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Literature.

FIVE CENTURIES OF RELIGION.

'NOTHING,' says Dr. G. G. Coulton in volume ii. of his *Five Centuries of Religion* (Cambridge University Press; 31s. 6d. net), 'can quite replace the study of actual texts.' The reader who embarks on the study of this massive and beautifully printed volume may do so with the assurance that he is reading the words of a scholar who has a unique knowledge of the original documents on which he bases his extraordinarily interesting and illuminating discussion of 'The Friars and the Dead Weight of Tradition from 1200 to 1400 A.D.,' which is the subtitle of the volume. The picture on the whole is a dark one, and those who resented the conclusions reached in the first volume are faithfully and trenchantly dealt with in the Preface and in other parts of this volume.

Dr. Coulton has no desire to paint the picture darker than it really is; he is not slow to give credit where credit is due; but when he deals with the uglier side of the religious life of those two centuries, he does not rest his case on the indictments of the professional satirists, but on the words of contemporaries who were deeply interested in the welfare of the Orders whose conduct they sorrowfully denounce. Over against the beauty of the life of St. Francis, which has stirred the Protestants of to-day as profoundly as the Roman Catholics, have to be set many incontrovertible evidences of the unhealthy state of monasticism. There are charges of rioting and drunkenness. 'They turn these houses of hospitality and piety into dens of thieves, brothels of harlots and synagogues of Jews.' 'The nun who has no devotee—nay, seducer—holdeth herself as one deserted.' There is a long and carefully documented appendix of discussion, consisting largely of quotations and extending to nearly one hundred and fifty pages, which substantiate the more general indictment of the earlier chapters; and he will have to be a good medieval scholar indeed who will seek to invalidate Dr. Coulton's argument.

Here we read of the Abbot as Baron, of the Monk as Squire, of Monk and Peasant, of the Poor Clares, of the Friars' Decay, of the difficulties of Discipline and of the Visitors' Methods, of how the Orders became increasingly identified with the growing capitalistic system, of how the monks rack-rented their tenants, of how tribute was exacted from concubinary clergy—of these and of

many other things. Incidentally, too, a few common fallacies are exploded: we are reminded, for example, that 'the theory that the worship of the Virgin Mary worked, in any decisive degree, to raise the status of women is quite irreconcilable with the facts.' There is also a brief but valuable discussion of the Stigmatization of St. Francis, written in the true historical temper which refuses to go beyond the facts, and reminding the curious that 'no single witness is both (1) an eye-witness, and (2) a describer of the plastically formed nails.' The skill and interest with which the long and complicated story of two centuries is sustained almost conceal from the reader the enormous erudition which underlies it. This volume, like its predecessor, is of the highest historical value and of the deepest human interest.

A THEOLOGICAL STORM-CENTRE.

Bishop Barnes has for some years been making himself increasingly unpopular with a considerable section of his fellow-churchmen. This is not, probably, because of his general theological breadth. He is not broader than many others, than Dean Inge for instance, in regard to doctrine and criticism. His unpopularity is due to the bluntness with which he has criticised one particular belief, the Anglo-Catholic doctrine of the Lord's Supper. The protest made against his teaching on this point rests on several grounds. For one thing, his opponents say that a bishop should not take sides in such a dispute. Further, they declare that he is attacking a belief which has been tolerated for long in the Church of England. And, finally, they object to the 'brutality' of his language.

The Bishop is quite unrepentant, as he shows by the publication of the most criticised of his recent utterances, and of much else on the same lines, in his new book with the curious title *Should such a Faith Offend?* (Hodder & Stoughton; 7s. 6d. net). In the preface to this book he vigorously (and successfully) vindicates his right as a bishop to deal with the great issues of faith, and to repudiate and expose errors. He also contends that the Anglo-Catholic doctrine of the Holy Supper is not an allowed belief in the Church of England. And he repeats, and amplifies, the reprobated terms in which he characterized this belief as grossly materialistic, magical, and superstitious.

The book is full of interest throughout, as may

be imagined. There is not a dull page in it. Nor is there anything really new. Indeed, the chief feeling the reader has on laying it down is one of surprise that so much should be said of Bishop Barnes's 'heresies.' They are for the most part the accepted views of all educated and open-minded people. If we except for the moment the sacramental essays, the book is mainly occupied in expounding the relations of religion and science. The Bishop shows clearly that there is no real conflict between them, if we accept the ascertained results of science. We have to give up out-worn systems like the Augustinian scheme reared on the doctrine of the Fall. But all that happens is that Christian faith is purified and simplified. We apologize for stating this obvious truth. But the fact that its reiteration in this book has been received with such disfavour only goes to show how urgently the pulpit needs to teach the plain realities of the modern religious situation. The Bishop's new book will do an immense deal of good if it clears the mind of the average man on this matter.

Bishop Barnes has not only courage. He possesses a clear and cogent mind, and expresses himself in direct and plain words that carry his meaning. This virtue is no doubt part of his offence. But in a day when the big things in religion are at stake, and when so many are willing to listen to an authentic voice, it is good to find some one who speaks of these things without any ambiguity, with fearless honesty, and (we add) with a positive and loyal assertion of the main Christian certainty, the Divine nature and authority of the Lord Jesus Christ.

WOODBROOKE STUDIES.

Apart from the Bible manuscripts, many apocryphal and pseudepigraphical writings have been preserved to us in Syriac. Within recent years, however, a new impetus has been given to this horizon of Biblical knowledge by the scholarly translations of Dr. Mingana, of the John Rylands Library, Manchester, who is thus making available to us his valuable collection of manuscripts at present in the custody of the Rendel Harris Library, Selly Oak, Birmingham. All interested in these manuscripts, and especially those acquainted with his 'Early Judæo-Christian Documents,' translated from Syriac texts, will welcome his *Woodbrooke Studies*, the first volume of which has just been issued (Heffer; 10s. 6d. net). These Studies consist of Christian documents in Syriac, Arabic, and Garshūni, which Dr. Mingana is editing and translating with a critical apparatus. The first volume,

which is dedicated to Mr. Edward Cadbury, contains Barṣaliba's Treatise against the Melchites, some genuine and apocryphal works of Ignatius of Antioch, a Jeremiah Apocryphon, a new life of John the Baptist, and some uncanonical psalms, all translated into excellent English, with an introduction to each by Dr. Rendel Harris. Barṣaliba's Treatise throws considerable light on the Monophysite and allied controversies as they affected the Greek and Eastern Churches in the fifth century. This good Syrian father, belonging to the West Syrian Church, with its Monophysite Christology of only one nature (God-man), and its exaltation of the Virgin to celestial rank, writes ten chapters against the Melchites, a small group of Syrian believers who had accepted the Chalcedon creed of two natures (God-and-man), but who at the same time claimed protection and patronage by attachment to the State Church and the Imperial city. His treatise is largely concerned with the trivialities of ritual, but one cannot but be impressed with his noble Christlike spirit as well as his dialectical skill. The works of Ignatius which follow are probably apocryphal, for, as Dr. Rendel Harris reminds us, so many spurious interpolations and additions have accumulated round this martyr bishop's name that some critics, such as W. R. Cassels in 'Supernatural Religion,' have regarded all the writings bearing his name as false. The principal Ignatius document given is an exhortation to priests and deacons to practise personal piety and not to be led away into immoral actions. It is interesting in several ways. For one thing, it quotes the Gospels in a harmonized form (Matthew + Luke), independent of Tatian's 'Harmony.' The writer is also acquainted with the 'Odes of Solomon,' the greatest of all Syriac writings, and adopts the anti-Judaic Wednesday and Friday fasts, and the displacement of Sabbath by Sunday. The Jeremiah Apocryphon is an Apocalyptic document which deals with the fortunes of exiled Israel and their hopes of resurrection and return. It is a Christian Arabic book, written in Garshūni, *i.e.* the popular Arabic language but in Syriac characters, a method sometimes adopted so as to escape Moslem criticism, and it has probably a Greek text underlying it. The story tells the sufferings of Jeremiah, the horrors of the Exile, and the privations and toil of the people. The new life of John the Baptist, in Garshūni also, by one Serapion, an Egyptian bishop near the close of the fourth century, is a mixture of history and legend, probably translated from Greek, and with interpolations by authors or

