind and matter has been filled in, partly by new views on mind, but much more by the realization that physics tells us nothing as to the intrinsic character of matter.' Parts III. and IV. treat of man from within, and his place in the universe. The argument is too elaborate to summarize, but the view put forward is that 'both mind and matter are structures composed of a more primitive stuff which is neither mental nor material.' 'It will be seen that the view which I am advocating is neither materialism nor mentalism, but what (following a suggestion of Dr. H. M. Sheffer) we call "neutral monism." It is monism in the sense that it regards the world as composed of only one kind of stuff, namely, events; but it is pluralism in the sense that it admits the existence of a great multiplicity of events, each minimal event being a logically self-subsistent entity.'

A sentence or two in conclusion may show the writer's general attitude. 'While our knowledge of what is has become less than it was formerly supposed to be, our knowledge of what may be is enormously increased.' 'The physical world, so far as science can show at present, is perhaps less rigidly determined by causal laws than it was thought to be; one might, more or less fancifully, attribute even to the atom a kind of limited free will. There is no need to think of ourselves as powerless and small in the grip of vast cosmic forces. . . . The mood, as it seems to me, in which the modern man should face the universe is one of quiet self-respect. The universe as known to science is not in itself either friendly or hostile to man, but it can be made to act as a friend if approached with patient knowledge.' This is a book which merits and will doubtless receive wide attention and serious study.

JOHN BUNYAN.

Is there any need for another life of Bunyan? If there is, the right man has taken it in hand. Some two years ago the Rev. Gwilym O. Griffith wrote 'St. Paul's Life of Christ,' a book of some distinction from a mind worth watching. And the same qualities have been put into this new venture—*John Bunyan* (Hodder & Stoughton; 7s. 6d. net). It is a trying ordeal to have one's pages thickly sprinkled with that master's wonderful English, which makes any other style, laid alongside of it, look drab and faded. But Mr. Griffith comes through the ordeal astonishingly well. For his own style is refreshingly pointed and vivid, and

full of colour. And his eyes see things and down into the heart of them; and he can set them for us on his pages so that we must see them too. It is a brave figure he has to paint, and he does it well, with knowledge and affection. What is one to make of that tremendous struggle in Bunyan's soul, of the lightnings and thunders through which his shrinking spirit had to pass, of that pulling for his soul, as he put it, between God and the devil? Looking at his father's record, perhaps Freud's explanation may fit here more aptly than usual. But there is vastly more than that. Apparently the men of that time were swept by emotions as we are not; witness the House of Commons in tears, and Coke—shrewd lawyer though he was—sitting down overcome by the rush of his feelings. The strong silent men of our imagination were strong enough, but not by any means so silent as we picture them, or indeed as we are now. Is our restraint a sign of strength, or of a race beginning to degenerate, grown jaded and dulled and much less sensitive to impression? Yet it seems wholly well that most of us are not called to pass into the Kingdom by the rough road which Bunyan took. I have observed, says Boston, that matters of moment come to me 'through several iron gates.' It was a very frowning one that Bunyan had to pass. Yet in the end it led him deep into knowledge and experience of Christ. I wonder if our smoother route takes us as far, if it is really well for us that we find things so easy nowadays.

TEXTS OF THE HEPTATEUCH.

Students of the Latin Bible will welcome the careful study of *The Old Latin Texts of the Heptateuch*, by the Rev. A. V. Billen, M.A., D.D., Ph.D. (Cambridge University Press; 15s. net). The book is a discussion of the Latin text of Gen.-Jud. as represented, in whole or in part, by the three MSS known as Lyons, Munich, and Würzburg. The vocabulary of these MSS is described and characterized, the results are checked by quotations from the Latin Fathers, and the influence of the leading Greek texts upon the Old Latin is discussed. It is interesting to note that even within the same MS. (for example, Lyons) different books of the Heptateuch sometimes use different Latin words to translate the same Greek word, which goes to suggest that there is little real unity in the MS.; indeed, it would seem as if in certain cases there was no real unity even within the same book: it is pretty certain, for example, that the text of both Leviticus and Deuteronomy is composite. The

work of translation, as we know, began early: possibly, as Dr. Billen suggests, Tertullian's text depends on an already existing Latin Version, and in several places the Old Latin text itself seems to have depended on a Greek original which is now in a group much less weighty than the three leading types of Greek text. Even those who are more interested in the history of the Latin language than in the Latin Bible will read with profit the discussion of noteworthy words, and particularly the chapter on the style of the MSS. All kinds of interesting facts are stated about the use of pronouns, adjectives, etc., prepositions with the wrong (or at least unclassical) cases—some of the phenomena, like the last, being due to Greek influence. Subtle changes of words—for example, of *donum* to *munus*, or *ministrare* to *sacrificare*—are unmistakable indications of the direction Christian thought was taking within the Church. This book should attract students of the history of the Latin language no less than students of the Bible.

A POPULAR LIFE OF CHRIST.

