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A table of contents for *The Expository Times* can be found here:

https://biblicalstudies.org.uk/articles_expository-times_01.php

pdfs are named: [Volume]_[Issue]_[1st page of article].pdf

really and truly characters of Christianity.' 'Feeling the force of a thing is very different from understanding and possessing it'; or the famous description of Frederick Denison Maurice who had just died, 'that pure and devout spirit, of whom, however, the truth must at last be told, that in theology he passed his life beating the bush with deep emotion and never starting the hare.' Well, *Literature and Dogma* did start a hare, and the hare is still being coursed.

# Literature.

## *THE CHRISTIAN MINISTRY.*

*The Primitive Church* (Macmillan; 8s. 6d. net), by Canon B. H. Streeter, contains the inaugural course of Lectures on the Hewett Foundation, delivered last year at Union Theological Seminary, New York, and at Harvard University. The author's study of the Primitive Church herein embodied is with special reference to the origins of the Christian ministry; and the result of his study is to show that there was variety in the primitive and apostolic order, and that Episcopalian, Presbyterian, and Independent may each appeal to that order for confirmation of its special usage. The corollary that Dr. Streeter suggests is that a common recognition of these facts (and he sincerely believes them to be facts) will not only serve to still the voice of ecclesiastical controversy, but prepare the way for Christian unity.

These lectures appeal principally to the professional student, and from the nature of the subject are largely critical and exegetical; but Dr. Streeter, aided to no small extent by his publisher, has succeeded in producing a book which the interested layman will find not merely readable, but also in parts rich in human interest. Especially to be mentioned in this last connexion is the discussion of the attitude of Ignatius to the matter of Church Order—a discussion to which we have drawn special attention in another column.

At the outset of his book Dr. Streeter bids us disabuse our minds of the traditional picture of the Twelve Apostles sitting at Jerusalem, 'like a College of Cardinals,' systematizing the faith and order of the Primitive Church. 'They had a more urgent work to do. The Day of Judgment was at hand; their duty was to call men to repent before it was too late.' Instead of a faith and order determined from the beginning, we are to contemplate an evolution both in theology and in Church organization, explicable as a reaction of organism to environment. In particular there is to be noticed, in reference to the Christian ministry, a movement away from the state of things where preeminence in the Church depends on the personal possession of some spiritual *gift* (of which 'government,' this Episcopal writer feels bound to indicate, is one of the least esteemed) towards a state of things where importance is attached to the holding of an *office* of authority. Yet in Asia (as we may gather from the Pastoral Epistles and 1 Peter), in Syria (as we may gather from the Didache and the Ignatian letters), and in Rome (as we may gather from Hebrews and James and the Epistle to Clement), during the first hundred years of Christianity, the system of government varied in the Churches, and in the same Church at different times. 'Uniformity was a later development; and for those times it was, perhaps, a necessary development.' But 'it may be that the line of advance for the Church of to-day is not to imitate the forms, but to recapture the spirit, of the Primitive Church.'

## *DANIEL.*

For the adequate interpretation of the Book of Daniel two qualifications are indispensable: the commentator must have a thorough knowledge of Greek, Hebrew, and especially Aramaic in its historical development, and he must have an equally thorough knowledge of Apocalyptic. Dr. Charles possesses both these qualifications in preeminent degree. He had already written a shorter commentary on Daniel for the Century Bible, and his great book on Revelation revealed him as a scholar who was both able and willing to take a line of his own. The same immense learning and the same independence of judgment characterize his voluminous *Critical and Exegetical Commentary on the Book of Daniel* (Milford; 30s. net).

Dr. Charles admits that this has proved the most difficult of all his studies in an experience of nearly

forty years of research in apocalyptic literature, and he also claims that none of the great Semitic scholars who have edited Daniel seems to have had a first-hand knowledge of Apocalyptic outside Daniel. He accepts the common critical conclusion that the book was written about or shortly before 165 B.C. All the linguistic evidence points that way, and one of the very valuable features of his Introduction is the close linguistic examination of Aramaic words and phrases in relation to the development of Aramaic during the nine hundred years between 800 B.C. and A.D. 100, which reveals among other things that Daniel is considerably later than Ezra. The late date is also suggested by the relatively frequent use of the participle, and, on linguistic grounds alone, the sixth-century date which some recent scholars have endeavoured to establish is absolutely out of the question. Many interesting points are made by the way, as that the proper preposition after אמר in addressing God is not ל but קדם. Dr. Charles believes that there were two pre-Christian Greek versions of Daniel, and he emphasizes and illustrates the wide divergence between the LXX versions and Theodotion. In a brief discussion of the theology of the book, he points out certain mechanical elements in it and suggests an explanation of them.

The chief aim of his commentary, he tells us, is to recover, so far as possible, the oldest form of the text, and to interpret that text in conformity with the usages of Jewish Apocalyptic. He argues that, though the narrative contents may go back to the Persian period, the Aramaic is that of the first half of the second century B.C., and he vigorously defends the thesis that the whole book was originally written in Aramaic, as indeed it must have been, if it was to make any effective appeal to the Jews of that time, but that $1-2^{4a}$ and 8–12 were translated into Hebrew (by three different hands) some time before 153 B.C.; otherwise the book would never have found its way into the Canon. But the text, which suffered very grievously in transcription from the very beginning, is 'in hundreds of passages wholly untrustworthy,' and the present form of the M.T. is in many respects later than the fourth century A.D.