copyists of a later date. The writer has dipped accurately into the Bible account, but has also blended with it a large amount of apocryphal detail as to the Baptist's diet, the burial of Elisabeth by her seven-year-old child, the preservation of the Baptist's head, and other matters. Dr. Mingana gives us five uncanonical psalms, the first of which is a thanksgiving by David for the defeat of Goliath. This one, which seems to come originally from the Greek, is found in many manuscripts of the Syrian Psalter, where it is numbered the 151st, and was even translated into Scottish last century by Dr. Hatley Waddell. The thought and diction of all five are good, and in reading one or two of them, which show fine Hebrew parallelism and have probably come direct from the Hebrew, we might almost fancy we were perusing our own Psalter. These *Woodbrooke Studies* add materially to our knowledge of Christian literature in the early centuries and should be in every Biblical scholar's library. They are so excellently done that any criticism of them would be out of place. The volume is beautifully illustrated with the original texts in full, and the introductions of Dr. Rendel Harris, as might be expected, are most interesting masterpieces of exposition and criticism.

DEAN INGE.

Dean Inge's utterances, by their range and piquancy, strike the taste of a very wide public; and if his sayings are occasionally bitter—on the whole it is a tonic bitterness which sensible people feel to be a wholesome cathartic for uncritical thinking. His new volume of Essays—*The Church in the World* (Longmans; 6s. net)—confined almost wholly to religious subjects, lacks perhaps the popular appeal of his former excursions into politics, ethics, and eugenics, but in its own restricted domain it has all the well-known characteristics of the Dean's style of thinking and expression—his direct pungency, his epigrammatic power of condensing his criticism of a party or a philosophy into a few memorable sentences—his fearless freedom from decorous and expected platitudes, his faith in reason—are all here and command admiration even if they do not always win consent. The Essays are eight in number and can be treated in two main groups. The first group comprises Essays I., III., IV., and VIII. Essay III. deals with the Quakers, of whom he says more than once that 'they are the truest Christians in the modern world,' though he disagrees with their view that 'force is no remedy,' and that capital punishment

is wrong. Their reliance on experience rather than on authority in religion and their rational acceptance of science as a source of truth are pleasing to the Dean and to us all. He sees in them Christian Platonists in disguise and hails them as Friends indeed. It is a generous tribute, for which we all thank him. The last Essay is a wise exposition of the true aims of education, with a dash of enlightened patriotism, as becomes one who is conscious of the rich heritage of the race to which he belongs.

The fourth Essay, on 'Hellenism and Christianity,' reminds us of our debt as Christians to Hellenes as well as to Judea. 'Thy sons, oh Zion, against thy sons, oh Greece' seems in this plea of the Dean's to be reversed. It is a characteristic Essay, and the main contention underlying it runs like a refrain through this volume. Christianity is more an Hellenic and Platonic religion than a Judean. Paul was more a Greek than a Jew. Modern Christianity is suffering from the fact that the Erasmic and Renaissance sweet reasonableness did not gain a hearing in the bitter contentions of Protestant and Catholic. The sane stream of Christianity flowed through Platonism. One feels that the thesis is overpressed. After all, Hebraism had something to do with Christianity, and it is possible on the broad ground of history to contend that Platonism, valuable as it is, was made alive, and is kept alive, by the New Spirit which historically had its origin in Judea. 'Salvation is of the Jews.' The first Essay, 'The Condition of the Church of England,' is perhaps the most interesting in the volume, both for its own sake and on account of the present situation in that communion.

The second group of Essays, II., V., VI., and VII., is more concerned with the philosophy of religion, and we welcome on the one hand Dean Inge's trenchant criticism of naturalism, and on the other his warm appreciation of science. He is surely right in insisting that religion and science as organs of truth cannot be kept in water-tight compartments, in his plea that God is more than His manifestation of Himself in the world either of Nature or of history, and in his repudiation of truth as something created by our wishes and values. 'God is the *valor valorum* and the *ens realissimum*,' not a creation to suit our taste or our wishes, but the Ultimate Reality. All through there runs the plea for the rehabilitation of rational mysticism and Platonism, but if he repeats this in every Essay we do not get tired of it, for, as a king of France said of his favourite preacher: 'I would rather listen

to his repetitions than to most other men's novelties'; so we say of Dean Inge, only we feel like asking him what really is his view of religious revelation, and whether there is anything after all in the old antithesis of revelation and reason.

A NEW SAMARITAN TEXT.

There can be few, if any, people living to-day who know as much about the Samaritans as Moses Gaster, Ph.D. His Schweich Lectures, delivered a few years ago, dealt with their History, Doctrines, and Literature, and he has now put us still further in his debt by the publication of *The Asatir: The Samaritan Book of the 'Secrets of Moses,' together with the Pitron or Samaritan Commentary and the Samaritan Story of the Death of Moses* (Royal Asiatic Society, 74 Grosvenor Street, London, W. 1). The Asatir is a pseudepigraphical collection, in Samaritan, of Biblical legends—a sort of legendary supplement to the Pentateuch—scribed to Moses. It was discovered by Dr. Gaster among the Samaritans in 1907, and the original Samaritan text, which is often extremely difficult and obscure, is presented here, with the much fuller Samaritan commentary, in a very readable translation.

Dr. Gaster has expended much learning in tracing the connexion between the Asatir and literature whose material is in part more or less cognate, notably the Sibylline Oracles and parts of the Antiquities of Josephus; and he makes out a very good case for the thesis that this Samaritan book is one of the hitherto unsuspected sources of portions of the Oracles, while Josephus drew from a source not indeed identical with, but closely approximating to, the Asatir. The aim of the Asatir, which 'could not have been compiled later than between 250–200 B.C.,' is in part polemical. Prominent in it is the holiness of Mount Garizim, and hatred against the Temple in Jerusalem: it emphasizes the truth of the Samaritan claims to be the possessors of the genuine text of the Bible and the strict observers of the Law. Among other points of interest the figure of Antichrist is traced back to the story of Balaam. The linguistic discussion and the transliteration of a portion of the Samaritan text will be of special interest to philologists. The text of the Samaritan description of the death of Moses appears here for the first time.