Canon Anthony C. Deane has commended himself to multitudes by his widely circulated book on 'How to Enjoy the Bible.' And he will very likely achieve as great a success by his new book, *Jesus Christ*, in Messrs. Hodder & Stoughton's 'People's Library' (2s. 6d. net). In spite of the many large and important books on Christ which have recently been published, this one by Canon Deane has a place and a value of its own. Indeed, candidly, we think its value is very much greater than that of some of the bigger books. It is brief, yet, on its own lines, sufficient. Details are omitted, and the writer fixes his eyes (and ours) on the outstanding events and aspects of the life. His main aim is not to decide the momentous question for us, but to provide material for a decision, and he selects his 'moments' so as to bring us face to face with the real personality of Jesus. He rightly perceives that the evidence for the uniqueness of that personality is cumulative. 'We must bring together the things said, and done, and taught, and endured. Little by little the testimony of each part, viewed in relation with the rest, will contribute to the ultimate decision on the whole.' We cannot admire too much the skill and vision with which the writer has selected and presented the salient points. He begins, quite rightly, with the public ministry, and leaves aside all matters connected with the Birth, to be decided after the main issue is faced.

There are many points which might be cited on

which Canon Deane is both sound and helpful. But one in particular must be mentioned to show how sane and true his picture is. The conventional portraits of Jesus, both in words and in pictures, dwell upon His gentleness with such insistence that a quite untrue and unattractive representation is given. Canon Deane does no injustice to this side of Jesus' character. But he dwells frequently on the strength of His personality, instancing His courage (so often exhibited in the Gospels) and His anger at injustice and insincerity. For this we cannot be too grateful, and it shows how clearly and truly the writer has seen the Jesus of the Gospels.

This sketch is based on the best knowledge of our time. But the writer is by no means bound to any school or authority, and from time to time he strikes out on a line of his own which, whether right or wrong, is at any rate original. In conclusion, we express the earnest hope that this admirable picture of the real Jesus may find its way into many hands, for it cannot fail to gain a reverent hearing for Him who spake as no one else ever did.

LATIN INFANCY GOSPELS.

Dr. M. R. James in his new book, *Latin Infancy Gospels* (Cambridge University Press; 10s. net), gives two texts of Latin Infancy Gospels—one the Hereford MS. and the other the Arundel MS. They are printed side by side so that the reader can easily see where they agree and where they differ. He also includes in an appendix a translation in English from the Irish *Leabar Brecc*, which bears close resemblance in parts to the Arundel MS., and a useful dissertation on the relation between these two latter documents. There is also a valuable Introduction to the whole volume dealing with the composition of all the material. A great deal of the text in these MSS is already in substance, found in the so-called Protevangelium of James and in the Pseudo-Matthew (Gospel of the Infancy), so that the main interest of these MSS is in the new portion that emerges when they come to deal with the birth of Christ. What is the origin of this Section? Dr. James seeks to answer that question in his valuable Introduction. Is the Gospel of Peter the source? That is Dr. James' suggestion, and there is not a little to be said in its favour. Unfortunately the fragment of the Gospel of Peter known to us (see Hennecke, pp. 29-32) deals only with the trial, death, and resurrection of our Lord, and does not deal with the Infancy; but,

on the other hand, it is only a fragment, and, as A. Stülchen (Hennecke, 'Apokryphen,' p. 27) and others show, the Gospel did contain an Infancy portion. We know also that it was strongly docetic, and this is the glaring characteristic of Dr. James' new material—its docetism—so that it may well be that this is a part of the Docetic Gospel of Peter so unsparingly repudiated by Serapion (c. 190). As a collateral piece of evidence Dr. James points to the similarity of composition and compilation between this new Infancy story and the extant parts of the Gospel of Peter.

The value of the Irish testimony is interesting as a proof that the text was current in Ireland in the twelfth century, and we would welcome more data which might give us information as to intercourse, mediate or direct, between the Church in England and Ireland and the Church in Syria. Scholars will no doubt value this book, not only on critical grounds, but as adding somewhat to our knowledge of the origin and spread and suppression of the docetic movement; and Dr. James is to be congratulated on his discovery, and on the expedition with which he so carefully examined and published it. On p. xv of the Introduction, line 17, should not Section 69 be read as Section 59?

PAINTED GLASS.

It is almost a matter of surprise that to-day any writer is able to find an unexplored field, so that we may admire the ingenuity as well as the industry of the Rev. F. Harrison, M.A., F.S.A., the Librarian of the Dean and Chapter in the ancient city of York. Mr. Harrison has made a study of the mediæval glass in the churches of his city, and has set forth the result of his researches in a handsome volume of two hundred and fifty-three pages, with many photographic illustrations in half-tone and a few in colour. The title of the book is *The Painted Glass of York* (S.P.C.K.; 12s. 6d. net). York is particularly rich in painted glass, and the interest in it has been stimulated by the recent restoration of the famous set of windows in the old Minster.

This volume is really a complete guide to the ancient painted and stained glass in the cathedral and parish churches, and though there are some introductory pages dealing with the subject of mediæval glass, the bulk of the book is a detailed description of each window.

In the Preface, the Rev. W. Foxley Norris, D.D., Dean of Westminster, attributes the glory of mediæval glass to the custom of building up each

window *in situ*, so that the effect of the colour in its final setting could be demonstrated. No doubt this was a very ideal procedure, and far preferable to the modern method of working in a studio and bringing to the church a finished production. But surely the real reason for the extraordinary beauty of mediæval ecclesiastical art lay in the fact that its execution was effected in the spirit of worship. It must always be the motive behind art that stamps it with its intrinsic character.

AN OLD HEBREW TEXT.

