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ten compounds with φιλο- in Pastorals, twenty-four in Cicero's letters, forty-nine compounds with ἀ- in Pastorals, sixty in Cicero's letters, and some of both are the same. We have snippets of quotations from Homer and others in Cicero's letters, as we have in Paul's writings. Paul requested Titus to show attention to Zenas and Apollos, and see that nothing was lacking that they required (Tit 3^{13}). Cicero (*Att.* xi. 3. 2) says of a parting guest, 'look after him and see that nothing is lacking that he requires.' Cicero had a penchant for 'conceit,' τῦφος, τετυφῶσθαι, etc. Paul used the verb three times in Pastorals only. Cicero says (*Att.* 16. 2. 6), 'You say that you will winter in Epirus,' and requests Atticus to come there. Paul says, 'Hasten to come to me at Nicopolis (in Epirus), for there I intend to winter' (Tit 3^{12}). With the double invitation, 'Hasten to come to me,' 'hasten to come to me before winter' (2 Ti $4^{9.\ 21}$), compare the reiterated invitations to Atticus (iii. 25), 'Try to be with me, wherever I am, before the kalends of July' (iii. 26). 'I pray you hasten to come to me' (iv. 1. 8), 'I am waiting for you, and I beg of you to hasten to come.' In the three following letters he repeats it.

As last century saw the rehabilitation of the correspondence of Cicero with Brutus attacked by Tunstall (1741), Markland, Niebuhr (1828), and many others, and defended by Hermann, Muller, Tyrrell, and Purser, this century may witness the rehabilitation of the Pastoral Epistles, whose authenticity has been as stoutly defended as vigorously assailed.

Literature.

THE WISDOM LITERATURE.

Professor C. F. Kent did not live to complete his great and finely conceived scheme of 'The Student's Old Testament, Logically and Chronologically Arranged and Translated,' of which five volumes have already appeared. Fortunately, however, the single volume on *Proverbs and Didactic Poems* (Hodder & Stoughton; 20s. net) necessary to complete the series existed in Professor Kent's manuscript to the extent of about two-thirds; and it has been very successfully completed by Dr. Millar Burrows, of Brown University, a pupil and friend of Professor Kent, who has caught not only his spirit but his method, so that the present volume is as nearly as may be what Dr. Kent would have wished it to be.

Besides dealing with Proverbs, Ecclesiastes, and Job, which are translated in full into vigorous modern English, it presents in the Introduction a general discussion of the Wisdom Literature with its Babylonian and, more particularly, Egyptian affiliations, and one chapter offers a fine appreciation, with apt illustrative quotations, of Ben Sira, who, however, is not translated. The Book of Proverbs is arranged, much as in Professor Kent's little volume on 'The Wise Men of Ancient Israel and their Proverbs,' published over thirty years ago, according to subject-matter, so that one can see at a glance its teaching on any of the topics discussed —a great convenience to the preacher and to the student of Israel's ethical thought. Ecclesiastes, which Kent believes to be influenced by the older Babylonian philosophy, presupposes a Greek atmosphere and is set in the years immediately following 200 B.C. Its unabashed pessimism, which is that of extreme old age, is attacked in interpolations which represent about a fourth of the present book. In the introductory discussion to Job a suggestive comparison is instituted between Job and the Babylonian King Tabi-utul-Bel, with whose story Job has many affinities if also many differences. The value of the Book of Job, as an appeal to the sorely harassed Jewish nation of the post-exilic period, is suggestively brought out. This 'lyric drama,' as the writer calls it, in which God, rather than Job, is on trial, is set about 450 B.C., and though the problem with which the book deals is kept within the limits of this earthly life, Dr. Kent believes that it 'reveals the birth-pangs of the belief in a personal immortality.' It is good that Professor Kent's monumental work, carried through for so many years with such unflagging industry, should have been brought to completion by the hands of a scholar so competent and sympathetic as Dr. Burrows.

MORALS IN REVIEW.

The aim of the treatise—*Morals in Review*, by Dr. A. K. Rogers (Macmillan; 15s. net)—is thus stated by the author: 'What I have set out to do

is not to reproduce everything that philosophers have said about ethics, but to isolate the more significant contributions which have left a definite mark, especially as these are still relevant to discussions at the present day.' Dr. Rogers is well qualified for a work of this kind, for he has already proved by his numerous books on philosophy and ethics his scholarship and his judgment in this field. It is a liberal education in the history of ethical speculation for the reader to follow him in his review from Socrates down through the centuries to Leslie Stephen and our own day. In such a wide field the difficulties of significant selection are very great, and perhaps no two thinkers equally conversant with the subject-matter would on all points and persons agree, but it is safe to say that in this volume the really significant thinkers are handled, and their merits and defects judiciously considered in the light of their age.