The Commentary proper discusses with great fulness every conceivable aspect of the problems raised by the text, and the volume concludes with a translation, which gathers up the results of the exegesis. A good illustration of the quality of the Commentary is afforded by the discussion of the famous and often misapplied $12^{4b}$, which Dr. Charles, following the LXX, renders, 'till the many become apostates and evils be increased,' or 'the earth be filled with iniquity.' On p. xvii transcend*ant*, p. xxv p*h*ophecy, and on p. lxxiv Jehoi*a*ch*i*m (*k*) should be corrected. This is in every respect a masterly commentary, and it will be many a day before it will be superseded.

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## *SCIENCE, PHILOSOPHY, AND RELIGION.*

In his Gifford Lectures, *The Sciences and Philosophy* (Hodder & Stoughton; 15s. net), Professor J. S. Haldane, C.H., M.D., F.R.S., has given us 'the matured conclusions of a scientific lifetime during which the philosophical questions raised by the Sciences have been constantly before me.' These conclusions are of unusual weight and interest, for few scientists have Professor Haldane's philosophical training and aptitude, few are so well qualified for the task of correlating the various aspects of reality as revealed by the sciences. His style is singularly clear, and leaves no dubiety as to his meaning. There is, indeed, an amount of reiteration of his main ideas which, though suitable in lecturing perhaps, goes beyond what is necessary in writing.

Professor Haldane argues powerfully for a spiritual view of reality. 'The conclusion forced upon me in the course of a life devoted to natural science is that the universe as it is assumed to be in physical science is only an idealised world, while the real universe is the spiritual universe in which spiritual values count for everything.' Materialism he dismisses even with contempt. 'The time is not far distant when our successors will look back with wonder at the materialistic superstition of the times we are living in: for materialism is nothing better than a superstition, on the same level as a belief in witches or devils.' Life is not to be interpreted in terms of matter. Still less is conscious life. Reality is spiritual to the very core. The new physics has opened the possibility of a spiritual interpretation of the inorganic world—if indeed it be inorganic at all. For 'on the new theory of the atom its form is specific, and the expression of specific activity, just as is apparently the case in a living organism; and since visible bodies are made up of atoms, and "cohere" in virtue of atomic properties, we are justified in assuming that behind all superficial appearances the inorganic world may in reality be constituted on principles similar to those which we seem to find exemplified when we study life.'

It is impossible in a brief review to convey any adequate impression of the solidity of Professor Haldane's argument and of the weight of evidence

supporting it, especially in his own particular field of physiology. The whole makes a convincing restatement of the theistic position in the light of the most recent developments of science. No doubt from the Christian standpoint some of the conclusions appear rather meagre. If, as he says, 'philosophy, like religion, takes into account, not merely a part, but the whole of our experience,' it is difficult to understand why such a subject as immortality should be discussed without reference to the fact of Christ. It may also be gravely doubted whether Professor Haldane would ever have reached his confident faith in a God of love without the Christian revelation, and whether philosophy alone would have strength permanently to maintain that faith.

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### *SAMARIA IN AHAB'S TIME.*

The Rev. J. W. Jack, M.A., already favourably known through his scholarly study of the date of the Exodus, will enhance alike his own reputation and the debt of O.T. students to him by his equally scholarly discussion of *Samaria in Ahab's Time* (T. & T. Clark; 8s. net). It is in part a concise account of the Harvard excavations of Samaria begun twenty-one years ago, and still more a statement of certain significant conclusions which may be drawn from them, relative to the administrative system of northern Israel, the development of the northern Semitic alphabet, and many other matters. Interesting chapters on the palaces of Omri and Ahab, and on Israelite art (pottery, lamps, blue glass, etc.) are followed by a fascinating chapter on the discovered 'Ostraka,' or potsherds, and we watch with admiration the skill and the scholarship with which he compels these ostraka—which are mostly notes of small accounts of wine and oil for the palace, and of which he gives four specimens—to yield up their secrets. He shows how the proper names of persons and places throw light on the administrative system of royal stewards organized by Solomon, and apparently maintained by the kings of the northern kingdom. As these ostraka are, with one exception, the earliest specimens of Hebrew writing, Mr. Jack takes occasion to trace the evolution of the Semitic alphabet, beginning with the inscriptions of about 1900 B.C. found on the Sinaitic peninsula; and there is a valuable conspectus of ten successive forms of the alphabet from the Egyptian hieroglyphs down to the Siloam inscription of about 700 B.C. Two interesting chapters conclude the book, one on Ahab's foreign policy, in which the suggestion is made that the real explanation of the war between Syria and Israel was that the Syrians had formed a league to resist the advance of Assyria, and that 'Ahab, owing to his ties with Phœnicia,' which for commercial reasons did not resent the Assyrian advance, 'could not be persuaded to join the league without some compulsion' from the king of Damascus and his allies. The last chapter, which deals with the religious situation, gives a brief outline of Phœnician religion and sketches the struggle of Jahwism and Baalism. On p. 20 Jehoiachim and on p. 101 Jehoiachin are inadvertently written for Jehoiakim. This able book is well calculated to evoke an interest in archæological studies.

