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had in his text a reference in some detail to the quality of the 'best' wine; and this is very nearly the description that we had in Vedast. From which we infer that both writers, Ephrem and Alcuin, had before them a glossed text, in which stress was laid (1) on the number of the guests;

(2) on the quality of the miraculous vintage. To what author shall we ascribe the supposed glosses? Is it Tatian again? There does not seem to be any trace of the expansions in the Netherlands Harmony. That, however, does not constitute a final disproof of Tatianic origin.

Literature.

THE SON OF MAN.

THIS really characteristic title, which occurs some eighty times in the Gospels, has been a constant subject of discussion among scholars. On the ground that Jesus spoke in Aramaic there has been an increasing tendency, during the last twenty years or more, to lay stress on the Aramaic original of the phrase. In the Aramaic equivalent *bar nāsh (ā)*, the force of 'the son' had been so weakened by time that the whole expression practically meant nothing more than *man (homo, Mensch—not vir)*, and as Jesus described Himself by this title, what meaning could He have intended to convey by it? Twenty years ago Schweitzer, in surveying the course of the discussion, declared that the problem had been solved, but succeeding scholars have differed from him. The problem has now been taken up anew in *Anthropos and Son of Man*, 'a Study in the Religious Syncretism of the Hellenistic Orient,' by Carl H. Kraeling, Ph.D., Instructor at the Lutheran Theological Seminary at Philadelphia (Milford; 10s. 6d. net). Dr. Kraeling has set himself to discover the ultimate origin of the title. In his view it goes back beyond its Aramaic usage, or even its occurrence in Ezekiel and in the vision in Dn 7. From his researches, which have taken him far afield, into Mandaean and Manichean religious thought, and into Hellenistic and Gnostic systems, he concludes that the Jewish-Christian 'Son of Man' is but one manifestation of a ubiquitous Oriental figure known in certain syncretistic circles as 'the Anthropos.' Basing his views upon those of Professor R. Reitzenstein of Göttingen, he traces the expression back to the ancient Iranian *gayamaretan*, 'mortal life,' a mythical person originally devoid of a proper name. This Gayomart became known to the people of Mesopotamia probably in pre-Parthian days. By reason of his place in the primordial conflict, he was identified

with Marduk and thus transformed into a man-like deity and primordial champion. In this capacity he was received into Judaism in the second pre-Christian century and furnished the inspiration for the 'man-like one' of Daniel and for the Messianic interpretation which the figure received in the Book of Enoch. The idea developed that the Anthropos was to reappear for the salvation of the soul in the guise of a Divine Saviour, and hence we have first the Adamites, then Christ, and finally Buddha, Zarathushtra, and Mani. By adopting the title, Jesus gave expression to the conviction that He was the human messenger in whom the Heavenly Man manifested Himself to save the world. It is doubtful whether these views will be accepted by Biblical scholars, even the most critical. After all, there is little resemblance between the Anthropos to which the author goes back and Jesus' use of the name 'Son of Man.' The former, as admitted, is not a figure of determinative importance, but merely a type of primordial champion and the father-creator of the human race, although Dr. Kraeling holds that elements connecting him with human nature and its redemption became added later on. Jesus' use of the name, on the other hand, seems to be definitely connected with His Ideal Manhood, His Frail Manhood, or His Prophetic Office, and in these aspects it does not appear to have any bearing on Marduk or any other being of anthropogenetic and heroic activities, even though allowances be made for a Judaistic medium. Moreover, we must not overlook the fact that, though Jesus as a rule spoke in Aramaic, it is quite possible that He may sometimes have spoken in Greek, in which case *ὁ υἱὸς τοῦ ἀνθρώπου* may have been the expression used. The book has been prepared with great thoroughness and with a full knowledge of the literature on the subject; and the author's hypothesis, though it may not contain the solution of the Son of Man problem, cannot fail to stimulate

new lines of thought in connexion with it. The book deserves the consideration of every New Testament student.

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*GREAT MEN AND MOVEMENTS IN
ISRAEL.*

To Professor Rudolf Kittel, who has done so much for the interpretation of the history and the religion of Israel, has occurred the happy idea of writing that history round the great personalities of Israel. Each chapter of his *Great Men and Movements in Israel* (Williams & Norgate; 15s. net) deals with one or more of the great figures who profoundly affected the political life, the religious thinking, or the literary record of Israel; and, while many of the chapters are devoted to personalities of epoch-making importance, such as Moses, David, Elijah, Jeremiah, Ezra, Nehemiah, Judas the Maccabee, some—and these not the least fascinating—deal with personalities no less important, but whose names we do not know, such as the great narrators familiar to us as the Elohist and more particularly the Yahwist, for whom Kittel has the highest admiration, and the profound and skilful writer to whom we owe the incomparable sketch of the fortunes of David in 2 S 9–20. The Deuteronomic reform is treated with an intimate appreciation of the political as well as the religious forces at work, and in a way which shows that Kittel has not been uninfluenced by the criticism which in the last few years has been so abundantly bestowed upon the Book of Deuteronomy.