There is such a calm air of sanity pervading the volume and such an obvious desire for impartiality of treatment that it may appear monotonous to the reader, until he remembers that the questions of morality here dealt with are of such importance that any cheap excursions after sensational novelty are out of place. The writer is not here a moral reformer or ethical preacher, but a judicial historian, and he maintains this rôle throughout. This may to some make the book less interesting and picturesque, but it is therefore not the less important. The only chapter that may arouse mild astonishment is that on Mandeville, the once notorious author of 'The Fable of the Bees' (1670–1733). Dr. Rogers is conscious of the need of some justification for giving a whole chapter to this writer, and he calls it 'Moral Realism—a Digression,' but the reader has no cause of complaint, though he may still have doubts if such a satirist is to be taken so seriously and so copiously when others are so limited for space.

To the reader interested in religion it is perhaps disappointing, even if he feels it to be inevitable, that only fourteen pages are explicitly given to 'Church Ethics,' and these wholly taken up with Thomas Aquinas; but on more careful reading he cannot help observing that the writer is aware of the influence of Christianity on morals, though even on the grounds of judicial historic insight this influence might have been more generously treated, both in the way of recognizing its enrichment of the ethical ideal and in the way of supplying a reasonable and lovable authority to the moral agent—to say nothing of its inspiration for the acquisition of moral strength and the deliverance of the conscience from its sense of guilt and weakness.

After an exposition of four hundred and forty-six pages the writer gives us five pages of a Postscript in which he states his conclusions. Through all ethical speculation he sees a conflict between the claims of authority and the claims of freedom. To pacify these—giving weight and worth to each—is largely the task of morals and the condition of moral progress. Whether it be the rigorous demand of keeping the volume within reasonable limits, or the meticulous timidity of a scholar, that hindered him from a more thorough judicial summing up and a more constructive programme, we cannot say, but we feel that most readers will regret the exiguousness of this part of the book, especially in view of the obvious and striking merits of the historical exposition. This historical exposition itself—which is the main object of the volume—is excellently done, alike in its selection, its treatment, and its critical quality. They will value it most who best know the difficulty of the task, and their verdict, if we are not mistaken, will be that this is a clear and trustworthy review of morals worthy of all praise.

THE PROBLEM OF THE GOSPELS.

Professor Burton Scott Easton, of the General Theological Seminary, New York, whose commentary on St. Luke was so favourably received, has written a useful and significant volume on the modern subject of form-criticism as applied to the problem of the Gospels. *The Gospel before the Gospels* (Scribners; $1.75) is the title, and the aim is to establish by purely historical considerations the general reliability of the tradition about Jesus. In the furtherance of this aim the author begins with a brief sketch of the history of the study of the Synoptic problem since the dawn of the present century. We are now beginning, as he says, to reach the separate paragraphs that lie behind our documents and that were transmitted to the first Christian authors by oral means. These are the final data of the literary investigation, and it is with these that the form-criticism of the Gospels is concerned.

Initiated by Dibelius in 1919, who grappled determinedly with the question of the separate paragraphs, the subject of form-criticism has been receiving attention at the hands of Gunkel, Bultmann, Bertram, C. F. Burney, and others. In 1924 Fascher discussed the limits of the method in question.

Having concluded his historical retrospect with Fascher, Dr. Easton proceeds: 'Paradigms, stories, legends, cult-legends, epiphanies, apothegms, miracles, parables, folk-tales, controversies, dialogues, parenesis, logia, prophetic and apocalyptic utterances, church rules, sayings in the first person, allegories, poem stanzas—the research of the past decade has exhibited no poverty of terminology! But how profitable is it all? Can we really analyse forms with such precision as to make form-criticism a true discipline?' He is persuaded that, despite its limitations, the new discipline merits our full attention, if only as bringing us in contact with the earliest Christian pedagogy. But he is also persuaded that it can carry us farther than this; though it must not be regarded as historical criticism, it may prepare the way for historical criticism.

Applying the tests whereby beliefs of the Synoptic period can be distinguished with certainty from the teachings of Jesus, Dr. Easton finds the former to be most scantily supported by sayings placed in Jesus' mouth, and concludes that, so far as the sayings are concerned, the Synoptic perspective is genuine: 'The primary historic value of the Synoptists is not for their own age but for the tradition of the teachings of Jesus.' It is not that every verse and clause of the tradition is guaranteed, but that the chief criteria for the detection of foreign elements must be derived from the sayings themselves, and not from outside considerations. That there are legendary and mythical elements in the Synoptic tradition Dr. Easton is prepared to admit; yet at the most these stories simply heighten the impression that the Jesus of history actually produced.

HANDBOOK TO THE OLD TESTAMENT.

Mr. R. B. Henderson, M.A., Headmaster of Alleyn's School, Dulwich, has much experience in teaching the Old Testament to Sixth Form boys, and in his *Modern Handbook to the Old Testament* (Christophers, London; 4s. 6d. net) he presents the results of that experience. His book traverses practically every aspect of the Old Testament—its history, its literature with the ultimate constituent documents, its literary idiom, its theology, etc.—with the result that, though much useful information is conveyed, the general effect is rather discursive. We are sure that any one taught by Mr. Henderson would be left in no kind of doubt as to the living quality of Old Testament literature and history; there would not be many dull moments in his classroom; he is not afraid to suggest, for example, that Moses would have been horrified by the sacrificial system of Leviticus and all the religious ideas for which it stood. And similar courageous utterances abound.