There are several errata—due no doubt to the fact that the book was printed in Leipzig—which should be corrected in a subsequent edition: *syncretistic* (pp. 13, 39, 64), *sequence* (p. 16), *idolators* (p. 34), *Sammaritans* (p. 103), *gutterals*

(p. 127), *indispensible* (p. 157); a few faulty divisions, for example, *soug htin* (p. 126), *theo ther* (p. 160), *ol doriginal* (p. 164); omissions of letters, for example, *th contents* (p. 127), *nterpret* (p. 167), *Thou who was* (p. 315), while on p. 317 'O Thou the of the house of Levi,' a word corresponding to 'ק'ר' has dropped out between 'the' and 'of.'

Students of the history of Midrash should give this book a cordial welcome, and Dr. Gaster is to be congratulated not only on this fine piece of pioneer work but on presenting in the notes to his translation many parallels from Samaritan literature, much of which is, even to well-equipped students, practically inaccessible.

THE EUCHARIST.

In his book, *The Protestant Doctrine of the Lord's Supper* (Jackson, Wylie & Co., Glasgow; 10s. 6d. net), the Rev. Alexander Barclay, B.D., Ph.D., offers a study in the Eucharistic teaching of Luther, Zwingli, and Calvin, in which he supplies for English students of the Reformation doctrine of the Sacraments a conspectus of material such as is to be readily found only in French and German text-books. The book is chiefly occupied with the exposition of Calvin's Eucharistic views, and the exposition is based—as indeed also in the cases of Luther and Zwingli—on an examination of his writings according to the chronological order, as determined by modern research. There is also a good discussion of the question how far Calvin's doctrine of the Lord's Supper is Scriptural, as also of the question whether Calvin was in this doctrine self-consistent, and by way of appendix to the volume the points of contact between the Eucharistic teaching of Ratramnus in the eighth century and that of Calvin in the sixteenth are set forth.

The aim of the book might be succinctly expressed as follows: it is to show that in the matter of the Lord's Supper Luther became a Lutheran, that Zwingli was never a Zwinglian (in the sense that his theory is one of Mere Commemoration), and that Calvin was ever a Calvinist. It belongs to these same positions that there was essential agreement among the Reformers on the doctrine of the Lord's Supper, and that their differences were not so pronounced as the traditional interpretations would have them to be.

Dr. Barclay maintains his thesis with consistency and with theological competence; but, apart from that, we are indebted to him for the material which he has placed so conveniently to the hand of the English teacher and student, especially as it reflects

a careful and diligent use of the documentary sources. Particularly to be commended is the discussion in chapter xvi. of the relation of Calvin's doctrine of the Lord's Supper to that of Luther. The book is furnished with a valuable bibliographical list.

THE TWELVE APOSTLES.

Dr. Rendel Harris has applied his great learning and critical ingenuity to the problem of the composition of the first Christian apostolate. His work is entitled *The Twelve Apostles* (Heffer; 7s. 6d. net), and proceeds on the assumption that the accounts of the 'Dodecad' in the Gospels may have been subject to legendary accretion. The main motive for such accretion would appear to have been, according to Dr. Harris, the emergence of the doctrine of the Virgin Birth and the consequent necessity of eliminating from the original catalogues of the Apostles anything that seemed derogatory to Jesus and Mary—for example, the implication that Jesus was not the first-born of Mary or that Jesus and Judas were twins. Dr. Harris regards the tradition of the existence of a body of twelve apostles as very early and very widely diffused, but he discovers in the traditional list what appear to be three titles which are not properly names at all, to wit, Thomas (twin-brother), Thadæus (foster-brother), and Bartholomew (son of Tolmai); and he offers the opinion that the apostolic catalogue, as we have it in the Gospels, would, when done into popular English, read something like this: Simon Peter, James McZebedee and John McZebedee, Andrew, Philip, McTolmai (a title), Matthew, Twin-brother (a title), James McSubstitute (that is James son of Alphæus-Cleophas), Foster-brother (a title), Simon the Radical, and Judas the Traitor. 'Write the list in this way,' says Dr. Harris, 'and the fantastic and unscientific character of the original becomes evident. At the same time, the historical elements can be seen through the peculiarities of the list. For we can see that James is the son of Joseph and Mary, thinly disguised, and that the Foster-brother is a second stage meant to eliminate the twin, who must not really be called so.'

There are many points of interest in this volume, apart altogether from its attempt to reconstruct the apostolic college, and one cannot but be attracted by Dr. Harris' methods and intrigued by his manner. He himself is well aware that he moves in a world of conjecture, but it is his conviction that all possible hypotheses with regard

to the origin and diffusion of Christianity should be made and tested.

OLD TESTAMENT IN GREEK.

The first part of the second volume of *The Old Testament in Greek* (Cambridge University Press; 20s. net), of which the last part of the first volume was published eleven years ago, has just appeared. It presents the text of the First and Second Books of Samuel, and its editing has been in the very competent hands of A. E. Brooke, D.D., Norman McLean, M.A., and Henry St. John Thackeray, M.A., D.D., all of whom are acknowledged masters in the field of the Septuagint. In this edition the Vatican text is 'supplemented from other uncial manuscripts,' and provided 'with a critical apparatus containing the variants of the chief ancient authorities for the text of the Septuagint.' Fortunately the editors were able to avail themselves of MS. evidence placed at their disposal by the distinguished German Septuagint scholar, Professor Rahlfs. Recondite sources such as the Sahidic versions have been drawn upon, and even a series of Sahidic fragments containing extracts from a life of Samuel, but the salutary warning is added that inferences as to the text drawn from such a source which contains legendary additions have to be made with caution.

In his recent book on the 'Asatir,' Dr. Gaster has argued that, so far as the Hexateuch is concerned, Josephus in his 'Antiquities,' even if he did make use of a Greek translation of the Bible, did not use the LXX which is now in our hands, but rather drew on some Palestinian Midrash. With this in the main Dr. St. John Thackeray agrees. But he maintains that though in that section Josephus was mainly dependent on a Semitic source, he becomes, from 158 onwards, 'a witness of first-rate importance for the text of the Greek Bible,' and the evidence afforded by him is accordingly carefully recorded in this volume.

In comparison with Swete's Septuagint, the textual variants here are bewilderingly abundant, occupying usually more than half the space of the text itself. Of Hebrew MSS Dr. Melville Scott has recently said, 'the painful drudgery involved in the collation of MSS is hardly needed; for this work has already been done, with vastly little result.' But whatever the result may be, we owe a deep debt of gratitude to scholars who are willing to make such a collation, even when much of the evidence is of no value, and may even be positively misleading, for purposes of interpretation; for

example, the famous verse 1 S 15¹³ reads *θεραπείαν* for *teraphim*, but it is good to know that the original meaning was still preserved in other MSS by *θεραφειμ*, etc. (cf. *σераφим*), and more obscurely in 1 S 14⁴¹ by *δοσιόγητα* (even *θειοσητα*) for the unexpressed *thummim*. The extraordinary variety in the spelling of proper names is significant of many things: for example, in 2 S 21¹⁹ Goliath appears not only as *Γωλιαθ*, *Γολιαθ*, and *Γολιαδ*, but as *Γοδολιαν* (acc.), and even *Γολοδιαν*, while the Bethlehemite appears not only as *ὁ Βαιθλεεμμιτης*, but as *νιου* (†) *του ελεμι*, and in 2 S 23⁸ an alternative to *Ἰεβόσθε* is the significant *ισββααλ*. If ever an approximately correct text of the Septuagint is to be reached, it will only be through the infinite toil and inexhaustible patience exhibited in such a volume as this.

THE SCOTTISH LAYMAN'S LIBRARY.