Mr. Hugh J. Schonfield, a member of the International Hebrew Christian Alliance, has published a book which should be of deep interest to students of the text of the New Testament and the many others who eagerly await the results of textual investigation and discussion. The book is entitled *An Old Hebrew Text of St. Matthew's Gospel* (T. & T. Clark; 6s.), and may be freely used by the general reader. It is a translation with an introduction, notes, and appendices of the du Tillet MS., which is the oldest and most complete Hebrew version at present known of any part of the New Testament. This is interesting and important in itself, but its interest and importance are enhanced when we recollect that, while the du Tillet MS. is a Hebrew version of St. Matthew's Gospel, it is not unlikely that behind the text, whether Latin or Greek, on which it is based, there lay an Aramaic original. Indeed it is Mr. Schonfield's opinion that the canonical Gospel of St. Matthew is an abridged edition of a larger work, of which fragments still survive, containing more material than is now found in the four Canonical Gospels put together, and that this 'Protevangel' was written in Hebrew, not in Aramaic, and was intended by the Judæan Christians who produced it to become the last book of the Old Testament canon. It would be a difficult thesis to substantiate, but Mr. Schonfield discovers in the early Hebrew MS. which he has translated in the present work indubitable traces, revealed by the early translator's hand, of an underlying Hebrew original of St. Matthew's Gospel. It may even be, he adds, that the Hebrew text of the du Tillet MS. is a descendant of the lost original. In any case, he is persuaded that scholars will now be able to quote the Old Hebrew alongside the Old Latin and Old Syriac among their witnesses to the Sacred Text. It will be for scholars to examine the variants found in the text of the Hebrew Matthew and to formulate their conclusions. In another column we offer a brief critical note on

one of the passages in the Hebrew Matthew which Mr. Schonfield adduces in support of his opinion concerning that work.

SPIRITUAL EXERCISES.

There are still vacant spaces in Literature, still things waiting to be done, and books that ought to be written. Here, for example, is an idea long overdue worked out at last, and that with competence, if in a somewhat compressed form—a study of the spiritual exercises of the great religions—Hindu, Buddhist, Muhammadan, Christian. The title is *Spiritual Exercises and their Results*, by Miss Aelfrida Tillyard (S.P.C.K.; 7s. 6d. net). It does not need the impressive list of scholars who have helped Miss Tillyard to let any one at all familiar with this region of things see that she writes with carefully garnered knowledge; and she makes an impressive study. Sometimes, just where we hope for light, she fails us—on the Buddhist Aruppas, for example. And little wonder; for there she is in virgin forest, where no track is cut for us as yet. But usually she is informing, and always sympathetic and understanding. Surely it is profoundly moving to be reminded in this fashion of the pains and toil that earnest people everywhere have taken, and are taking, to keep in touch with Reality, to prevent the obtrusive world around them from choking out the truer things. And surely it is not a little daunting to consider our own haphazard spiritual ways and methods in view of all this concentration of skilled and desperate effort, nowhere more evident than in certain branches of the Christian Church, where folk are giving time and strength and their whole being to their exercises, while we turn in to ours so casually and put them through with such perfunctory haste. Yet one who has striven to apply and use these detailed methods must set it down as his experience, for what that may be worth, that he has found that the simpler the approach to God the nearer does one draw to Him, that all this elaboration of spiritual mechanism, this intricacy of machinery and whirling wheels, leaves his heart cold, abashed, and unhelped. And each of us must find his way into the Presence as he can.

THE HOLY SPIRIT IN ST. PAUL.

Books on the Holy Spirit are apt to be cold and bloodless, dealing more with the abstractions of theology than with the throbbing realities of the religious life. No such charge can be made against

The Holy Spirit in St. Paul, by the Rev. R. Birch Hoyle (Hodder & Stoughton; 8s. 6d. net). It is written in a vivid and pictorial style, which serves to present in a living way the spiritual experiences of St. Paul and of the Primitive Church. This is not to imply that the book is not scholarly. On the contrary, it is a very full and careful treatment of the whole subject. Part I. deals with St. Paul's experiences of the Spirit. Here there is a great deal of first-rate exegetical work. Part II. is a study of St. Paul's idea of the Spirit, with a consideration of the various sources from which certain elements in it may have been derived. The whole is concluded with a chapter on the value for to-day of the Pauline experience. It is a book that may be warmly commended to students of theology.

CHRIST THE WORD.

Dr. Paul Elmer More of Princeton has issued the fifth of his projected series of six volumes on 'The Greek Tradition.' It is called *Christ the Word* (Milford; 18s. net). The series covers eight and a half centuries, from the death of Socrates in 399 B.C. to the Council of Chalcedon in A.D. 451. The first four volumes dealt with Platonism, the Religion of Plato, Hellenistic Philosophies, and the Christ of the New Testament; and the sixth and last volume will deal with a number of general topics such as the comparison of Christianity with its chief oriental rival.

In the present volume, as in the previous volumes, the treatment is historical in a liberal sense. The book is rather a monograph than a history, and aims at showing that the whole course of Greek theology was steadily centred upon the one question of the authenticity and meaning and consequences of the Incarnation. It is a deep, rich, and attractive draught of history that Dr. More offers his readers as he pursues his thesis; and his contention, that if religion is to hold the modern mind it must return from Roman legalism and mediæval scholasticism to the more Hellenic type of theology, is one which is eloquently advocated at the present moment by other writers besides himself.