But that is just the trouble. The book is written under the very powerful influence, which the author gratefully acknowledges, of Professor Kennett, whose pupil he was. Now while Dr. Kennett is a master of Old Testament science, he can hardly be called representative. On nearly all the big questions he goes his own way, which indeed is rather a lonely way. So we find in this volume statement after statement which would be challenged by four Old Testament scholars out of five, and even the results about which there is a broad consensus of scholarship frequently find no mention here. Our criticism is not that 'moderate' views should be preferred to 'advanced,' but that in a book intended partly for boys it might have been better to present the literary history in the form which is more or less commonly accepted. Indeed, the force of Mr. Henderson's presentation would be better understood by those who had gone through this preliminary drill.

For example, he dates the compilation of E as between 670 and 600, and of J as between 621 and 604. He places the redacted JE in the years immediately following 586 (about 581), while D is between 550 and 520. The passages in which Samuel seems to favour the idea of a monarchy are set about Zerubbabel's time, while those which deprecate that idea come probably after the time of Nehemiah. The reformation of Josiah is believed to precede the publication of Deuteronomy; the Servant in Deutero-Isaiah is to be equated with the persecuted Hasidim and therefore relegated to the Maccabæan period; *many* of the psalms belong to the second century, while in the Psalter 'seldom will anything quite unmistakably pre-exilic be discovered.' All these statements would be fiercely challenged and some of them roundly denied by not a few of the most competent Old Testament scholars of the day; and it seems a pity that a view of the history and literature should be presented to boys which would be disowned by much of the best contemporary scholarship. The book, however, is alive and stimulating, and it is capable of doing better service for those who are acquainted with the current critical view of the Old Testament than it seems likely to do for those for whose use it was intended.

JOHN BUNYAN.

It is fitting that the year 1928, being the tercentenary of the birth of John Bunyan, should see a revival of interest in his immortal work. Perhaps it is inappropriate to speak of a revival of interest, for the Dreamer and his Pilgrim are always with us. Two excellent short biographies have come to hand. The first is *John Bunyan: Pilgrim and Dreamer*, by Mr. William Henry Harding (Oliphants ; 3s. 6d. net). The writer has long been known in evangelical circles by his life of Müller of Bristol and his edition of Finney's Lectures on Revival, and this posthumous work on Bunyan will do something to keep alive his memory. It is well written and interesting, while it breathes a warm and devout spirit throughout. All the facts of Bunyan's life which are ever likely to come to light have long since been put on record, and the industry of that prince of editors, George Offor, has left little to be elucidated. Nothing remains but to set down the known facts in a fresh and telling way. This Mr. Harding has done. A single error may be noted. November 30, 1628, is the date of Bunyan's baptism, not of his birth, the exact date of which is unknown.

The second biography is *John Bunyan: His Life and Times*, by the Rev. R. Winboult Harding, B.D. (Sharp ; 2s. 6d. net). It is built on a different plan and might be regarded as supplementing the first. It does not deal so fully with the details of Bunyan's life, but gives on the one hand a really illuminating picture of his times and of the Puritan spirit, while on the other hand it devotes considerable space to a fine discussion of the Pilgrim's Progress as a masterpiece of literature, a work of art, and a religious classic. The work is done with great taste and insight, and the Personality of Bunyan is made to stand out with much clearness.

The Religious Tract Society have issued a tercentenary edition of the *Pilgrim's Progress* (6d. net). It is beautifully printed in unusually large type, with an attractive paper cover and several full-page coloured illustrations after Copping. It is a marvellous sixpence worth, but it is a pity that it contains only Part I. of the Progress and that the beautiful cover is too fragile for common use. It ought to have a wide circulation.

A dramatic version of the *Pilgrim's Progress* has been arranged by Mr. William Rix (Allen & Unwin ; 2s. net). The main outline of the story is skilfully presented, and the situations are handled with considerable success. Full directions are given as to dress and staging. It would be a fine undertaking for any Church Guild or Young People's Society to present the drama in the coming winter—a difficult task certainly, but most educative.

CHRISTIANITY AND THE STATE.

Christianity and the State, by the Right Rev. William Temple, Bishop of Manchester (Macmillan ; 4s. 6d. net), is one of the series of Scott Holland Lectures, dealing with the religious sanctions of social and political life. Dr. Temple, as all know, is widely read in classical and historic sociology. He is in close touch with the problems of industry, as a Bishop of Manchester can hardly fail to be. He is a master of emphatic and fluent speech. The result is that this book is a rapid, allusive, open-minded survey of many centuries, with most interesting characterizations and comments. But it seldom reaches undeniable conclusions. His pages are too few to allow him to summarize adequately sociology from Plato to Karl Marx, with a look in on the minds of a host of writers, including Machiavelli, Spinoza, and Hobbes, as he passes on. A well-read man would find it sketchy. The average reader is not enlightened. He begins by maintaining the thesis that the modern State must be Christian, based on the reality of God, and functioning through faith in Him. The fact of Christ is not often mentioned. He translates this basis into four 'principles'—the Sanctity of Personality, the Fact of Fellowships, the Obligation of Service, consummating in Sacrifice. These necessitate community, and the State is the 'organ of community.' Its authority is expressed in Law, and must be maintained by Force. Thereby order, well-being, and liberty are maintained. Thus a definition is reached: 'The State is the necessary organ of the national community, maintaining through Law—as promulgated by a government endowed to this end with coercive power—the universal conditions of social order' (p. 123). It is this State which has authority over the other 'cohesions' of Society—'the family, trade union, church, and the rest.'