The Scottish Layman's Library goes on steadily increasing its number of issues. The two latest volumes are two of its best. One is *The Scottish Churches' Work Abroad*, by the Rev. J. H. Morrison, M.A., and the other, *Early Church Portraits*, by the Rev. J. Heston Willey, Ph.D., S.T.D. (T. & T. Clark; 5s. net each). Mr. Morrison is well known for his missionary writings, for his vivid style, his ample knowledge, his intellectual grasp. And all these qualities are apparent in his latest volume. He traces the Scottish missionary effort from its dawn to the present day, and in the course of his survey conveys an immense amount of information without losing himself or sacrificing the broad effects in the process. This is an excellent book, and all interested in missionary work, whether by Scotsmen or any others, should possess themselves of it.

We are impressed by the skill and felicity of the author of the other book, Dr. Willey. He begins with Polycarp, and gives us sketches of Tertullian, Origen, Athanasius, Chrysostom, Augustine, Gregory, Charlemagne, Peter the Hermit, and Dante. That is rich fare. It is Church history, and biography, and theology, and literature. And all these streams add their quota to the interest of the book. It is a book written with distinction, full of thought, and dealing with men and systems and influences about which we all wish to know something.

CONSTRUCTIVE CITIZENSHIP.

A new book by Principal Jacks, D.D., LL.D., D.Litt.—*Constructive Citizenship* (Hodder &

Stoughton; 8s. 6d. net)—does not need review in the ordinary sense, it requires only mention; for Principal Jacks has his audience, and his audience knows what to expect. In the winter of 1926-27 he delivered in the University of Glasgow the Stevenson Lectures on Citizenship, and the book consists of those lectures with such additions as give greater completeness than the oral delivery of lectures permits. There are nineteen chapters dealing with such subjects as Constructiveness, Misleading Terms, Social Valour, the Hatred of Labour, Vitalized Leisure, Trusteeship, Rights and Duties, Co-operation, Social Tension. The very titles will suggest at once the interesting and valuable nature of the discussions.

Many topics suggest themselves for summary, but let us take a sentence or two from the chapter on Social Valour. 'The progress of civilization does not consist, as some would have it, in gradual advance to the point of safety, it consists much rather in a growing perception of the common risk and *the growing willingness to face it together*. I would urge you to beware of social doctrines and of religious doctrines, too, for there are such, which obscure the necessity of high courage, individual and collective. I would urge you to interpret the duties of your citizenship, primarily and essentially, as the duties of men and women who are called upon to make a valiant contribution to the work of their generation by taking their share in the dangers and sufferings of the common enterprise as well as in the fruits and the profits of it. Be prepared, I would say, for high demands on your courage, your resolution and your skill. Except as the valiant spirit inspires it, constructive citizenship is nothing at all. Let the training of the citizen, in all its stages, be conceived of accordingly.'

THE TEXT OF THE OLD TESTAMENT.

A really valuable book, which deserves the attention of all who are interested in the text of the Old Testament and desirous of recapturing, so far as that is now possible, the original text, has been written by the Rev. Melville Scott, D.D. He believes that he has made important *Textual Discoveries in Proverbs, Psalms, and Isaiah* (S.P.C.K.; 8s. 6d. net), and that the method by which he has reached them may be fruitfully pursued through the remaining books of the Old Testament.

Rightly dissatisfied with the cavalier methods of certain scholars who have practically re-written instead of emending the text, Dr. Scott believes

that there is a more excellent way, of which one of the essential conditions is that the suggested emendation be graphically probable. In other words, he never allows his suggestion to stray far from the actual letters of the traditional text, whose difficulties he believes have often been created by the accidental transposition of the letters of a word or more often still by confusion between letters, not only between the familiar γ and η , or κ and ν , or η and θ —this has long been recognized—but between such letters as ν and ψ , γ and ι , κ and δ . He illustrates his thesis by numerous passages from Proverbs, Psalms, and Isaiah, offering emendations which, if not all equally probable, are always worth considering, and not infrequently convincing. Among the latter may be mentioned the reading לֵי לֵא for לֵא לֵי in Ps 27¹⁸, which for the '(I had fainted) unless . . .' of E.V. yields the sense 'he that uttereth violence *against me*: I believed *not* that I should see,' etc. So for the enigmatic 'sides of the north' in Ps 48² Dr. Scott reads, 'Zion, *greatly treasured*,' for which use of צַפְתָּה (ptc.) he compares Ezk 7²²; while in Pr 13²³ the change of רֵב רֵב into רֵב רֵב yields 'a *suit at law* devours the tillage of the poor.'

Some interesting quotations from an old book on the Psalter dated A.D. 1736 show that dissatisfaction both with the existing text and with the customary methods of improving it is not just a thing of yesterday, and Dr. Scott has little hope that further collation of MSS will yield results of any particular value. His own method and results have won the approval of no less distinguished a scholar than Professor Causse, who with Professors Jaeger and Ehrhardt recommended Dr. Scott on the strength of this book for the degree of Th.D. in the University of Strasbourg. The results of this same method of conjectural emendation are so interesting, and their potential value for a reconstructed text of the Old Testament so significant, that Dr. Scott is fully justified in expressing the modest hope that his work 'may receive a patient hearing from those best qualified to pass a verdict.'

RELATIVITY AND RELIGION.

The theory of Relativity is steadily making its influence felt in ever-widening realms of thought. This is inevitable if it be, as Weyl declares it to be, 'a cataclysm which has swept away space, time and matter hitherto regarded as the firmest pillars of natural science, but only to make place for a view of things of wider scope and entailing a deeper vision.' Wildon Carr has expressed his amazement

at his fellow-philosophers for 'their short-sightedness in imagining that philosophy can be indifferent to this stupendous revolution in science.' It may be admitted that the theologians are in no better case. Any serious attempt to wipe away this reproach is to be commended. Accordingly we warmly welcome *Relativity and Religion*, by Mr. H. Douglas Anthony, M.A., Ph.D., F.R.A.S. (University of London Press; 6s. net). The writer would probably be the first to admit that his work was tentative. Two criticisms suggest themselves. In his exposition of the theory of Relativity use is made of mathematical symbols. All very well in their own place; but this is a book that deals with religion, and is presumably intended to be understood by the general reader. What enlightenment is there in telling us that the relation of past and future in two time-systems may be expressed in the form, $\omega_{\mu} (y_{\mu} - b_{\mu}) = \sum_a^l \omega_{\mu a} x_a$? If, as Eddington predicts, 'a time will come when Einstein's amazing revelations will have sunk into the commonplaces of educated thought,' then mathematicians must learn to express these revelations in plain English. A second criticism is that in his exposition of the Christian faith (which is the only part of religion dealt with) the writer does not seem to go very far in tracing the bearings of Relativity. Certainly there is nothing here revolutionary. The position taken is simply that of modern liberalism.

These criticisms, however, need not be taken to mean more than that this is not a work of genius, for with so vast a field to survey and so overwhelming an inrush of new ideas, it would take a mind of the very highest order to systematize the whole and show its bearings in the remote regions of theology. This gigantic task awaits the efforts of many builders. Meantime let it be understood that Dr. Anthony's book is full of good things, and we owe him thanks for his gallant attempt.

RELIGIOUS EDUCATION.