The work is conceived on semi-popular lines, the style is clear and nervous, and the theological standpoint conservative, but only essentially so, as witness the following quotations: 'Fortunately, beneath all the monistic divagations of theology, the dualism of Plato persisted as the true philosophy of the Church in its worship and religious life. It is even more fortunate that in its Christology the progression in every direction towards the

engulfing gloom of metaphysics was blocked by the Definition of Chalcedon'; or again, 'No more vital task confronts the Church to-day than to recognize the urgent necessity of insisting on the unreserved acceptance of the one dogma of the Incarnation as the definite, clear, and common mark of a Christian, while leaving to the conscience of each individual how far he will interpret the accessory articles of faith as literal or symbolical, as fact or poetry.'

CONFIRMATION.

The second and concluding volume of *Confirmation; or, The Laying on of Hands*, by various writers (S.P.C.K.; 8s. 6d. net), has now been issued. The first volume dealt with the subject historically and doctrinally; the second volume is practical, giving attention to every aspect of the practical work of dealing with Confirmation candidates. In the first paper Dr. O. Hardman provides a general survey of the whole subject under the headings (1) age, (2) the preparation, (3) the Confirmation day, (4) after-care. The second paper recurs to the question of age, the six following treat of preparation in parish and school, the ninth paper treats of the Confirmation service, and the last three papers of after-care. The purpose of the book is well fulfilled, namely, to provide material for those who are training candidates for Confirmation, whereby they may learn what is best from Anglican, Evangelical, and Anglo-Catholic alike.

Dr. Hardman suggests that, normally, children of from ten to twelve years of age should be presented for Confirmation, but that in view of the Enabling Act of 1919, which allows the inclusion on the parochial electoral rolls of the names of members of the Church of England of the age of eighteen, there should be a solemn service for their admission and reception to adult status and privilege. In the second paper, which is at once wise and instructive on the subject of Adolescence, Dr. Reginald Tribe holds that as a sacrament and a rite Confirmation should take place before puberty, but that the intensive theological and devotional training should be left until about the seventeenth year. In the twelfth paper there is a timely animadversion on the present-day abuse by the educationist of that 'blessed word' adolescent.

From Messrs. Allenson have come seven volumes, each attractive in its own way. One is Dr. Archibald Alexander's new book, *Feathers on the Moor*, and

it is published at the modest price of 5s. net. Dr. Alexander describes his short addresses—there are forty-two in all—‘as papers on everyday religion.’ They are modern in touch and spirit and they are practical. Dr. Alexander keeps close to daily duty. A characteristic address is the third one, on the text, ‘A certain Samaritan, as he journeyed,’ where the Samaritan is taken as the ideal business man. ‘God needs priests and He needs levites, and He has blessed and owned their labours with abundant recognition. But still more, He needs Samaritans. For the priest only sanctifies the place of worship and prayer, and that is holy already. But he who takes the spirit of the Samaritan into the daily world of business and traffic, makes *that* a holy place, and both serves and worships God there.’ The material business of life, then, must not be regarded as a no-man’s-land, and participation in the work of the Church out of business hours the only Christian discipleship necessary. The better, though not the easier, way is to serve the Father during and by means of one’s ordinary occupation. We can commend these short papers to the minister on account of their suggestiveness, and we can also commend them for devotional reading in the home.

The late Mr. Joseph Bentley, F.R.G.S., had both imagination and wit, and for the edification of his family—eleven sons and daughters—he narrated to them every Sunday evening a fresh exploit of his imaginary hero, ‘John the Yorkshireman’—the stories are collected under the title *How to Sleep on a Windy Night* (2s. 6d. net)—and from these exploits he drew many homely lessons. Here, for example, is the story of ‘A Haunted House.’ John’s master, Squire Brookley, occupied an ancient manor house. The belief that the house was haunted caused great annoyance, as no maids could be got to stay. So the Squire consulted John and he promised to help. “‘Oh yiss,” said John, “aw know ha to clear t’sperits aht ov a house.”

‘A few days later the master called for John.

“‘Look, John, you have not replenished the decanters to-day. Go into the cellar and fill them up.”

‘John retired and presently returned, saying, “There is none, Master.”

“‘Tut, tut, nonsense. I only got a lot in a fortnight ago,” said the master.

“‘Well, there’s noan in nah,” replied John.

“‘Oh, there must be,” exclaimed the Squire. “Go and look again.”

“‘It’s no use, Surr, aw sal find noan,” said

John. “‘Didn’t yo tell mi to clear this house ov sperits. Well, aw’ve searched it from t’attic to t’cellars, an’ all sperits aw fun were t’whisky and rum, so aw cleared ‘em all aht. Aw temmed every bottle dahn sink.”

‘The Squire stormed and raved for a considerable time, but eventually he quietened down.

‘On calm reflection, he remembered he had given John full authority, and John in his quaint way had been teaching him a needful lesson. He had become conscious that the night-cap habit had been steadily growing on him, and that he had been taking a good deal more than he ought to have done.’

It is a pleasure to see that a number of papers by the Rev. Norman Macleod Caie, M.A., B.D., which have already appeared in the ‘British Weekly’ and elsewhere have now been collected and published in book form. The title is *The Secret of a Warm Heart* (3s. 6d. net).

Those who want suggestive addresses for boys and girls will find them in *The Bronze Bison*, by the Rev. William Pottinger, M.A., the minister of Bristo U.F. Church, Edinburgh (3s. 6d. net).