From this position the writer proceeds to touch with verve and vivacity on the issues of the day. Facing two of the urgent questions, he suggests the creation of Industrial and Educational Parliaments, without fearing that these might become magnified, selfish, and more potent and defiant Trade Unions. With a generally adverse attitude to war, he reaches the verdict of its lawfulness and necessity on occasions. Now and again, on other present-day questions there are sentences which seem to disclose a mind not wholly resolved. In discussing the question of private property, he writes: 'A Chris-

tian Sociology will desire that every citizen should possess enough property to support bare life, even though he does no stroke of work for it; for so his work and service will be more nearly free, and personality will have a fuller scope' (p. 98). That does not seem to be in accord with either the ethics of Christ or of Paul. But a broader criticism questions some of his more fundamental positions. The State is not to be defined as an 'organ' of the community. An 'organ' has no independent will. The State is an organism, which, in some forms, has been independent of the community. It is not a construction, as Dr. Temple clearly proves, yet it is not a 'growth' as he maintains. It is an evolution. A growth from a seed or a root is a different thing from an evolution. Ever and again he comes into touch with the neglected truth, that the Christian State is an evolution from the family. Its principles are not the four given such prominence here. They are justice, truth, mercy, goodwill, consummating in goodwill's highest form of love. Motived by these, the State will become not only the Kingdom of God, but the Family of God the Father, here and now on earth—and, as the prophets affirm, for evermore. That is the conclusion Bishop Temple desires.

After publishing a series of commentaries which covers the whole range of the Old Testament, Canon Sell in a new volume takes up the task of explaining the significance of *The Talmud, Mishnah and Midrash* (Church Missionary Society, Salisbury Square, London; 1s. 6d.). This volume displays the same power as the commentaries of getting to the heart of a complicated problem and saying about it just the things that matter. While Canon Sell is a very learned man, he does not allow his learning to be smothered by pedantry or even to be obtruded at all; he has the gift of speaking to the plain man in a way that he can understand. So here we find much valuable information, clearly put, about the Targums, etc., and the wisdom of the Canon is shown in devoting most of his space to a discussion of the Midrash, whose often fantastic quality he vividly sets forth in numerous illustrations. Against these we can appreciate more than ever the wonderful sanity of the Bible. A section is also devoted to the heretical 'Minim' and to some of the doctrinal views represented by the Rabbinical literature. This volume is a worthy supplement to Canon Sell's series of commentaries.

The Deed and the Doom of Jesus (T. & T. Clark; 1s. 6d.), by Mr. Francis Herbert Stead, M.A., purports to provide a new line of approach to the theory of the Atonement. Mr. Stead regards the old images and approaches as obsolescent, and is of the opinion that for terms sacrificial or commercial, feudal or governmental, we should substitute nowadays more immediate terms of the mind itself. Accordingly, he examines the bearing on the experience of Jesus of the Law of Habit, in which the constancy of God expresses itself as succession, and of the Law of Reciprocity, in which it expresses itself as co-existence. These two Laws are represented as making inevitable the sufferings of Jesus as One who broke through the racial habit of sin, freeing men from the power and penalty in it, and who was also the perfect embodiment of reciprocity, maintaining His loyalty and sensitiveness in a sinful world, and rousing thereby a response of new sensitiveness and loyalty. But, even so, we fail to see that Mr. Stead has made any real contribution to the theory of the Atonement. We should add that his essay is none the less interesting and readable.

The Rev. Paul P. Levertoff, author of several learned contributions to Biblical scholarship, has published in pamphlet form under the title *St. Paul in Jewish Thought* (Diocesan House, London; 2s.) three lectures delivered, on the invitation of the Bishop of London, at the Church of St. Martin-in-the-Fields in September 1927. The lectures were attended by a mixed audience of Jews and Christians. The first lecture, 'St. Paul and his Jewish Contemporaries,' finds a direct polemic against St. Paul in Midrash Sifre, and contrasts with it the view of St. Paul given by the late Dr. Schiller-Szinessy of Cambridge. The second lecture is on 'Claude Montefiore's Criticism and Appreciation of St. Paul'; and the third is on 'A Jewish Dramatist's Presentation of St. Paul,' being an account (reprinted from 'Theology') of Franz Werfel's 'Paulus unter den Juden.' An appendix treats of the Russian philosopher Soloviov's views on Judaism and Christianity.

It was a good idea of Mr. G. R. Holt Shafto and Mr. A. Gordon James to link together the names of *Moses and Jesus* in their study of the Decalogue (Epworth Press; 3s. 6d. net). Their book, which rests on the belief that human society must have a religious basis and that the Decalogue is a fundamental document of sociology, is in effect a discussion of the Decalogue in the light of the New

Testament. The discussion is not concerned with its historical origin, but with its sociological implications, as a guide to the excellent way of fellowship with God and man, without which the ideal human society is unattainable. It is pointed out that characteristically Jesus is more interested in the precepts of 'probity' than of 'piety.' The Commandments are taken *seriatim*, explained in their original intention, and then set forth in the deeper meaning elicited from them by Jesus.