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### *THE IDEA OF VALUE.*

Professor Wilbur Marshall Urban of Dartmouth College wrote a book on 'Valuation' at a time when the idea of value had not assumed the prominence in current philosophy that it possesses now. In the interval he has contributed papers to philosophical journals on various aspects of this subject. Recently he has published the mature results of his reflections in an important work, *The Intelligible World* (Allen & Unwin; 16s. net), the concluding sentence of which well epitomizes the whole: 'Philosophy is intelligible discourse about the world, and the metaphysical idiom of the Great Tradition is the only language that is really intelligible.'

By the Great Tradition is to be understood the succession in philosophy to which may be attached the names of the Platos and the Aristotles, the St. Augustines and the St. Thomases, the Fichtes and the Hegels. These are the magnanimous philosophers, and theirs the perennial philosophy. None of them has ever doubted the spiritual character of reality, of an order of perfection—the Good, Reason, God, as in ancient philosophy, or the infinite, the *causa sui*, the absolute in modern philosophy—which goes beyond and supplements the fragmentariness of our time experiences.

Opposed to the great or traditionalist philosophers are, in Professor Urban's phrase, the 'modernists.' By the 'modernists' he would have us understand all those who challenge the premises of the Great Tradition, varied and often mutually opposed as their own philosophical tendencies may be. The deepest note of the 'modernist' philosophies, as it is also their common element, is the denial of all finality, the abandonment of the ontological point of view, the divorce of existence and value.

It is in the light of this distinction between traditionalism and modernism that Professor Urban proceeds to that restatement and reinterpretation of the Great Tradition which may be said to be the objective of his entire study. All the great philosophies, as he contends, when their true inwardness is recognized, have conceived of metaphysics as value theory; the orientation of intellect towards value constitutes indeed the natural metaphysic of the human mind. Reality, truly conceived, is existence plus meaning and value. With the attempt to separate existence and value the world ceases to be 'intelligible.'

Professor Urban remarks that the worst thing one philosopher can say of another is that he is unintelligible; and this is, in fact, his own characterization of all the 'modernist' philosophies. Creative evolution, for example, a reality that creates itself gradually, he affirms to be 'one of the most unintelligible concepts that it has ever entered into the mind of man to invent.' And there are many such sweeping assertions in his book, which certainly is often couched in vigorous style.

In his examination of the fundamental problems of philosophy, such as those of space and time, origin and value, evolution, teleology, progress, Professor Urban ranges widely and intimately over the field of historical philosophy, and shows himself to be in full touch with current philosophical opinion. There is a good deal of reiteration in his pages, and sometimes there is repetition; one would wish often to know the sources of his quotations, and a more elaborate index would be useful; but many who are bewildered by certain trends of present-day philosophy will be grateful to him for his stout championship of the 'metaphysical idiom' of the Great Tradition. We should add that many 'modernist' philosophers would protest that they do not separate reality from value, but that the problem of reality and value lies beyond their universe of discourse.

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## *PENTATEUCH AND HAFTORAHS.*

To strengthen religious conviction among English-speaking Jews, the Chief Rabbi, Dr. J. H. Hertz, has published through the Oxford University Press the Book of Genesis, in the Hebrew text of the British and Foreign Bible Society, with an English translation—substantially the Revised Version—on the opposite page, and he has accompanied it with a commentary which, though naturally written from the Jewish standpoint and embodying the choicest of Jewish teaching, has wisely incorporated material from all sources that are capable of shedding light (Milford; 7s. 6d., India paper 15s. net, bound in leather 21s. net). Tolstoi, Olive Schreiner, and H. G. Wells, for example, are quoted, and also scholars who do not share Dr. Hertz's attitude to Old Testament problems; for example, Procksch, Skinner, G. A. Smith, etc. This is wise as well as courageous, for in the Preface he does not conceal his 'conviction that the criticism of the Pentateuch associated with the name of Wellhausen is a perversion of history and a desecration of religion.' The conservative bias comes out, for example, in the exegesis of Gn $6^2$, where the 'sons of God' are taken to mean those who serve God and obey Him, the mythological explanation being rejected; and the anti-critical bias is seen in the emphatic assertion that Gn $2^4$–3 is *not* another account of Creation but the sequel of chap. 1.

The commentary is excellent, the notes only appear where they are really necessary, and they are usually brief, though, rightly enough, on important sections such as the Creation and the Fall of Man, or the Sacrifice of Isaac, there is a more elaborate discussion. The love of the Jew for his Scriptures shines everywhere through; the stories are 'of imperishable worth,' and on their severe impartiality the writer comments more than once. Five pages are given to the cantillation (with musical notation) of the Torah and the Prophets, and there are two useful coloured maps.