The last three volumes are *The Stumbling-Block*, with the sub-title ‘A Consideration of Truth and What it Implies,’ by the Rev. Ambrose J. Williams, M.A. (3s. 6d. net), and a sixth edition of Dr. Lauchlan MacLean Watt’s book of prayer, *By Still Waters* (2s. net), and a reprint of the late F. W. H. Myers’ poem, *Saint John the Baptist*. The latter is in the dainty ‘Heart and Life’ Booklets (1s. net).

The British and Foreign Bible Society and the National Bible Society for Scotland have jointly published the Bible in Esperanto. This is a beautiful volume, on India paper and bound in leather at 8s. 6d. net. It may be had with ordinary paper and cloth binding at 6s., and still more beautiful editions at 12s. 6d. and 20s. net. So far as we can see, the translation is very well done. The Old Testament is the work of Dr. L. L. Zamenhof, the inventor of Esperanto, and the New Testament has been prepared by a Translation Committee under the auspices of the National Congress of Esperanto and the British Esperanto Association, with the Rev. J. Cyprian Rust, Vicar of Soham, as chairman.

The Rev. H. P. V. Nunn, M.A., has issued after five years a second edition of his *Introduction to Ecclesiastical Latin* (Cambridge University Press; 6s. net), a book which was needed and has evidently met the need. It contains a summary of the

Grammar of Ecclesiastical Latin, with examples taken as far as possible from the Vulgate New Testament. While the basis of the Latin which the ecclesiastical writers used was the spoken Latin of their time, their style was as much influenced by that of the Latin Bible as that of the average English writer on religious subjects is by the Authorized Version. This judgment of the author's may be tested by the extracts which are added to his book from nine ecclesiastical writers, beginning with St. Perpetua and ending with Thomas à Kempis.

We are indebted to the University of Chicago Press for the best kind of books on religious education which America sends to us. Many have been reviewed in these columns, and all of them good. The 'Project Principle' in religious education is a highly meritorious American product. And we have just received two books which carry out that principle in a particular direction. They are both entitled *Right Living: A Discussion Course for Girls and Boys*, by Mr. Maurice J. Neuberg (published in this country by the Cambridge University Press and priced each 3s. 9d. net). One volume contains 'Constructive Studies,' and is for the pupils, and the other is a 'Teacher's Manual.' The general idea is to take certain typical experiences in the life of youth, and start from these, dealing with the issues they raise. Full directions are given as to how the discussion may be conducted, literature is suggested, and questions are put. The whole thing is done admirably, and the books may be commended to teachers both of day schools and of Sunday Bible classes. Any teacher who fails to leave an impression with such guidance must be hopeless.

The late Rev. J. P. Struthers was well known for his quiet humour. Messrs. James Clarke & Co. have just published a third volume of stories from 'The Morning Watch,' and very delightful they are with their whimsical turns of thought and old-world flavour. The volume would be worth getting if only for the twelve 'Reasons for not going to Church,' which are reprinted here and which are illustrated in just the right spirit by Mrs. Struthers. The title is *More Echoes from 'The Morning Watch'* (3s. 6d. net).

No one who loves St. Francis, and no one who wishes to know him as he was, should miss *The Lord's Minstrel*, a simple history of St. Francis of Assisi, by Caroline M. Duncan Jones (Heffer; 7s. 6d. net). To begin with, it is a beautiful book

externally, in print and binding. Its illustrations, by Estella Canziani, cannot be called anything less than exquisite. The story itself is told with a simplicity and old-world realism that make it a delight. We imagine the book is meant for young people. But people of all ages will rejoice in it, and especially people who are young whatever their years may be.

'Miss Keller is often questioned in public about her religion. She answers briefly, but always longs to say more. And so, when asked to write a book about her religion, she welcomed the opportunity to tell her many friends just what her religious ideals are and where she found them.'

So Mr. Paul Sperry writes in his foreword to *My Religion*, by Helen Keller. As we read the book we find that her religion is Swedenborgianism and that she owes her religious ideas to Mr. John Hitz who, for a time, held the position at Washington of Consul-General for Switzerland. Mr. Hitz met Helen Keller when she was only thirteen years old, and from that time he kept in constant touch with her and her teacher. He introduced her to Swedenborg, and when she wanted to know more of his writings he compiled books of explanations and extracts. And Swedenborgianism has never been more attractively portrayed than here. For Swedenborg's message was the second great revelation in Helen Keller's life. The first was when her teacher, Anne Mansfield Sullivan, first succeeded in teaching her the names of things and she realized that it was possible to communicate with other people by these signs. It was her mental awakening. The second awakening came with Swedenborg's message, which revealed to her the wonders of Nature. Those who love Helen Keller, and they are many, will want to add *My Religion* (Hodder & Stoughton; 6s. net) to 'The Story of My Life' and 'The World I Live In.'

A volume of sermons has been published by A. D. Lindsay, C.B.E., LL.D., Master of Balliol, with the title, *The Nature of Religious Truth* (Hodder & Stoughton; 6s. net). They are unusual sermons. The audience was perhaps a little unusual, for these sermons were all preached in Balliol College Chapel. The subject is unusual. It is Christian doctrine. 'My experience is,' says Dr. Lindsay, 'that there are a great many people nowadays to whom Christian doctrines are neither true nor untrue, but simply meaningless. . . . In such a situation an attempt to make issues and meanings more immediately realizable and to show

what kind of meaning is to be looked for in doctrine may be of service.' The thought in the sermons moves slowly and is restrained, but it is with power and it is the thought of a man in intimate touch with modern problems. One of the sermons, in an abridged form, will be found in 'The Christian Year.'