The writers keep the modern world steadily in view and drop many wise *obiter dicta*. For example, on the eighth Commandment, 'A just economic order can only be brought about by the co-operation of persons, not by the redistribution of things.' On the sixth, 'War in general cannot be justified by the teaching of Jesus. The final guarantee of international peace is' not pacts, treaties, and leagues, but 'the recognition by the community of the supreme necessity of fostering fellowship and encouraging a spirit of goodwill.'

The Religious Basis of Citizenship (Epworth Press; 2s. 6d. net) is an enlargement of a number of addresses by Mr. V. Donald Siddons, D.F.C., B.A., to a Summer School at High Leigh, Hertfordshire, where a group of young men and women of the Wesleyan Methodist Church met in a conference on social questions. It is an examination and interpretation of the witness by the Scriptures to a religious ideal of citizenship, with some attention to the post-apostolic conception of society. Beginning with an estimate of the basis to be discerned in the Old Testament, it enters more inquiringly into the mind of the New Testament believers. It faces the problem raised by the illusory hopes of the early Christian Church as to the coming of the Kingdom and its King. It closes, after stressing the universality of the Kingdom of God, with a discussion of its demands upon the political and social life of Christian men, and a statement of the ideal as that of citizenship busy in the building of the City of God. Its English style is clear and concise, and its accent of moral earnestness falls pleasantly on the mental ear. It is easy to understand the impression these addresses made on the company of young believers who accepted their premises, and were roused to chivalrous enthusiasm for their ideal. But the writer seems at times to be too much under the sway of one or two of the many authorities he cites. That seems most evident in two regards. The first is as to the social function of the Church. That depends largely on its environment. It was one thing in the early centuries. It is another in a heathen land of to-day. It is another within the British Isles. In the other regard the thought of the City is sometimes regarded as simply a city, to whose service there is a first call to a young believer. But the 'City of God' is really a figure drawn from past ages when city-states, such as Jerusalem and Athens, held men's allegiance, not to their civic life but to their wide *imperium*. Yet the ideal here presented holds, and it would be more potent with a wider application. As a reader closes the volume, he wonders where Christ comes in. There is no clear statement as to His place and office in the City of God.

The Book and the Vote, by Bishop Herbert Hensley Henson, D.D. (Hodder & Stoughton; 2s. 6d. net), is a collection of recent sermons and articles promoted by the Prayer Book discussions. The organization of the National Church as an autonomous denomination by the 'Enabling Act' of 1919 and the recent conflict between the autonomous Church and the House of Commons have combined to create a situation which may compel the Bishop of Durham to reverse his policy of a lifetime and to favour disestablishment with concomitant disendowment, as the only course consistent with the Church's self-respect: 'That the Church, Clergy and Laity, united in corporate action, should be controlled in spiritual matters [that is, in the Revision of the Prayer Book] by an authority which is not Christian offends Protestants not less than other Christians.' 'In the Enabling Act of 1919 an attempt was made to effect a *modus vivendi* between a secularized State and a denominational Church. The action of the House of Commons on December 15th, 1927, registers the failure of that attempt, and reveals a situation of fundamental discord between Church and State.'

By the various statements brought together in this volume Dr. Henson endeavours to explain the actual changes effected by the revision of the Prayer Book and to urge their acceptance by the Church and the nation. The articles on 'The Composite Book' and 'The Passing of National Churches' have already appeared in journals; of the five other items here printed, the sermons on 'Church and State in England' and on 'Civilization and Christianity' are less immediately topical than the rest.

We do not think that Dr. Henson, closely as he keeps himself in touch with ecclesiastical movements in Scotland, is right in coupling together as

he does the 'Enabling Act' of 1919 and the Church of Scotland Act of 1921. It may be that both Acts are 'in principle' Acts of disestablishment, but it can hardly be said of the Scottish Church, in view of the more recent legislature concerning the 'temporalities,' that 'disestablishment *eo nomine* is postponed because it would necessitate also disendowment.'

Mr. A. M. Coleman has issued in pamphlet form *The Biblical Text of Lucifer of Cagliari* (*Acts*) (J. H. Lawrence, Welwyn, Herts). Bishop Lucifer wrote in exile in the East in 355–362, and must have brought his Latin Bible with him. His abundant quotations from Acts are here collated with the text of *gig* (Gigas Holmiensis), with which they are in close agreement.

Hard Sayings of Jesus (Lindsey Press; 2s.) is a paper-covered booklet by the Rev. J. Tyssul Davis, B.A., Minister of the Theistic Church, containing seven interesting and suggestive 'talks' on some of the high precepts contained in the Sermon on the Mount and other parts of the record of Jesus' teaching. Mr. Davis acknowledges the moral and religious leadership of Jesus, but repudiates the claims made for Him in the Christian creed. He would set the Christ alongside the Buddha and the other Great Teachers, finding a parallelism of message in them all.