Of special interest are the Haftorahs appended to the book, whose full title is *Pentateuch and Haftorahs*. These are the Lessons from the Prophets recited immediately after the reading of the Law, and those for Genesis are taken from Deutero-Isaiah, Kings, Samuel, Hosea, Amos, Malachi, Obadiah, and Ezekiel. Here also text, translation, and commentary are offered. Emendations of the text are little considered. It is surprising, for example, to see 'pant after the dust of the earth,' etc., in Am $2^7$ referred to the cupidity of the rich and powerful, when the true reading is almost certainly שָׁאֲפִים (= שָׁפִים), not שֹׁאֲפִים. The typography has all the beauty and accuracy we are accustomed to associate with the Oxford University Press, except that Dr. Moffatt's name is always spelt with one t.

There is a characteristically Jewish discussion of 'Alleged Christological References in Scripture,' dealing with Gn $49^{10}$, Is $7^{14}$, and Is 53, but most modern Christian scholars would admit the justice of the argument. As an easy means of acquiring a knowledge of the Hebrew text of Genesis the

book may be commended to Christian as well as Jewish students.

## *EDUCATION.*

A book on the theory and practice of education by the Professor of Education at Edinburgh University ought to be both authoritative and valuable. And in a large degree this can be said of *A Modern Philosophy of Education*, by Professor Godfrey H. Thomson (Allen & Unwin; 8s. 6d. net). Dr. Thomson is not only a professor at the University, but he is head of the College for training teachers for their profession. So on all sides he is equipped to tell us what education is and ought to be. The motive of his book may be said to be the desire to make teachers think not only of methods but of principles, not only of acquiring skill, but also of the end at which they are striving. And as a matter of fact this is a book which teachers ought to read. There is a great deal for them to bite on, a good deal of philosophy, a good deal of science, of psychology, and even economics. And the writer is always interesting, even when he is not convincing. Perhaps he is too much afraid of conclusions. But even such a chapter as that on free will is useful though he does not lead us into a field of light.

The gravest defect of this book is its bland ignoring of religion as the main factor in education, as indeed its foundation. One would expect in a book on the philosophy of education at least a discussion on the question: Is religion the essential basis of any true education? At the very lowest the assertion that it is may be put forward as a possible view. It is, in fact, the view of very many educationists. And, if education is the development of personality, we can only regard an individual whose development has been on secular lines as, in the literal sense, a monster. Professor Thomson concludes that the aim of education is to teach men to do their duty. But what constraint is there behind this? *Why* should anything be my duty? In other words, why should I be a good man? There is no real answer to that question apart from a moral imperative which can alone be found in a Will.

## *BIBLICAL DOCTRINES.*

Arrangements have been made to publish in ten volumes the contributions to Theology of the late Professor Benjamin B. Warfield, of Princeton. The first volume, on 'Revelation and Inspiration,' appeared two years ago; the second, on *Biblical Doctrines*, has just appeared (Milford; 18s. net). It is a huge tome of six hundred and sixty-five large pages, and it is obviously impossible, in a brief notice, to review such a book, dealing as it does with many different aspects of doctrine. There is the less need for a formal review, as all the chapters of which the book is composed have already appeared in one or other of the following dictionaries or magazines: The Presbyterian and Reformed Review, The Princeton Theological Review, The International Standard Bible Encyclopædia, Hastings' Dictionary of the Bible, Hastings' Dictionary of Christ and the Gospels, and The Expositor.

The following are the subjects dealt with: Predestination, The Foresight of Jesus, The Spirit of God in the Old Testament, The Biblical Doctrine of the Trinity, The Person of Christ, 'God our Father and the Lord Jesus Christ,' The Christ that Paul Preached, Jesus' Mission according to His own Testimony (Synoptics), The New Testament Terminology of 'Redemption,' 'Redeemer' and 'Redemption,' Christ our Sacrifice, The Biblical Notion of 'Renewal,' The Biblical Doctrine of Faith, The Terminology of Love in the New Testament, The Prophecies of St. Paul, and The Millennium and the Apocalypse.

Some of these studies make rather heavy reading, and the mind behind them is a schematic mind; but whether we agree or disagree with the conclusions, of the massive learning behind them there cannot be the shadow of a doubt. And that learning is not confined to theology. Dr. Warfield makes occasional excursions—very competent, too—into linguistics, and he has much that is interesting and edifying to say on the history and usage of words like λύτρον, πίστις, ἀγάπη, etc. The conservative bias is evident in his description of Ps 51, as 'David's cry of penitence and prayer for mercy after Nathan's probing of his sin with Bathsheba.'

Technical as most of the discussions are, some of them could be read with ease and pleasure by the uninitiated layman, especially that on the Mission of Jesus. Of particular value is the chapter on the Terminology of Love, where there are elaborate discussions of ἐρᾶν, φιλεῖν, ἀγαπᾶν, and στέργειν. But the writer is at his best in the chapter on Redeemer and Redemption, which was first delivered as an address in Miller Chapel, Princeton Theological Seminary. There he reveals his inmost heart.

*The Renewal of Culture*, translated from the Swedish of Lars Ringbom (Allen & Unwin ; 7s. 6d. net), is a biological study of human society of a somewhat doctrinaire type. Treating civilization as an organism moulded by forces, particularly the individualist and the collectivist, the writer maintains that at the present moment human freedom is threatened by the dominance of the collectivist influence. He criticises, however, Spengler's pessimism in regard to the future of European culture, and looks hopefully to the Nordic race for an era of renewal. Whatever one may think of his general theory, it must be acknowledged that the writer is a thoughtful student of modern social life and has many incisive observations to make upon present-day tendencies.