Messrs. Hodder & Stoughton have conferred a real boon on the reading public by the issue of their 'People's Library.' Many distinguished writers have contributed distinguished books to it, and all sides of life and literature are represented in it. It will be sufficient to note the appearance of two new volumes (in addition to the 'Life of Jesus Christ,' by Canon Deane, reviewed in another column). *Cromwell: A Character Sketch*, by Mr. John Drinkwater, is one, and to Mr. Drinkwater there is only one person fittingly described as 'Cromwell.' The great Protector has been his hero, he tells us, since his boyhood, and it is in the spirit of this hero-worship the sketch is written. He calls it a 'Character Sketch,' but it is more by far. It gives a great deal of insight into the whole of that situation which we briefly describe as 'Puritanism.' But it all centres on the one outstanding figure, and the book is written with such knowledge, such skill, such ease and humour and vividness, that it is altogether delightful.

The other volume is *St. Teresa*, by Mrs. Cecil Chesterton, a full and devout account of one of the most eminent among the saints. The price of each volume is 2s. 6d. net.

The second issue of *The Expositor's Year Book* has just appeared (Hodder & Stoughton; 10s. 6d. net). The general editor is Professor Moffatt, and (as in the former volume) he has had the assistance of Canon Box and Professor T. H. Robinson for the Old Testament, and Professor Fulton for Theology in general. The aim of this publication is to furnish a survey of the work done in theology during the past year, particularly within the departments of Biblical interpretation and exposition. The field has been carefully mapped out into fourteen divisions, and these again into subdivisions, in some cases as many as ten. Magazine articles are not overlooked, and subjects like Comparative Religion, the Psychology of Religion, and Religious Education are included. As an example of the care and thoroughness with which this work is done we may note that articles on Religious Education in THE EXPOSITORY TIMES are mentioned, and we are specially glad to see Miss Helen

Wodehouse's excellent book 'The Scripture Lesson in the Elementary School' praised.

It would be impossible to speak too highly of this invaluable guide to religious literature. No side or aspect of it is omitted, and scholars, preachers, and teachers will all find in the 'Year Book' not only reliable information on all matters in which they are concerned, but brief and pointed indications of the gist of books and articles and of their particular usefulness.

For those who are interested in things Jewish a veritable feast of good things is provided in the *Hebrew Union College Annual*, vol. iv. (The Jewish Publication Society Press, Philadelphia, Pa., U.S.A.). Its five hundred odd pages contain sixteen articles (about half of them in German) of which the longest, of one hundred and thirty-eight pages, by Julian Morgenstern, is devoted to 'The Oldest Document in the Hexateuch.' This document is what he calls the K or Kenite document, which, he believes, was one of considerable magnitude and contained the 'Little Book of the Covenant'—the so-called Decalogue in Ex 34¹²⁻²⁸ usually ascribed to J. This document, Morgenstern believes, and skilfully endeavours to prove, was composed in 899 B.C. in support of the religious reformation of King Asa by the leaders of the prophetic party in Judah in close association with the Rechabites of the Kenite tribe. The most interesting of many interesting suggestions is that in the 'promise, my *panim* shall go with' the people, the allusion is to Hobab, the brother-in-law of Moses. This is a discussion which will have to be reckoned with. Other subjects treated in the volume are the 'Unwritten Law in the Literature of Judaism,' 'Changes in the Divine Service of the Synagogue due to Religious Persecutions,' 'The Matriarchate,' 'The Astrolabe in Jewish Literature,' etc. The volume is full of interest and stimulus. In a second edition the following misprints should be corrected—p. 139, Philosophie (for o), p. 141, philosophischen (omit s), p. 279, ANA (for AND), p. 368, eigenlich (for tl), p. 377, schützte (omit l), p. 381, HEBRIASCHE (for AI), p. 405, veröffentlichten (for li), p. 433, kritische (for tis).

A Popular History of the Baptist Building Fund—1824-1924 (Kingsgate Press; 3s. 6d. net) deserved to be written. It is justly claimed to be 'a romantic story of Baptist Church extension during a period of two centuries,' and its author, Mr. Seymour J. Price, has been at great pains in gathering the facts and presenting the lives of the

leading ministers and laymen who played distinguished parts in it. Here is the outstanding fact in the record: Loans have been granted for a total of over £699,000 for church building and extension. Of this sum only £73 had to be written off as a bad debt!

A very simple *Life of Jesus Christ*, telling the story as it comes, has been written by Mr. W. R. Mitchell and published by Messrs. Sampson Low, Marston & Co. (3s. 6d. net). It is a reversion to the Farrar type of narrative, and probably to many readers, after Mr. Middleton Murry and others, this quiet and vivid tale will be welcome. The special feature of the book, if it has one, is a considerable use of local colour. Of any and every life of Jesus, if only it is truly and reverently done, and from whatever school, one feels inclined to say, 'Let them all come.'

For the moment there must be very nearly enough books on Mysticism. They still pour from the printing-presses; but one may read a score of them, and come on almost nothing that requires or explains their appearance. Here is Professor Rufus M. Jones, Litt.D., D.D., issuing through Messrs. Macmillan & Co. (7s. 6d. net) *New Studies in Mystical Religion*. The author is, of course, a recognized authority, with a delightfully sane mind that is not interested in extravagances, whether mystical or not, and that keeps its eyes firmly on the true end of life. His book is interesting always, partly by its unexpectedness. For one never knows what lies over the page. It may be a lament upon the failure of Sunday schools, or an impressive paragraph upon the Upanishads. But the religion discussed is really not particularly mystical, nor has one reader come on much that sounded very new. The idea is that mystical experience is not a queer oddity of a thing, but rather a part of normal daily life when that is at its healthiest and is most perfectly developed.