American educators in the religious sphere continue to work steadily at their great idea of a 'Project Principle.' This idea was explained recently in a special article in THE EXPOSITORY TIMES, and last month we had occasion to commend some books which give guidance in the application of the principle. This month there are several more on the same lines and from the same source. We cannot be too grateful for the contributions which the University of Chicago Press is making to the subject of religious education. It has just

issued four new volumes. One is by May K. Cowles and belongs to the *Problems in Living* series (3s. 9d. net). It is for junior classes, and deals with such topics as 'Living with a Purpose,' 'Playing Fair in Games,' 'The Necessity and Dignity of Work,' 'The Use of Sunday,' and so on. The other three volumes are by Dr. Erwin L. Shaver, who has done so much to make the Project method known. They are called *A Christian's Education*, *A Christian's Patriotism*, and *The Other Fellow's Religion* (2s. 6d. net each). The topics are such as inevitably arise in connexion with such great fields. Each one is introduced by a definite incident or 'life situation,' and from this incident the problem emerges and is discussed. That is the 'Project' way of teaching religion and ethics, beginning with a concrete case and shoving off into the deeper waters from this start. The method is so well devised and conducted that we would do well to learn from the Americans. These books are calculated to be of priceless value to Bible Class teachers and to ministers, and we earnestly counsel any teachers reading this notice to procure and weigh these admirable guides. They are published in this country by the Cambridge University Press.

Adventures in the Minds of Men, by Dr. Lynn Harold Hough (Abingdon Press; \$1.50), is a collection of short articles, mainly on literary subjects, from various magazines. Some of them have a decided odour of the back number. Lloyd George is still Prime Minister, and Dr. Kelman is about to leave New York amid many regrets. It would perhaps be too much to say that the following sentence is typical: 'As I was leaving a certain office with a clergyman who has received the highest recognition in his own denomination, a well-known Englishman who wears his title without self-consciousness looked whimsically at the two of us.' But there is more of this sort of thing than one cares to read. Yet the style throughout is bright and readable, and there are many literary judgments of value. The book concludes with some addresses on the equipment and work of the preacher, which are of more massive build and full of good things.

Messrs. Ernest Benn Ltd. are issuing a wonderful series of little books under the title 'Benn's Sixpenny Library.' A number of the issues have reached us out of the two hundred and fifty-two already published. Among these are, *Oliver Crom-*

well, by Mr. Hilaire Belloc; *Catholicism*, by Father M. C. D'Arcy, S.J.; *Russian Literature*, by Mr. Janko Lavrin; *The Weather: An Introduction to Climatology*, by Mr. C. E. P. Brooks, D.Sc., and *The Life of Christ*, by the Rev. R. J. Campbell, D.D. All these booklets are done by real authorities, and are a wonderful achievement at the price. The last-named, *The Life of Christ*, by Dr. R. J. Campbell, is an admirable treatment of a great theme, and worth far more than the modest coin that will purchase it.

With almost incredible industry and rapidity, the indefatigable Canon Sell continues his good work of expounding the Bible and the historico-religious movement which it represents, in the light of the best scholarship and in simple language intelligible to everybody. The two latest volumes to hand are *A Guide to the Study of the Canon of the Old and New Testaments* (C.M.S. Publication Department, Salisbury Square, E.C.4; 1s. 3d.) and *The Samaritan and Other Jewish Sects* (1s. 6d.). It was a good idea to supplement the long series of Old Testament Commentaries with these useful volumes, which happily link up the Old Testament with the New. The book on the Canon crystallizes the discussions of Ryle and Westcott in their longer books, and tells in clear and vivid fashion all about the growth and origin of the two Canons that the ordinary Bible student needs to know, besides incidentally suggesting bibliographical guidance for those who may desire to pursue the subject further.

The volume on 'The Sects' deals successively with the Samaritans, the Pharisees, the Sadducees, the Essenes, and the Zealots, and traces the history from the first Assyrian deportation in 734 B.C. to the Fall of Jerusalem in A.D. 70. Excellent use is made of such New Testament passages as contain allusions to these sects. Both volumes should effectually dispose of the pathetic fallacy that Biblical history and literature are dull: Canon Sell makes us feel that the men and the movements he describes were very much alive. We are assured that these volumes, written in India and primarily for Indian pastors, have excited interest in places as far distant as North America and Australia. We do not wonder. There are no more lucid or inexpensive presentations of the results of Biblical scholarship in the market to-day. The whole series of Old Testament commentaries, crowned by these supplementary volumes, would make an admirable working library for teachers or preachers who have not time for more elaborate studies.

The Rev. Frank Ballard, M.A., D.D., B.Sc., is a prolific writer in the field of Christian Apologetics, and his latest book, *Twentieth-Century Christianity* (T. & T. Clark; 6s. net), is among the most useful of all his works. In it he gives brief sketches, 'manifestly only vignettes,' of the various sections of Christendom and their tenets. Of these some are represented as 'perversions' of the Christian ideal and the rest as 'approximations' to it, and the discussion of them occupies the first part of the book. In the second and larger part the author develops his own views of the Christian ideal in its application, under the heading 'The Christianity of the Future.' His standpoint, at once conservative and modern, is indicated in these words: 'Ideal Christianity is a life based upon the acceptance of the truth concerning Jesus Christ, His person, character, and teaching, His death and resurrection, with the practice of His spirit, as these are set forth in the New Testament, when it is fairly interpreted by itself, in modern lights.' It is further indicated in these other words, catching up the former: 'To say that Christianity is a life . . . implies that the essence of Christianity is an experience, not a mere mental attitude; an ideal of character, not an ecclesiastical system; rational service, not blind submission to tradition, or superstition, or convention; an offer of blessing, not a threat of condemnation; communion with a loving Father, not cowering before an angry Judge.' If a further characterization of standpoint be desired, it may be said to be Modernist as opposed to Fundamentalist. In this connexion one is reminded of a typical chapter in Dr. Ballard's book, that entitled 'Evolution,' in which with the aid of quotations from contemporary writers he expresses his sympathy with essential Darwinism. For the rest, the style is clear and popular, and the author touches upon many topics of current interest, ending with a series of negatives and positives in which he summarily states his conclusions in matters of Christian doctrine.

In a little book, *Divorce and the Roman Dogma of Nullity* (T. & T. Clark; 1s. 6d. net), Archdeacon Charles embodies a course of sermons which he preached in Westminster Abbey last July. He points out that the Reformed Churches, following Matthew for the most part, allow of divorce in the case of unchastity and also the re-marriage of the guiltless, whereas the Roman Church, deriving its views ultimately from Mark, forbids divorce altogether. It is, however, the particular contention

of the present work that Mk 10²⁻¹² is unhistorical, and that Matthew deliberately rejected it as unhistorical, and that thus the only foundation in the Gospels for the dogma of the indissolubility of marriage disappears, and with it the still more erroneous Roman dogma of Nullity. Needless to say, Dr. Charles sets forth his views at once clearly and learnedly; and his book is written with refreshing vigour.