The Ultimate Epoch, and Other Essays (Longmans; 6s. net), by Mr. Arthur John Hubbard, M.D., shows a lively interest in New Testament problems, but is of a strangely heterogeneous character. The burden of the first essay is that neither the pursuit of worldly interest nor the exercise of compulsion makes for a permanently satisfactory system of society; what is needed is the Logos in the world, and in Scripture an immense epoch for the future of the Logos in the world is foreshadowed. A contrast to the vague discursiveness of the first essay is furnished by the second, in which it is boldly claimed that an examination of the three records of the storm on the Lake of Galilee shows John, the son of Zebedee ('Boat Owner and Wholesale Fishmonger!') to have been the author of the Fourth Gospel. The third essay affirms that the Gospels represent successive attempts to transmit an adequate record of our Lord's life; while the fourth and concluding essay finds the origin of the custom of early morning communion in the necessity of assembling together, if there was to be any assembling together at all, after the *ergastula* (the slave-barracks) were opened and before the day's work had begun.

The present position of Old Testament criticism and the main factors which have led up to it are admirably sketched by Professor A. S. Peake in his Lecture on *Recent Developments in Old Testament Criticism* (Longmans; 1s. 6d. net). The Old Testament problem is so intricate and many-sided that this skilful presentation of its main outlines is doubly welcome. Beginning with 1753, when Astruc's famous book raised the Pentateuchal problem, Dr. Peake brings the discussion down to its most recent phases, dealing, for example, in the case of Deuteronomy, with the extreme and contrasted views of Hölscher and Welch. It is reassuring to learn that Professor Peake regards as 'secure' the identification of the Deuteronomic Code with the programme of Josiah's Reformation. The prophets, especially Isaiah, Jeremiah, and Ezekiel, are discussed, also Daniel and the Psalter. Professor Peake joins Hölscher in his opposition to the Maccabæan dating of large sections of prophecy, and he would agree with Gunkel that there is a not inconsiderable pre-exilic element in the Psalter. That Old Testament criticism is, broadly speaking, on the right lines and is not simply producing results which are destined to be overthrown is suggested by Dr. Peake's deliberate summary: 'the net result,' he says, 'of the recent critical movement, it seems to me, is that we are left in the main very much where we were a quarter of a century ago.' To students confused by the mass of critical detail, this discussion, with its clear emphasis upon the salient things, should render a valuable service.

A great deal of useful information, of which the non-professional student of the Bible stands badly in need, is contained in Mr. Conrad A. Skinner's book, *Concerning the Bible* (Sampson Low; 5s. net). He acknowledges his obvious debt to the popular books of Dr. J. Paterson Smyth of Montreal, who honours the book with a Foreword. Mr. Skinner deals with the origin, growth, contents, and inspiration of the Bible in an interesting and racy fashion, tracing the story of the Bible back from the Revised Version through the early English Bibles to the ultimate MSS on which Old Testament and New Testament rest, and giving useful hints as to the nature of J, E, P, and similar matters little known to the average Bible reader. The part of the book that will most help such a reader to a right attitude to the Bible is the discussion of Inspiration and

Authority, where Mr. Skinner makes the point that it is the experiences recorded and not the record of them that is inspired. Mr. Skinner does not conceal his preference of the prophet to the priest: sacrifice he considers 'a base conception at best.' While the prophets were striving to make religion personal and responsible, with the priests 'it is always, "Somebody else."'

Any book which relates to the Lord's Supper arouses instant and watchful attention to-day. In *The Truth about Fasting*, with especial reference to Fasting-Communion (Rivingtons; 3s. 6d. net), we have an historical inquiry, as remarkable for its scholarly survey of the evidence of all the Christian centuries, as for its decisive and indefeasible proof of its main declaration. Its author, Professor Percy Dearmer, of King's College, London, is recognized as a master in the history of the early Church, and especially in the records of its worship. Here he begins with a courteous statement of the practical difficulties of fasting at an early hour, so as to partake of the elements after such a prescription. Then he summons up the evidence against it, drawn from the teachers of all the Christian ages, and presents an amazing succession of witnesses. Three especially notable instances may be cited. The first is the neglect, almost desertion, of communion by the English people. 'The spectacle has become common of an early service, at which in a parish of many thousands there are present some twenty women, and two or three men, with the working classes unrepresented, except for a few servant girls.' 'The Bishop of Southwark stated that the communicants in his diocese were less than 5 per cent.' The early hour, to secure Fasting-Communion, has been the powerful factor in this decrease. The second is the fresh and convincing examination of Pliny's Letter to Trajan, which, as Professor Dearmer shows, when quoted as a whole, has no reference at all to early communion. The third is the roll of evidence he unfolds from those who have given Fasting-Communion no special sanction. Even Pusey writes: 'There is no irreverence in non-fasting communion. In some cases there would be a direct conflict between our Lord's command and the observance of this pious custom.' But the final argument is that this demand rests upon a materialistic view of the elements, against which the Church of England has made its protest, as the evidence adduced clearly proves, down all the centuries.