Mr. Humphrey Milford has published jointly with the Cambridge University Press a new edition of the Revised Version of *The Apocrypha*. The price of the volume is 6s. net in cloth, and it is also issued in leather bindings at higher prices. It should be noted that there is a special feature in this new edition. For the first time in the history of the Revised Version of the Apocrypha the text is divided into verses.

Speaking with Tongues: Historically and

Psychologically Considered, by the Rev. George Barton Cutten, Ph.D., D.D., LL.D., President of Colgate University (Milford; 11s. 6d. net), is a praiseworthy contribution to the elucidation of a difficult problem in the psychology of religion. The author first collects his data, beginning with the experiences of Pentecost and the Pauline description of the Corinthian Church and the other relevant Biblical facts. Then he traverses the records of Fathers and Saints—of the striking experiences among the Huguenots of France, of the various sects, with a particularly interesting account of Edward Irving and his followers, and so right down to the present, not forgetting the similar manifestations outside religion. Without overloading his pages with details, he gives sufficient material to enable him in the last chapter to deal in a calm, judicial spirit with the whole from a psychological standpoint. The matter and method of the book are characterized by diligent research and a scientific spirit, and the very full bibliography at the end of the volume adds considerably to its value. A book, while modestly disclaiming originality, yet of real merit, written in a clear style, lucidly arranged and adequately handling a difficult and obscure subject.

A devout and edifying work on the prayers of Jesus has been written by the Rev. D. M. McIntyre, D.D., *The Prayer-Life of our Lord* (Morgan & Scott; 3s. 6d. net). It is a book into which the writer has put his best. Dr. McIntyre has been for long engaged in the training of evangelists, and he is, on his own lines, a competent educator. But his peculiar gift is that of a reverent, orthodox, and spiritually minded expositor of Scripture. And in this exposition of one intimate side of the gospel-story he has a task after his own heart.

In a volume entitled *The Proofs of Christ's Deity* (Morgan & Scott; 6s. net), the author, Mr. Harold E. Gorst, claims that the evidence for the Deity of Jesus Christ is so strong that it would be accepted in any Court of Justice. But all that he himself attempts to do is to expound the miraculous or marvellous incidents of Christ's life as recorded in the Gospels; at any rate that is all he succeeds in doing. His work, it should be added, shows careful study of the English Bible.

The Religious Tract Society are to be congratulated on their enterprise, and Russian scholars should note that they can now obtain from them *A Russian Concordance to the Holy Scriptures*. The volume

contains one thousand two hundred and seventy-seven pages. It is well printed and strongly bound, and the Society are selling it for the modest sum of 15s. net.

In *The Transition from Aristocracy, 1832-1867* (Seeley, Service; 12s. 6d. net), Mr. O. F. Christie, M.A., covers a period in our national history that has been dealt with already in many biographies, including those of Queen Victoria and the Prince Consort and of nearly all her many Prime Ministers. Mr. Christie's purpose, however, has been to set forth the conditions preceding and succeeding the passing of the Reform Act of 1832 and the political and social changes that followed 'a greater revolution than that of 1688.' He has written a candid, frank, and illuminating narrative, and those who are most inclined to take a pessimistic view of present conditions in religious, political, and social life may perhaps take heart again when they look back on the way by which we have escaped from the land of bondage as if by the way of a forty years wandering in the wilderness. Those who dread the advancing tide of democracy, and especially those whose flesh creeps at the thought of 'votes for flappers,' need to be reminded of the conditions under which we, the people of Great Britain, lived under the sway of aristocracy, the sole owners of rotten boroughs, nearly a century ago. Let them note how slow and deliberate the approach has been to a fully enfranchised democracy. But what of the supposed decline and failure of the influence of religion during this period? It is the fashion to belittle the Victorian era. Here we have a comparison with the aristocratic era that preceded it, and we must stand amazed at, and give God thanks for, the magnitude of the change for the better, in both Church and State. We have the aristocracy still with us, but with a notable difference, for, as George Meredith tells us, 'We English have ducal blood in business: we have royal blood in common trades. For all our pride we are a queer people; and you may be ordering butcher's meat of a Tudor, sitting on the cane-bottomed chairs of a Plantagenet.'

At this mid-winter season there is no more agreeable way of spending a summer holiday in imagination than to occupy an easy-chair by the fireside with one of Messrs. Seeley, Service & Company's handy and beautifully illustrated volumes on 'Things Seen.' Thus 'is the winter of our discontent made glorious summer.' Here is a choice between *Things Seen in Switzerland in*

Summer, by Mr. Douglas Ashby; *Things Seen in North Wales*, by Mr. W. T. Palmer; *Things Seen in the Pyrenees*, by Captain Leslie Richardson; *Things Seen at the Tower of London*, by Mr. H. Plunket Woodgate; and at the cost of 3s. 6d. you may be at once transported to the midst of the finest scenery in Europe. There are now about thirty of these pocket guide-books, all of them written by men familiar with the ground and having an intimate knowledge of the scenes they describe. Those who have been there, those who contemplate a holiday tour, and those who are content to sit at home at ease will alike find an abundant pleasure in the company of the writer of one of these little volumes. The illustrations are fittingly chosen to justify the descriptive matter.