Professor John B. Champion, M.A., of the Eastern Baptist Theological Seminary, Philadelphia, offers a 'new and yet Scriptural' interpretation of the work of Christ in a volume of four hundred and fifty pages entitled *More Than Atonement* (Evangelical Press, Harrisburg, Pa.; \$2.50). The book bears the somewhat pretentious sub-title 'A Study in Genetic Theology.' What is meant to be conveyed is that unless theology has its genesis at Calvary 'it gets nowhere.' The book also announces itself somewhat flamboyantly. But it is a solid enough study in the Scriptural teaching on Atonement and related themes, set forth with an abundance, indeed a superabundance, of illustrative and quotational matter. The standpoint is that of the traditional orthodoxy of the 'blood-theology.' Here is a fair sample of the style: 'Theology with Calvary as its birthplace always proves true to the primacy of Redemption. Theology born on the Arctic ice-cakes of naturalism is naturally cold to the Cross; but the theology born of the passion of Redemption and with the divine warmth of the blood of Christ pulsing through it can never freeze in the soul's veins.'

Four useful and informative lectures are comprised in Mr. W. G. Hanson's volume on *The Early Monastic Schools of Ireland* (Heffer; 3s. 6d. net), in which accounts are given of their missionaries, saints, and scholars. The author makes no pretension of being an expert in this obscure region of Church History, but he has been diligent in consulting authoritative writers, such as W. P. Ker and R. L. Poole. The first lecture shows how in the sixth century or earlier the whole of Ireland was practically turned into a University, in which the knowledge of Latin and Greek was conserved. The second lecture treats in particular of St. Columban, the greatest of the many scholar-monks of Ireland who passed over to the European Continent. The third treats briefly of the scholars of the eighth and ninth centuries, an age of 'epigons'; while the fourth is devoted to John Scotus Erigena, the one great thinker of the West in that dreary

epoch, who has been classed with Bishop Berkeley as one of the two men of religious genius whom Ireland has produced. _____

The Effects of the Reformation on Ideals of Life and Conduct, by the Rev. F. K. Chaplin, M.A. (Heffer; 5s. net), is the Hulsean Prize Essay for 1925. It is an exceedingly careful and scholarly piece of work, showing a well-balanced judgment and wide reading. An earnest attempt is made to trace the complex moral effects of the great liberating movement of the sixteenth century, a movement which swept along much mud and refuse in its impetuous course. The writer quotes Warneck (whom he repeatedly refers to as Warnack) in support of the statement that 'the view held by the Reformers was that systematic missionary activity was the duty of the Apostles alone.' This is hardly borne out by the evidence, for it was the dogmatists of a later time who developed the doctrine of the *Personale Privilegium*, though, as Warneck says, its germ may be found in Melancthon. The Counter-Reformation is shown to have been, not merely a vigorous attack on Protestantism, but a real moral and religious revival within the Roman Church. The vitality and progress of that Church in modern times is fully acknowledged, but the grave charge is made that 'the maintenance of Papal supremacy involves, in the words of Bishop Gore, "a constant perversion of truth."' The general conclusion reached is that 'Rome is rendering, and is destined to render, notable services to mankind, but the restoration of its ancient supremacy in this country would be a grave spiritual disaster. The Roman version of Christianity is inadequate for modern needs. Its incapacity for reform disqualifies it for the spiritual leadership of free and civilized peoples.'

The Greatest Book in the World, by the late Rev. T. H. Darlow (Hodder & Stoughton; 2s. 6d. net), makes very fresh and interesting reading. Many histories of the Bible have been written, but this is something different. It is in the best sense a popular account of the development of Scripture and its influence upon civilization. Its vitality under modern criticism and its triumphs when brought into contact with all races are fully set forth and illustrated. The whole is admirably fitted to confirm faith in the Bible and to commend it afresh as the ever-living Word of God. _____

The modern preacher, whatever his faults, at least tries to be interesting. He knows that his

first business is to capture the attention of his hearers. The Rev. Ernest Dowsett has shown in previous books that he has this gift, and in *The Man with the Plumb-Line* (Hunter & Longhurst; 2s. 6d. net) he has given a most readable 'series of addresses on the moral influence of Christ.' They are thoughtful, pictorial, and lit up with apt illustrations. _____

What makes a man a Congregationalist? The question is suggested by *A Hundred Eminent Congregationalists, 1530-1924*, by the Rev. Albert Peel, M.A., Litt.D. (Independent Press; 2s. 6d. net). The list includes Milton and Bunyan, on whom the Baptists have some claim—but then the Baptists are Congregationalists. It includes also Scots Presbyterians like Livingstone and James Chalmers, who served the London Missionary Society, which was regarded in Scotland and supported as practically an undenominational mission. Livingstone said that if he had been at home in 1843 he would have joined the Free Church. The biographies, necessarily very brief, are careful and accurate, as far as one can judge, and they will form a useful Congregationalist Who's Who. _____

Reprinted from the Journal of the Manchester Egyptian and Oriental Society is a suggestive little discussion by Israel W. Slotki on *Faded Letters in Ancient Texts*, who illustrates by an examination of Ezk 16⁴ 18¹⁰ and especially 21²⁰ (E.V. 21¹⁵) the thesis that our present Hebrew text has sometimes resulted from the incorporation of an explanatory marginal note into a text some of whose letters had become faded. On the original text of 21²⁰ he conjectures 'That the heart may faint I set it against my people: it is a two-edged sword, yet a sword of supernatural panic' (חרב איש באחי) — a conjecture which gets rid of the awkward word אבהת. Naturally such conjectures, however plausible, fall a long way short of certainty. _____

The Rev. W. Lockton, B.D., Vice-Principal of Winchester Diocesan Training College, is a diligent writer on the problem of the Four Gospels. His most recent work, *Certain Alleged Gospel Sources* (Longmans; 3s. 6d. net), is a booklet supplementary to his volume on 'The Three Traditions in the Gospels.' In it he offers a study of Q, Proto-Luke, and M. He submits some considerations which in his opinion tell against the existence of such documents as Proto-Luke and M (a Judaistic source of Matthew, according to Dr. Streeter), against the Mark-Q hypothesis generally, and, accordingly,

against the supposed priority of Mark. His positive conclusions are not generally accepted, but he is on the whole satisfied with them himself.

Professor Peake has done well to publish separately his discussion of *Elijah and Jezebel* (Longmans; 1s. 6d. net) which appeared first in the Bulletin of the John Rylands Library. The stories of the Elijah cycle, while dealt with in Commentaries on 'Kings,' have seldom in English received the connected treatment which they here receive; and there could be no better initiation than this into the historical and religious problems which they involve. Dr. Peake argues that the Tyrian cult almost certainly must have received a set-back in the reign of Ahab, and that the implied rebuke of Elijah in 1 K 19⁹ is directed not against the violence of his methods, but against his abandonment of his post, and against his error in thinking that Yahweh was more truly to be found at Horeb than in Palestine; a return to Moses was a retrograde step. This is a fine specimen of scientific discussion, which will be welcomed by all careful students of the Old Testament.

A most helpful book on the Lord's Supper has been written by the Rev. H. A. Wilson, Rector of Cheltenham, *At the Lord's Table* (Longmans; 1s. 6d.). There is a multitude of books of this kind, but few better than this. It deals in a thoroughly useful way with such matters as preparation for the service, and it explains the service itself fully and simply, besides providing suitable prayers and meditations for different parts of the service. No one with this book in his hands could fail to guide aright the youthful catechumen in his first steps as a communicant member of the Church.