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Mr. Basil Blackwell, Oxford, has published at 1s. net a review by Archdeacon W. L. Paige Cox, M.A., B.D., of the Bible doctrine of *The Heavenly Priesthood of our Lord*, with special reference to recent developments in teaching and ritual. Mr. Cox is grieved and alarmed at the beliefs and practices which have given the sacrament of the Holy Communion a character not far removed from that of the Mass. He shows that, partly through Vulgate mistranslations, and partly through the revival of pagan conceptions of deity, the sublime teaching of the Epistle to the Hebrews in particular, and of the New Testament in general, has been not only obscured but distorted. That teaching is that Jesus offered Himself once for all. A doctrine widely prevalent to-day is that He is continually offering Himself, and that the Sacrament of the Holy Communion is the earthly counterpart of that offering. This doctrine, besides introducing grave internal controversy into the Church of England, would, as Dr. Vernon Bartlet says, 'add an insuperable hindrance to reunion for Evangelical Nonconformists.' Mr. Cox's brochure, which is a reasoned and moving protest against this doctrine, is a truly timely utterance.

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From an MS. in the Bodleian Dr. H. G. Enelow has published the Preface and the first of twenty chapters which constitute the *Menorat Ha-Maor* (The Lamp of Illumination), by R. Israel ibn Al-Nakawa (The Bloch Publishing Company, New York ; $3.00). Al-Nakawa, who lived through persecutions of the Jews in Spain in the latter half of the fourteenth century and perished in the massacre of 1391, wrote his book in order to give enlightenment and religious stimulus and instruction to the sorely harassed representatives of the Jewish faith. The Preface and first chapter, in Hebrew, are here beautifully printed from a photograph of the only surviving MS., which Dr. Enelow has accompanied with a valuable introduction dealing with the antecedents and influence of Al-Nakawa's work, and sketching with some detail the contents of the first chapter, whose theme is Charity. The chapter is full of tender thought and practical wisdom; and if the other chapters are as fine, we agree with Dr. Enelow that the work of this saintly martyr to the faith of Israel deserves to be better known.

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In *Studies in Eusebius* (Cambridge University Press ; 6s. net), Mr. J. Stevenson publishes the Thirlwall Prize Essay for 1927. After an Introduction dealing with the City and Church of Cæsarea until the time of Eusebius, the essayist proceeds to discuss two periods of Eusebius' life. The first period is his life to the end of the Great Persecution. Here are discussed in particular the influence of Pamphilus, his teacher, upon Eusebius, the discrepancies between the 'Chronicle' and the 'Church History,' and the movements of Eusebius in the persecution. Other earlier works of Eusebius than the 'Chronicle' are also tabulated, with stress laid upon their importance as collections of material utilized in the greater works. The second period treated is Eusebius' life as associated with the Arian controversy. The relation of the thought of Eusebius to that of Origen and also to that of Arius is traced in intimate detail and with much learning. The actions of Eusebius at the Council of Nicæa are set forth and discussed, as also the subsequent Arian attack upon the Catholic leaders. The essayist seeks to show that in his works Eusebius did not by any means go the whole way with the Arians, but that he was with them in all their acts after the Council of Nicæa. If at Nicæa he was carried away by his desire for peace and by the influence of the Emperor, after Nicæa he was carried away by his friends.

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In *Primitive Christian Application of the Doctrine of the Servant* (Cambridge University Press ; 11s. 6d. net), Professor L. L. Carpenter, Ph.D., of Furman University, has traced the idea of the Servant from the four Servant songs in Deutero-Isaiah, of which he gives an excellent sketch, and the few Old Testament passages affected by them, through the Apocrypha and Pseudepigrapha, the Talmud and Rabbinical literature, the New Testament and the Apostolic Fathers.

While his careful discussion of the individual and

collective interpretation of the Songs leads him to the conclusion that, 'despite the features which seem so strongly to point to a person, we should accept the identification of the Servant in some sense with Israel,' he repeatedly emphasizes that the real fulfilment of the ideal there set forth is only to be found in Jesus. He makes the point that the idea of a suffering and dying Messiah, although it was familiar to certain circles of Judaism in the second century A.D., was on the whole quite foreign to Judaism in general. Jesus, however, unquestionably applied the idea to Himself; and although He is called the παῖς (Servant) very much more rarely in the New Testament than we might have expected, most of that literature is saturated with the idea. The origin of the doctrine as applied to Jesus was due primarily to Peter; but the Servant doctrine seems to have been early dislodged from Christian thought and literature, under the influence of the higher Christology, in which Jesus was thought of under the titles 'Son of God' and 'Lord,' titles which in any case were more congenial to the Hellenistic world. Professor Allen H. Godbey, Ph.D., writes a curious and suggestive introduction which sets some aspects of Hebrew religion in a fresh light. 'Philemon' is twice written mistakenly for 'Philippians' (pp. xv and 34). It is a pity that so useful a book, which consists of only one hundred and eighty-five pages, should be sold at a price practically prohibitive to most of those who would gladly read it and who are qualified to profit by it.