In an able and vigorous little work, *The Son of Zebedee and the Fourth Gospel* (S.P.C.K.; 2s. 6d. net), the Rev. H. P. V. Nunn, M.A., contends for the apostolic authorship of the Fourth Gospel. His dissertations, which are largely negative and critical, seek to clear the way for the possibility of apostolic authorship by throwing doubt upon the story, popularized among us by Dr. Moffatt and Dr. Charles, of the early death by martyrdom of John, the Son of Zebedee. Much attention is given to Canon Streeter's discussion, in his book on the Four Gospels, of the authorship and value of the 'Johannine' Gospel. It is maintained that by attributing the Gospel to the 'Elder,' while at the same time finding but a slight connexion between the 'Elder' and the Beloved Disciple, Canon Streeter has led us into a 'morass of improbabilities.' In a Foreword to the work, the Bishop of Manchester expresses sympathy with the author's aim and intention.

A life of St. Paul under the curious title *A Bondman of the Lord*, written by H. S. C. E., has been published by the Society for Promoting Christian Knowledge (4s. 6d. net). The apology for its appearance by the writer, that St. Paul had been her hero from girlhood, is disarming. And one can only say of this that even a new life of the Apostle can be pardoned to one who loves him so ardently, for that is the main qualification for understanding him. There is nothing new in the biography. It is based on Conybeare and Howson, Farrar, Ramsay, Rackham, and McNeile—a goodly company of guides. But the story is well told, and no one can go far wrong who takes this writer as a companion. Some sentences show that she is of the High Church persuasion.

After the story of Paul's conversion and commission in Damascus we have, 'His Baptism and his first Communion followed . . . then, cleansed from sin, and strengthened, he was a member of the Christian body.' And of James, 'the Lord's brother,' we read that 'this is best taken to mean a child of Joseph by a former wife.' The book is embellished by many maps and pictures, one of which is specially vivid, a wood-cut of a ship in a storm, to illustrate St. Paul's shipwreck.

Rationalism and Orthodoxy of To-day, by the Rev. J. H. Beibitz, M.A. (S.C.M.; 5s. net), is a work of real ability and learning. The main

thesis is that 'the Christian philosophy of the universe, based on the doctrine of the Logos, is a wholly intelligible and coherent scheme of thought. It explains, as nothing else does, the central mystery of the rationality of the universe, or, in other words, the kinship between the universe and the human mind. Thus it is admirably fitted to become the permanent metaphysic of natural science.' Perhaps an undue amount of space is given to criticism of the views of Mr. Julian Huxley in his 'Essays of a Biologist,' but the writer's conviction is that some such form of rationalism as is there so persuasively set forth is for the modern mind the only possible alternative to the Christian system.

The Muhammadan Agrapha.

BY THE REVEREND R. DUNKERLEY, B.A., B.D., CAMBRIDGE.

THE publication of the second part of Professor Asin's study of the sayings ascribed to Jesus Christ ('Agrapha') in Muhammadan writings provides a suitable occasion for a comprehensive review of this whole question. A complete survey of it has never previously been made.

I.

That there are numerous references to Jesus in the Quran is, of course, well known to all who have any acquaintance with that book or with the history of Islam. But the kinship of most of the passages with the Apocryphal Gospels of the infancy and boyhood of Jesus is so evident and the facts narrated so out of harmony with the Canonical Gospels that they have been generally ignored in studies of the agrapha.

The only extract that I can regard as at all interesting in this connexion is the following portion of a proclamation by Jesus of His purpose in coming:

'And I come to confirm the law which was revealed before me, and to allow unto you as lawful, part of that which hath been forbidden you; and I come unto you with a sign from your Lord; therefore fear God and obey me. Verily God is my Lord and your Lord; therefore serve him. This is the right way. But when Jesus perceived their unbelief, he said, Who will be my helpers towards God?

'The Apostles answered, We will be the helpers

of God; we believe in God, and do thou bear witness that we are true believers. . . .'¹

This may be merely an imaginative reference to the gospel story based upon knowledge of the Canonical records, but one or two points may be noticed. It is very awkwardly introduced—as part of the Annunciation, in fact, and it is differently quoted in two separate parts later on (Suras 43, 61). This suggests that a document in another language lay in the background, but inasmuch as it relates to a part of the life of Jesus not commonly dealt with in the Apocryphal Gospels—at least those of the type with which Muhammad appears otherwise to have been familiar—the possibility must be considered that he was in touch with some less fantastic source of some kind. The thought of the passage is perhaps nearer the Gospels than a first glance might suggest; the opening sentence reminds us of Mt 5¹⁷, and its practical outcome as regards the Sabbath (Mk 3⁴, etc.), the question of food (Ac 10⁹⁻¹⁶, 1 Co 10³³), etc.; 'my Lord and your Lord' is not very far from Jn 20¹⁷; while 'fear God and obey him' crystallizes the teaching of many passages and is in itself a fine precept.

Most writers on the agrapha have entirely neglected the Quran. The few exceptions may just be noticed. The American scholar, Bernhard Pick, includes part of this in one of his studies, without expressing any opinion about it, however; he also adds the two alternative versions of it

¹ Sura 3 (Sale's translation).