Evidence intended to prove that the Caucasus Isthmus was the homeland of the Egyptians, Mesopotamians, Semites, Greeks, and Aryans is presented in *The Deluged Civilization of the Caucasus Isthmus*, by Reginald Aubrey Fessenden, Professor of Post-graduate Mathematics and Electrical Engineering in the University of Pittsburg. The first six chapters of this work were published in 1923. Chapter VII., on what the author calls 'The Location of the Pillars and Underground Record Chambers of the Cabeiri,' and Chapter VIII., on the homeland of Abraham, have not yet been published. Chapter IX., on the land of Gilgamesh and the Creation legends of Mesopotamia, appeared in the 'Christian Science Monitor,' 18th March 1924, and Chapter X., on the Greek homeland, in that

paper, 8th March 1926. Chapter XI. has now been issued (Massachusetts Bible Society, Boston, U.S.A.; \$2.00). This chapter contains a comparison of some of the Caucasian place-names with some of the more important and distinctive Egyptian and Aryan ones in the *Book of the Dead* or the *Vedas*. That the Caucasus tribes were at least the originators of Egyptian civilization is believed by many Egyptologists, partly on ethnological evidence and partly on proofs afforded by an examination of a large number of Egyptian skulls of mummies. The natural features of the Caucasus Isthmus seem to be identical with those referred to in the *Book of the Dead*, and Sir Flinders Petrie has shown that the Badarian type of pottery had travelled down from the Caucasus to Egypt. The author, in regarding the Isthmus as the homeland also of the Mesopotamians and Semites, will probably find many supporters. The region between the Black Sea and the Caspian certainly possessed at one time a civilization analogous to that of Elam and of Sumer, and there seems to be some evidence that its people, both by infiltration and invasion, took possession of these districts. On this theory, the author naturally places the Ur of Abraham, not in Southern Babylonia, but on the crest of the Caucasus, where the tribes were named Ach-ur. He is on surer ground when stating that the great nomadic tribes north of the Caucasus were the ancestors of the Aryan-speaking race. Neither ethnologists nor Biblical students will agree with all his statements, but the chapter just issued, like the others, shows a considerable amount of scholarship, as well as an intimate geographical knowledge of the Caucasus regions.

From Messrs. Marshall Brothers have come five volumes—*Life Radiant*, *Rainbows of the Soul*, *Eternal Realities of the Present Life*, *Look from the Top*, and *Come, ye Children*.

The *Life Radiant* contains studies of a helpful nature on the fully consecrated life. The author is the Rev. Canon F. J. Horsefield, D.D., and the price is 2s. 6d. net. The title is taken from the first chapter and from the words in Ps 34⁵, the translation of which in the American Revised Version, is 'They looked unto him and were radiant.'

Rainbows of the Soul is by the Rev. A. Douglas Adams, M.A., Vicar of Wimborne, St. John (5s. net). It is a volume of addresses embodying the old evangelical message, and the graciousness of the Master is in it.

A volume of earnest evangelical addresses with

the title *Eternal Realities of the Present Life* is by Louisa Clayton (3s. 6d net). There is a Foreword by the Rev. J. Russell Howden. 'Anything which sends us to our Bibles to search out for ourselves God's "exceeding great and precious promises" is to be welcomed. In this book God's servant has gathered together some "handfuls of meal" for His people. 'The reaffirmation to ourselves of God's gracious purposes for us cannot fail to strengthen our faith. At a time when the hearts of many are failing them for fear, may the message of this book be an inspiration and power to such.'

There are a number of illustrations. For example, on 2 Co 12⁹ Prebendary Webb-Peploe's experience is quoted. 'He said that when he was staying at Saltburn-on-Sea in 1919 his baby died suddenly, and he had to carry the little body 400 miles back to his home in Herefordshire and the people on the crowded platforms rubbed against him and it hurt him very much. The next day was Sunday, and he chose for his text, "My grace is sufficient for thee." He began to write his sermon, and then he glanced at the same text on the wall of his study. His mother had worked it and given it to him some years before, and the little word "is" was picked out in yellow so as to give it prominence. After trying to write for two hours he laid down his pen and burst into tears and prayed, "O God, it is not true. I do not find it sufficient; please make it sufficient; do let it be clear to me."

'Then suddenly a voice seemed to say to him, "How can you ask God to make it sufficient when He says it is; how dare you doubt Him? Get up and believe what He says and you will find it true." Then the dark cloud passed away, and it never returned.'

Mrs. Ethel E. Chilvers is the author of *Studies from 'The Song of Solomon'* which she originally delivered at Bethesda Baptist Chapel, Ipswich, and at Spurgeon's Tabernacle, London. The title is *Look from the Top* (6s. net). The 'Song' is dealt with 'throughout from the standpoint of its spiritual application to the life of the present-day believer, rather than as an interpretation of its historical and dispensational setting.'

Come, ye Children is thirty-two short addresses to boys and girls, several dealing with subjects such as death and immortality, which this teacher, the Rev. William McNeill, knows are difficult of approach (2s. 6d. net).

Science and Faith, by Mr. W. G. Radley, B.Sc. (Morgan & Scott; 1s. net), is a little book which

may be read with profit even by those who have no knowledge of modern science. It is written in an interesting and popular style by one who combines a knowledge of science with a firm Christian faith. 'The God whom our forefathers pictured as dwelling in His heaven very close above the blue, has become the God whose realm extends into distances which almost appal the imagination. But He is just the same God. Our outlook has changed, but He has not changed. He is still the One who came to seek and to save that which was lost—mankind.'

The President of the Moody Bible Institute, the Rev. James M. Gray, D.D., would doubtless call himself a Fundamentalist. At any rate, in *My Faith in Jesus Christ* (Oliphants; 6s. net) he follows their style of argumentation. It is all very logical and convincing to those who accept his premises, but to other minds it will not carry conviction. The writer is earnestly contending for the faith, but one could wish that there were some recognition of the fact that others may find their way to that same faith by a different route.

A book of considerable interest, and (its author believes) of real importance, is *Eden and After*, by Mr. J. Gibson Smith (Otago Daily Times, Dunedin, New Zealand; 2s. 8d.). Though it is a book of verse, it is really a theological work. And its main thesis is that the inferior man-like creatures, discovered by science and called men, were not men at all but animals, and that the soul is a purely novel creation. He would repudiate Professor Arthur Thomson's doctrine, expounded in his Gifford Lectures, that the highest in man was implicit all the time from the lowest form of life. The novel thing in Mr. Smith's book is that, while thus repudiating an ape-like ancestry for man, he is willing to accept all the real discoveries of Darwinism and is indeed a believer in evolution. The acceptance of the scientific theory that our simian ancestors were really *men* is, he thinks, a nightmare due to diabolic agency. All this is expounded in a long introduction. Then follow the poems in which his doctrine is sung. And very well sung too. We have no hesitation in saying that the book is worth considering.

Two books on Immortality have just appeared. The subject seems perennially attractive to writers and readers alike. For we hardly issue a number of this magazine without at least one notice of a book on the subject. One of the two referred to is *Life, Death and After*, by the Rev. F. G. Goddard,

M.A., B.D., the Vicar of Jesmond (Scott ; 2s. 6d. net). It is on traditional lines for the most part. But it strikes a definite note, and one that will be welcome to many readers, when it contends not only that we shall know one another in the other world, but also that we may pray for the dead as they do for us. Every subject (like *Survival*, the *Intermediate State*, *Is there a Second Chance?* and *Spiritualism*) is discussed with ability, common sense, and persuasiveness. The book can be cordially commended to all specially in need of comfort and to those in need of light and faith.