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Those who read that startling and seemingly sensational book 'Mother India' by Miss Katherine Mayo will be the first to turn to what we may term its sequel—*Slaves of the Gods* (Cape; 7s. 6d. net)—in which the writer, with all her intimate knowledge and vivid power of descriptive narrative, makes a thorough exposure of the cruelties and inhumanity associated with the child marriages and child widows of the religious system of the Hindus. The book may be said to have as its preface a letter from the Right Rev. H. Whitehead, for twenty-three years Bishop of the great diocese of Madras, giving his impressions after reading 'Mother India.' He admits that during his forty years' experience in India he came to know all the moral and social evils described by Miss Mayo. His only criticism was that the connexion of those evils with Hindu religious ideas was not 'more strongly emphasized.' In the twelve most graphic sketches contained in this volume Miss Mayo has answered that criticism. The facts, she says, 'are taken from real life' among the Hindu outcastes. What Miss Mayo has done is to give her readers a narrative so graphic and appalling as to be almost repellent. She makes us ask ourselves: After all these years of Christian Missions and British rule, how is it that these atrocities still persist in the name and at the foundation of Hindu religion? In the name of that religion the appalling cruelties of compulsory child marriage, child prostitution, and child widows are being maintained, though in these days against an ever-growing protest in India itself. Miss Mayo quotes the opinions of many leaders of Indian opinion during the last two years since this system of child marriages has been publicly debated and denounced in provincial legislative councils and in the Legislative Assembly. These graphic sketches will not only shock but educate public opinion in this country and throughout America.

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When Professor Sayce, as far back as 1888, published his story of the forgotten Hittite Empire, there were only a few scattered archæological fragments in existence relating to the subject. Since then Dr. Winckler has recovered the royal Hittite libraries from the ruins near Boghaz-Keui in Asia Minor, and Dr. F. Hrozny has demonstrated the Indo-European affinities of the official Hittite language. The time seems thus to have come for presenting to scholars and others a new and more complete history of this ancient Empire. This has now been done by Professor John Garstang, of the University of Liverpool, in his volume *The Hittite Empire*, being a survey of the history, geography, and monuments of Hittite Asia Minor and Syria, with maps, plans, and illustrations (Constable; 25s. net). The work is modelled on his former book, 'The Land of the Hittites,' issued in 1910, but contains a completely new presentation of facts, due to the thousands of Hittite State archives and other documents which are now available, and which may be said to fill the whole gap in the history of Asia Minor between the rise of Babylonia and the fall of Troy (2200–1200 B.C.). It hardly needs to be said that Professor Garstang, who was present at Boghaz-Keui when Winckler made his epoch-making discovery, and who recognized with him the great value of the records (which are partly contemporaneous with those of Tell-el-Amarna), shows profound knowledge of the subject and special ability in his presentation of it to the reader. No other scholar has kept closer pace with the new progress of Hittite studies or has more acquaintance with the continuous series of Hittite texts translated within recent years. The volume

not only gives an historical outline of the Hittite world, but has much to say of the land and city of Hatti, the numerous Hittite monuments (to which there is an excellent index), the cities of northern Syria, and other interesting matters. Apart from the fact that there are many references in the Old Testament to the Hittites, the book is of value to the Biblical student owing to the mass of information which it gives on Old Testament times and races, and its description of Hittite religious practices. The maps are particularly good, and throw much light on Asia Minor and Syria in the second millennium B.C.

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There is at present a marked desire on the part of many people to tell the stories of the Bible over again in 'plain language.' Mr. Walter de la Mare has attempted the feat, with unequal success. And he is only one of a large company. Miss Katharine L. Macpherson is another. She goes over the story from the Flood to the death of Moses in her book *In Days of Old* (Dorrance, Philadelphia; $2.00). It is difficult to say whether such a book as this is of any use. It can hardly be for children, for the language is not simple enough. And adults hardly need what the writer gives us here. Miss Macpherson will gratify some readers by her orthodoxy, but it is questionable whether she has made the Old Testament any more vivid than it is in a good version.

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In *Some Chapters of European Baptist History* (Kingsgate Press; 2s. 6d. net), Dr. J. H. Rushbrooke has briefly told the story of a century's growth of Baptist churches throughout the Continent. It is a story of remarkable progress which points to the hope of greater things to follow. Evangelical Christians will find in it a welcome evidence of the power of the gospel to win victories in lands and among peoples that have too readily been regarded as hopeless and spiritually dead.