Messrs. Seeley, Service & Co. have added three more volumes to their handy and lavishly illustrated 'Things Seen' Series of travel guide-books (3s. 6d. net). These deal with *Things Seen in Madeira*, by J. Edith Hutcheon, F.R.G.S.; *Things Seen in the Dolomites*, by L. M. Davidson, F.R.G.S.; and *Things Seen in the Bay of Naples*, by A. G. Mackinnon, M.A. The writers not only know their subjects thoroughly, but can deal with them with the appreciation of enthusiasts and the further attraction of an admirable literary style. To those who can spend the time and the money, each of these territories has its own peculiar attractions. Those who have neither the time nor the money may nevertheless spend many pleasant hours in an arm-chair in most enjoyable company. They may stand on the edge of the crater of Vesuvius and look into the boiling and steaming abyss, with no risk of being overcome by the sulphurous fumes. Mr. Mackinnon, who writes of the enchantments around the Bay of Naples, is one of the best of guides.

The Rev. David Ross Fotheringham, M.A., F.R.A.S., Vicar of Charing, has written a little book on *The Date of Easter and other Christian Festivals* (S.P.C.K.; paper 1s. 6d., cloth 2s. 6d.). Lord Desborough, who brought forward a Bill in 1921 fixing Easter for the Second Sunday in April, writes a commendatory preface. In the first three sections of the book the dates of our Lord's Nativity, Baptism, and Crucifixion are considered in the light of the documentary evidence; and in the last section the exclusion of the Lunar calendar is advocated, and the appointment of April 9th as the basic date for a fixed or stabilized Easter. Obviously Mr. Fotheringham handles his subject with competence, and that it is a subject of topical interest as well as of importance is evidenced by the fact that in 1926 a Committee of the League of Nations recommended that Easter should be 'the Sunday following the second Saturday in April'—with which Mr. Fotheringham's proposal is in agreement.

God and His Works (S.P.C.K.; paper 2s. 6d., cloth 3s. 6d.) is No. 40 of the publishers' 'Texts for Students.' It consists of selections from Part I. of the 'Summa Theologica' of St. Thomas Aquinas. These have been arranged by the Rev. A. G. Hebert, M.A., who also supplies an Introduction, in which the question is discussed whether St. Thomas is a Platonist or an Aristotelian. The arrangement of the material is clear and orderly, and the understanding of the text is facilitated by

the explanatory notes and references here and there given. In these days of renewed interest in the writings of St. Thomas the publication of this little work is very timely.

It has been the fashion of late to trace much of the thought and institutions of early Christianity to the influence of foreign contemporary cults, and more particularly of the mystery religions. In *The Jewish Antecedents of the Christian Sacraments* (S.P.C.K.; 5s.), Professor F. Gavin, Ph.D., Th.D., of the General Theological Seminary, New York, argues powerfully for the influence of Jewish rather than Gentile thought upon the sacraments. While we do not normally associate sacramentalism with the Jewish religion, its view of matter as not only not inherently evil but as the creation and in some sense a revelation of God involves a sort of essential, if not explicitly acknowledged, sacramentalism. 'The essential germinal principles of a sacramental outlook on the universe were not only tolerated by Judaism, but even lay intimately at its centre.'

The Jewish antecedents of Baptism and the Eucharist are then fully discussed and the many parallels between Jewish and Christian usage are so set forth that some intimate connexion seems undeniable. Both Baptism and the Eucharist are of course affected to the core by their relation to Jesus; but while the thought they express is now Christian, the form is Jewish. Many details of both may be found in, or explained by, Jewish practice. The Eucharist, for example, though 'infinitely transcending the customary blessings of Judaism, was yet in its form modelled upon the Common Fellowship Meal of Jewish groups of friends.' This discussion, which explains Christian belief and practice by contemporary Rabbinic Judaism, is a welcome foil to the theory which would account for them by the non-Jewish religious influences prevalent in the Græco-Roman world of the first two centuries.

Any one anxious to acquire an accurate knowledge of Hebrew grammar and syntax and to learn to read a piece of continuous Hebrew prose with an intelligent appreciation of its finer points will find all the help he needs in Professor A. R. S. Kennedy's *The Book of Ruth: The Hebrew Text, with Grammatical Notes and Vocabulary* (S.P.C.K.; 2s. 6d. net). Every linguistic phenomenon, the easy and the difficult alike, is discussed with admirable lucidity and with constant reference to the relevant paragraphs of Davidson's Grammar, in places even with an almost colloquial fullness, so that to go carefully through the comments on this finely printed Hebrew text of Ruth is almost as good as having a friendly teacher at one's elbow. Every question that an intelligent student could ask about the grammar, and some that he might not have knowledge enough to ask, is clearly answered here. The book, which is also furnished with a useful vocabulary, is well fitted to give the aspiring student an easy and accurate command of the principal grammatical features of the language.