The other book is *Immortality*, by Mr. I. Harris, M.D. (Williams & Norgate ; 2s. 6d. net). Frankly, it is a little difficult to make out what Dr. Harris believes on the point. His general contention seems to be that man is simply an expression and embodiment of the great forces of the universe, that he is without real freedom, and that his immortality is of a somewhat vague nature. 'Man and the work of man remain forever indestructible. Man and his doings are as enduring as the whole universe. Nothing can be changed. Every deed, all occurrences become a part of cosmic existence, as enduring as the universe.' And 'death is merely a conclusion of individual activity.' Cold comfort. But the book is able and interesting.

Messrs. Skeffington & Son have issued three books of excellent religious reading. The first is a volume of *Sermons for Maids*, i., edited by the Rev. J. H. Burn, B.D. (6s. net). It covers the period from Advent to Trinity Sunday. Eleven of the sermons are by Dr. Alfred Plummer, and in general the list of preachers is a strong one. The tone of the sermons is expository and devotional.

Life's Silver Lining, by the Rev. Tickner Edwardes (5s. net), is defined in the sub-title as 'Thoughts about Christ's Religion for those who find the World Dark.' It contains no fewer than one hundred and eighty-seven brief meditations on Scripture texts, all of a strengthening and helpful kind. The writer believes that 'God does not remove the mountains of trouble from our path—why should He, seeing that He has put them there, or wisely suffers them to be there, for our good? But He does, by right of our willing claim to be His faithful servants, place in our hands the "new sharp threshing instrument" by which we can beat them small for ourselves.'

Heaven, by the Rev. Septimus Hebert, M.A. (2s. 6d. net), is an exposition of some of the religious ideas underlying the symbolism of 'St. John's last vision in Revelation xxi.-xxii.' The writer is

not interested in controversy or in questions of criticism. 'There is no religious controversy in this book. It is neither High Church, nor Low Church, nor Broad Church. It might be read as well by the Roman Catholic as by the Salvation Army captain.' And, it may be added, they will all find in it much that is sane and Christian.

The World-Wide Call, by the Rev. H. P. Thompson, M.A. (S.C.M. ; 4s. net), is a popular presentation of the situation underlying the recent World Call Reports. It contains a series of swift and vivid pictures of present-day movements in Japan, China, India, Africa, and the Muslim world, especially as they affect the propagation of the gospel. Another chapter, perhaps the most striking of all, is given to our own people overseas, in which is presented a wonderful panorama of the world-wide activities of the British race. The whole survey gives point to a stirring missionary appeal. 'The missionary duty is rooted in the very nature of God, and is always binding on every Christian. But there come times when in a special degree the way seems prepared for a wider advance of God's Kingdom, and the call seems to come with special clearness to His Church. To-day is such a time.'

The British Connection with India, by Mr. K. T. Paul (5s. net), is a volume issued by the Student Christian Movement with the object of informing public opinion in this country about the efforts of the natives of India to secure a greater measure of what may be called Home Rule. There is a wholly sympathetic introduction to the volume by the Earl of Ronaldshay, formerly Governor of Bengal. Mr. Paul has arranged the contents with skill. He disclaims being the mouthpiece of any organization with which he is connected; he writes his own personal views. Now that the Government has appointed a Statutory Commission to inquire into, and report to the Imperial Parliament on, the very big question of the future government of our great Dependency, it is an advantage that we at home, who really are ill-informed about intelligent native opinion as represented, for example, in the Indian National Congress, should learn from so capable an authority as Mr. Paul.

The Cambridge University Press, despite the efforts of 'Big Bill Thompson,' maintains its high reputation for the production of books of sound scholarship. Having completed a monumental work in its translation of the Old and New Testaments, it has issued in handy form *The Student's*

Gospels (English publishers, Cambridge University Press; 5s. net), edited by Dr. Shailer Mathews and Dr. Edgar J. Goodspeed. It contains a harmony of the Synoptic Gospels in parallel columns, with the Gospel of John appended, all rendered according to the excellent American translation of Dr. Goodspeed. This makes a very convenient pocket edition.

Messrs. Watts & Co. are issuing a series of small books at sevenpence each under the title of 'The Forum' Series. Two of these include Professor Sir Arthur Keith's Presidential Address to the British Association in August last—*Concerning Man's Origin*, and *The Earth, Its Nature and History*, by Mr. Edward Greenly, D.Sc. These are both scientific, but also popular and authoritative, and well worth having.

The sixth *Annual of the American Schools of Oriental Research* (Yale University Press, New Haven) contains not a few things of interest to others than scholars. A brief sketch of the history of the American School of Oriental Research in Jerusalem founded in 1900, and that of Baghdad, opened in 1923, is followed by a fascinating essay

by W. F. Albright on 'The Jordan Valley in the Bronze Age,' in the course of which the writer, dealing with the Dead Sea, says, 'it seems perfectly rational to assume the correctness of the traditional view that the Cities of the Plain are now buried under the waters of the Dead Sea.' As against most recent criticism, he further defends the substantial historicity of Gn 14, which he regards as based upon an old poetic saga or epic. This illustrates the growing tendency to lay more stress upon tradition than till lately criticism has been inclined to do. Another essay deals with the private archives of a prominent family, composed in a dialect of Accadian, which throw much curious light on the social conditions of the time, and in parts vividly illustrate the Old Testament. W. H. P. Hatch offers a description, with illustrations, of a visit to the Coptic convents of Nitria, a desolate valley in the Libyan Desert. He is of opinion that the ancient blood of Egypt is far better preserved in 'these people'—the Copts—'than is ancient Greece or Rome in the modern Greeks or Italians.' The volume gives us a fine insight into the varied and valuable work of Oriental research, as conducted by Americans.

Our Lord's Teaching on the Kingdom of Heaven.

BY THE REVEREND W. J. SPARROW SIMPSON, D.D., ILFORD.

It is quite unprofitable to argue whether the Fatherhood of God or the Kingdom of God occupied the principal place in the teaching of our Lord. For whichever of these two great themes is regarded as predominant, the fact remains that tremendous stress is laid by our Lord upon the other. Our concern is with His instructions on the Kingdom of God. That this subject held a conspicuous and habitual place in His teaching is beyond dispute.

It may be said with certainty that the phrase which our Lord employed was Kingdom of Heaven, rather than Kingdom of God. For the habitual custom of the Jewish people was to substitute other expressions for the Holy Name. The Book of Daniel furnishes illustrations of this use, when it speaks of the Highest and the King of Heaven. Similarly, in the New Testament, the High Priest calls God 'the Blessed,' and the Prodigal Son

speaks of having 'sinned against Heaven.' Our Lord would almost certainly follow the Jewish use. Indeed, it is significant that the most Jewish Gospel adopts the phrase the 'Kingdom of Heaven,' whereas the phrase 'Kingdom of God' is adopted in writings designed for the Gentile world, where, as H. J. Holtzmann observes, the latter phrase would be more intelligible. It is clear, therefore, that the two are synonymous.

The phrase 'Kingdom of Heaven' was already in common use and had a history before our Lord adopted it. It is therefore indispensable to know what meaning it possessed for the Jewish people. It is all the more essential to know this because the term is nowhere expressly defined by our Lord in His teaching. The idea is evidently regarded as one quite familiar to all His hearers. What, then, was the conception which the term represented to our Lord's contemporaries? There is