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In *The Bandlet of Righteousness: An Ethiopian Book of the Dead* (Luzac; 21s.), being volume xix. of the 'Semitic Text and Translation' Series, we have the text in facsimile (covering sixty-three plates) of a small Ethiopian work. It has been taken from two manuscripts in the British Museum, and is here edited with an English translation by Sir E. A. Wallis Budge, the well-known Egyptologist. The Ethiopian Christian had a passionate desire for immortality, but as he had not sufficient faith to expect the gift from Christ, he was in the habit of appealing to the magicians for it. The little work referred to is an answer to this appeal, and was composed by some one who was skilful in fusing Christianity with paganism in such a way that any one would regard the composition as a Christian one. It obtained a great vogue, because it was considered to be the most powerful collection of magical texts then known. Sir Wallis Budge traces the origin of the magical element to Egypt. The book is interesting to the Biblical student as throwing much light on the nature of Christianity in Ethiopia after A.D. 350, when the Cross took the place of the crescent there. The people of non-Jewish origin seem to have never wholly abandoned paganism. Incidentally, Sir Wallis has much to say on the seal of Solomon, the use of palindromes, and similar matters. The translation, as one would expect from such an outstanding Egyptian scholar, is well done, and the book is worthy of a place in the well-known Semitic Series.

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A new edition, edited by Mr. J. Macmaster Campbell, C.B.E., of *The Literature of the Highlanders*, by Mr. Nigel Macneill, LL.D., first published in 1892 and republished in 1898 and long since out of print, has now been issued (E. Mackay, Stirling; 7s. 6d. net). This is a handsome and handy volume, beautifully printed. Dr. Macneill, a native of Islay, was an enthusiastic student and voluminous writer on Gaelic literature. He had something of the fervour of Professor Blackie. The feature of this book is the wealth it contains of English translations of Gaelic poetry and in which the translator has succeeded in preserving the spirit and merit of the originals. This edition, like its predecessors, ought in its turn to be exhausted.

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*Methods of Private Religious Living*, by Mr. Henry N. Wieman (Macmillan; 7s. 6d. net), is a typically American production. It sets forth the most approved and up-to-date principles according to which the worship of God may be organized and carried through. It does not matter what your idea of God is. 'One can think of this all-encompassing reality as atoms, if he wishes, or electric tension, or use some other imagery.' The all-important thing is to get into tune with the universe, and here are given the most business-like methods for attaining that end. One is left with the feeling that the real depths of the situation are still unplumbed, and that no conclusive reason is shown why men should submit themselves to this mental regimen. At the same time it must freely be acknowledged that religious souls may find here

many useful hints for the more methodical ordering of the inner life.

*The Incarnation and the Church*, by the Rev. John Douglas, M.A. (Melrose ; 2s. net), contains a series of talks given to students of the Women's Missionary College, Edinburgh. Its main thesis is that the Incarnation of God, foreshadowed in nature and prophecy and fulfilled in Christ, is by His Spirit continued in the Church which is His body, and which is therefore charged with His ministry of fellowship and reconciliation. The treatment is scriptural, devout, and practical.

In *Jesus and Youth: A World-Study of Jesus Christ*, by the Rev. Basil Mathews, M.A. (Pilgrim Press ; 2s. 6d. net), we have the second volume of a series of studies on the life and teaching of our Lord. Each contains complete materials for a lesson on some aspect of the subject. In this volume there are contained sections 3 ('Fire upon Earth') and 4 ('Creative Love'), and in each section there are thirteen 'studies.' The plan is as follows: First there is a narrative of the incident (or, in the case of teaching, the background), very well filled with the necessary detail. This is confronted with the modern parallel, and the lesson pointed. Then certain questions 'for reflection and discussion' are given, and these are extraordinarily suggestive and well selected. Finally, there are daily Bible readings that shed light on the subject from various angles. It will be apparent that the method is familiar. It is also well tried and approved, and, when it is competently done, exceedingly useful. The present outlines are described as for 'young adolescents,' and our only criticism is that now and again one feels that the adolescent must be uncommonly intelligent to handle the matters suggested. With this deduction, we cordially commend them as a most admirable guide to the study of the Gospels.

*The Man, Christ Jesus*, by the Rev. J. Lamond, D.D. (Simpkin Marshall ; 3s. 6d. net), is a devout and thoughtful study of the gospel records of the life and death of Jesus Christ. The work is coloured by the fact that the writer has been a lifelong student of theosophical and spiritualistic literature, and is obviously to some extent influenced by it. He devotes considerable space to refuting the idea put forward by a section of spiritualists that Jesus is a myth. On the other hand he apparently accepts Miss Cummins' 'Script of Cleophas' as an authentic spirit message supplementing the Acts of the Apostles. These things, however, are not unduly obtruded, and the whole study is the work of a warm-hearted follower of Jesus.

Dr. Edward L. Cutts's *Turning-Points of General Church History* has been condensed and revised by the Rev. William C. Piercy, M.A. (S.P.C.K. ; 6s. net). First published in 1877, Cutts's 'Turning-Points' has commanded a good sale, and many will no doubt welcome this new edition. The book is a summary history of the Church of Christ, and includes useful sketches of the contemporary secular history. Though summary in its main character, it is relieved now and then by the inclusion of concrete and sometimes even picturesque detail. It may be noted that the Episcopal theory of Church constitution is defended, and the distinctive claims of the Papacy refuted. And it should be added that the story of the Church is not carried beyond the Reformation. Dr. Cutts had a final chapter on 'The Present State of the Catholic Church.' This, which was necessarily out of date, has been omitted ; but the result is that the book comes somewhat abruptly to its conclusion.