George Hay Forbes, by Principal W. Perry, D.D. (S.P.C.K.; 7s. 6d. net), is manifestly a labour of love. A biography appearing half a century after the death of its subject, and dealing largely with controversies now utterly forgotten, can hardly hope to be widely read. Yet Canon Perry has done well to have written it. To the eye of the discerning reader the story is one of almost sublime heroism. Here is a boy of noble lineage, a helpless cripple from a child, who not only made himself a great scholar, but printed and published his own writings, discharged the duties of the Christian ministry, and found time withal to act as Provost of a Scottish burgh. In the history of the Scottish Episcopal Church he holds an assured place for his sturdy championship of the Scottish liturgy, and he did much to save his Church from becoming a mere appendage to the Church of England. Canon Perry has done his work with accuracy, care, and sound judgment.

It is the boast of our time that Jesus as an historical figure is better known to us than to any generation since the days of the apostles. Indeed, there seems to be an impression in some minds that even the apostles are not to be excepted, for we are continually being told how imperfectly they understood the Master, and how fragmentary their record of Him is. *The Man of Nazareth*, by Mr. P. I. Painter, B.A. (S.C.M.; 5s. net), is a study in the personality of Jesus. It is one of that now numerous class of books which have followed in the footsteps of Glover's 'Jesus of History.' It is based on a careful and minute study of the Synoptic Gospels. The narrative is full of colour, imagination, and fine feeling, though at times somewhat fanciful. A section is devoted to the humour of Jesus, of which over a score of examples are offered. One begins to get a little weary of the joke about the camel going down the throat of the Pharisee, hump and all, but here surely we reach the limit when we are invited to see humour in our Lord's description of

the Judgment Day. As usual in such studies the supernatural element is kept well in the background, and the Resurrection as an historical event is ignored. It is a purely human Jesus who is here presented, a genius of the highest order, not a Divine Saviour. However interesting and instructive such studies are—and there is much here to interest and instruct—this is not the Christ whom the apostles preached and in whom the Church of all ages has believed.

Commentaries on the Old and New Testaments.[1]

By Professor Arthur S. Peake, D.D., Manchester.

III.

I pass on now to speak of commentaries on the New Testament. We have several commentaries which cover the whole of the Synoptic Gospels. In English we have Bruce (*EGT*) and Montefiore, *The Synoptic Gospels*, second edition; in German, Holtzmann (*HC*), E. Klostermann (*HNT*), J. Wellhausen, J. Weiss (*SNT*); and in French, Loisy, *Les Évangiles Synoptiques*. It is curious that some recent British commentators do not mention Bruce at all in their bibliographies. It is quite true that the problems are before us in an altered form, but Bruce had devoted much time and thought to the Synoptic Gospels, and he had the sympathetic insight so precious to the interpreter—much more fully, I think, in his study of the Synoptists than in his study of Paul. There was a largeness about his treatment which was always refreshing, though students whose attention is concentrated on the minutiæ of philology and textual criticism will have their needs much better met elsewhere. It would have been a great improvement if Bruce could have reversed the order of the commentaries on Matthew and Mark. As it is, Mark is frequently treated by reference to what has been said on the corresponding passages in Matthew. The reversed order has been followed by Montefiore. His commentary is notable as the interpretation of the Synoptic Gospels by a liberal Jew, who, while exceptionally sympathetic, remains a Jew. As a contribution to the interpretation of the Gospels from the Jewish side, it is disappointing; but this was to have been supplied by I. Abrahams. He was unable to fulfil the task he had undertaken; but he did succeed in publishing his valuable *Studies in Pharisaism and the Gospels* in two volumes. Montefiore's work is specially full in quotations from continental scholars, in particular, the more extreme. Wellhausen and Loisy were most prominent in the first edition, in the second much attention is paid to Bultmann.

Holtzmann was among the most learned of New Testament scholars, equipped with exceptional knowledge of the relevant literature. He was the master of a very condensed style, and his work is not always easy to read. His standpoint was more advanced than we are accustomed to in Britain, but his work was that of a master of the first rank. J. Weiss also belonged to the more liberal school, but he took his own line, and on some points, and those not unimportant, displayed a welcome freedom from convention. As an exegete I count him among the very foremost of his time. His work on the Synoptic Gospels is popular but firmly grounded on wide knowledge and finished scholarship. It may be convenient to add at this point that he prepared the commentary on the Gospel of Luke in the eighth edition of Meyer. This was replaced in the next edition by a commentary from the pen of his father, B. Weiss. The older scholar thus completed the Synoptists for that series, to which he also contributed the commentaries on John, Romans, and Hebrews. I may accordingly speak about his work in general here. He was a learned and laborious scholar, eminent alike in lower and in higher criticism; a painstaking com-

[1] I use ICC for *International Critical Commentary*, CB for *Cambridge Bible*, Cent. B. for *Century Bible*, West. C. for *Westminster Commentaries*, EGT for *Expositor's Greek Testament*, HC for *Handcommentar zum Neuen Testament*, HK for *Handkommentar zum alten Testament*, HNT for Lietzmann's *Handbuch zum Neuen Testament*, KHC for *Kurzer Handcommentar zum Alten Testament*, Mey. for Meyer's *Kommentar zum Neuen Testament*, SNT for J. Weiss's *Die Schriften des Neuen Testaments*, ZK for Zahn's *Kommentar zum Neuen Testament*.