Miss Ursula Wells, S.Th., has written a useful little book, which is well fitted to introduce junior students to the modern study of the Old Testament. It is entitled *Pioneer Prophets* (S.P.C.K. ; 3s. 6d. cloth, 2s. 6d. limp), and deals briefly, but pointedly, with Moses, Deborah, Gideon, Jephthah, Samuel, Nathan, Elijah, Micaiah, Elisha, Amos, and Hosea. The point of view is unabashedly modern. Of the 'miracles' in the Elijah story, we are told, for example, that 'to accept these stories as the exact report of the actual occurrences is frankly against our reason and experience,' and of the Elisha stories, that 'the spiritual message is not dependent on the historical accuracy.' In discussing the great Carmel scene the writer skates skilfully on thin ice. Particularly attractive is her sketch of Amos, which is indeed very vividly done ; but each chapter in its own way contributes to a living picture of the development of Hebrew history and religious thought from Moses to Hosea. For 'judgment' when paralleled with 'righteousness,' it would be well to substitute the 'justice' of the American R.V. 'Jasher' on p. xiii and 'Nazarites' on pp. 118, 123 should be 'Jashar' and 'Nazirites.'

*The Metaphysical Justification of Religion*, by Principal Robert S. Franks, M.A., D.Litt., Hon. LL.D. (University of London Press ; 3s. 6d. net), is the somewhat formidable title of a really excellent

little book, a book distinguished by great freshness of thought and clearness of exposition. Beginning at the familiar starting-point of religious experience, the writer goes on to argue that a purely psychological analysis of that experience is not enough. The question presses as to what of reality is behind the experience, and this leads to a metaphysical inquiry. Dealing with Schleiermacher, 'the author of the experimental method in modern theology,' Dr. Franks shows that 'his design to build a theological system upon the ground of religious experience was by no means guided by the idea that the psychology of religion is a sufficient starting-point for theology. *Schleiermacher's psychology of religion had a metaphysical basis*' which is set forth in his less known 'Dialectics' and 'Ethics.' There follows a singularly suggestive treatment of the eternal values from which the conclusion is ultimately reached that 'the Holy is the fundamental ground of the Universe, from which, as various aspects of its Being, the True, the Good, and the Beautiful are all derived. It is the central luminary: they are the dependent suns. The constellation of the Values centres in the Holy; and is expanded in the True, the Beautiful, and the Good.' And if we endeavour to inquire further as to this ultimate Unity of the Universe it is found to have 'its nearest analogy in the ultimate unity of our own personality.'

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In *A Critical Analysis of the Four Chief Pauline Epistles* (Watts & Co.; 12s. 6d. net), Mr. L. Gordon Rylands, B.A., B.Sc., catches up some of the positions of his previous volume on 'The Evolution of Christianity,' aligning himself with the opinions as to the origin of Christianity held by Drews, J. M. Robertson, and others. Like those writers, he makes much in this connexion of the Christ-myth said to have been prevalent in the Apostolic Age in the world of Hellenic or Gnostic thought; but whereas the tendency of the exponents of mystical idealism has been to emphasize the place of St. Paul in the origination and development of Christian dogma and in the foundation of the Christian Church, this writer regards the St. Paul of tradition as a composite figure, ascribing to the real Paul the advocacy of the primitive Gnostic type of Christianity, and to the other sitters for the portrait of Paul the advocacy of the Judaic and Catholic type which finally became predominant.

'The fundamental distinction,' it is explained, 'between Judaic and Catholic doctrine on the one hand and Gnostic on the other is that according to the former redemption is achieved by the expiatory sacrifice of the Redeemer, while in the latter men are held to be redeemed through the knowledge of God and of His plan of salvation (gnosis) brought to them by a Christ who may or may not have been regarded as the Son of God, but whose principal features were developed from the hypostatized Word of God (Logos) and Wisdom (Sophia) of the Wisdom literature.'

Incidentally Mr. Rylands claims to have presented a greater and more pleasing Paul than the tradition has given us, though he is quite cognizant of the fact that this is achieved through a reduction of the great Apostle to a shadowy figure of history. It is his conviction, however, that 'the man who was at once harsh, domineering, and overflowing with love, arrogant, boastful, and yet modest, the propagator of doctrines so fundamentally irreconcilable that they cannot possibly have originated in one mind, is a monstrous fiction.'

Into Mr. Rylands' analysis of Romans, 1 and 2 Corinthians, and Galatians we cannot here enter, but we should say that in our opinion he overstresses differences in literary style, and that his results, speaking generally, while showing the workings of an able and scholarly mind, are the outcome of too much critical ingenuity.

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Every sincere effort to appreciate St. Paul is welcome. There have been some really fine books of this kind in the last few years. But even commonplace essays are useful, and one of these is *Paul the Man: His Life and Ministry*, by the Rev. Clarence E. Macartney, D.D. (Williams & Norgate; 5s. net). It is purely biographical, and leaves theology alone. But in regard to the life, it is both a full and intelligent narrative. Dr. Macartney has read carefully, not only the Acts and Epistles, but much of the literature based on these. There is an earnest spirit in the book, and any reader who desires, in fairly brief compass, a reliable account of Paul which leaves out nothing of moment will find it here.