All the biographical sketches, which, taken together, constitute a consecutive presentation of the history of Israel covering a thousand years, display not only, as we should expect, a thoroughly sifted appreciation of the recorded facts, but a genuine penetration into the motives of the principal actors. The estimates of character are often refreshingly unconventional. Both Ezra and Nehemiah, for example, we are told, were 'masters of political intrigue.' 'Neither was a really great man; neither was a real genius, nor had unusual greatness of soul or great religious zeal.' Again, the Servant in the 'Servant-songs' of Deutero-Isaiah is held to be not only an individual, but a personal friend of Deutero-Isaiah, who died a martyr's death at the hands of the Babylonian government—an estimate with which assuredly not every one will agree. But the treatment of every problem and character is stimulating and provocative in the best sense of the word.

The translation, which, generally speaking, is

skilfully done, and practically never carries with it any reminiscence of the idiom of its German original, is curiously marred by some extraordinary blemishes, a few at least of which go to show that a translator must be familiar with the subject-matter, as well as with the language of the book he translates. Only thus can be explained the amusing reference on p. 325 to *Count* Wellhausen's theory (instead of the *Graf*-Wellhausen theory), or the equally amusing reference on p. 210 to 'the descendants of the seven hundred and twenty-two who had remained in the country' after the fall of Samaria (instead of 'those who had remained behind in 722,' *i.e.* B.C.). Dreadful and indeed inexcusable havoc is wrought upon scores of proper names which are, in the most unaccountable way, erroneously reproduced. Nadab, for example, appears as Nabad, Hazor as Hagor, Jehoash as Jeosh, Tammuz as Tamiz, Sumerian as Sumarian, Duhm as Duhn, de Wette as de Witt, Xenophanes as Xenophon, and so on. It is a great pity that so careful a scholar as Kittel should be so misrepresented by his translators, who otherwise have done their work with care and skill.

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ORTHODOXY.

A veritable feast of good things, at which tastes of the most diverse kind may be satisfied, is furnished by the Rev. E. H. Archer-Shepherd's *Orthodox Religion in the Light of To-day* (Rivingtons). The wide range of the discussion is suggested by the sub-title, 'Studies in Evolution, The Higher Criticism, Apologetics, Christology, and Other Subjects.' The work is the ripe fruitage of much meditation in many fields, and the writer has been careful to acquaint himself so thoroughly with the facts both of the Physical Sciences and of Biblical Criticism that his words cannot fail to carry real weight with Christian men who respect orthodoxy and who yet share with conviction the intellectual inheritance of their own day.

Mr. Archer-Shepherd is fully persuaded of the truth of evolution, and yet equally persuaded that it does not destroy the Christian doctrine of the Fall, though he thinks that in this connexion 'Paradise Lost' has probably done more harm to Christianity than anything ever written in the name of science. The writer is at once orthodox and modern: he does not hesitate to say that Biblical chronology is often hopelessly at fault, and that the frank acceptance of the critical view of the Old Testament 'might gain many a recruit for the ministry, and also might save many a one

from making shipwreck of his faith.' But he has a clear eye for all that is essentially Christian; and the Incarnation and the Resurrection are to him of very special importance; these things 'as miracles stand upon a different plane from the supernatural occurrences which are said to have attended them.' But while some of the 'miracles' in the Old Testament may just be poetry, some of the recorded miracles of our Lord cannot, he believes, be accounted for on a naturalistic hypothesis. 'If He was really a supernatural person, it is not difficult to believe that His presence would be accompanied by supernatural occurrences.' Particularly refreshing are his outspoken words on the Real Presence. 'If,' he says, 'a duly qualified minister of Christ, by duly pronouncing with right intention the words of institution, could cause bread and wine to become really in themselves Christ's Body and Blood, then there would be a sudden change in the elements . . . and this would happen not once, nor twice, but as often as a Consecration took place; and God would be working in a manner contrary to the greatest of His own general laws . . . whereas God ever works slowly and gradually, by a process of becoming, through growth and decay.' Mr. Archer-Shepherd is equally at home in discussing the Mystery of Pain, the Nature of Inspiration, the Virgin Birth, and the Date of the Pentateuch, and he has profound and pertinent things to say about them all. If, as he says, 'there are many in Christendom who are in the Stone Age of religion,' that will certainly not be the fault of Mr. Archer-Shepherd.

THE HISTORICAL BACKGROUND OF EARLY CHRISTIANITY.

Professor S. Angus of the University of Sydney has been for years a diligent student of the environment of early Christianity. He has already published two studies in this field, and now comes his most important contribution to it, *The Religious Quests of the Græco-Roman World* (Murray; 15s. net). In this work the attempt is made not only to interpret the Græco-Roman period (from Alexander the Great to Constantine), but also to include many citations and references from ancient records. And we may say without exaggeration that the work is a monument of industrious and painstaking scholarship.

As for its contents, it begins with a sketch of the religious outlook of the Græco-Roman age, which is represented as a serious, brooding, emotional, even sentimental age, but not an age of darkness

and despair. Its dominant conceptions of salvation are described, as also its chief 'religious refuges' (Judaism, Greek moral and mystical philosophy, the mystery-religions, and Christianity). The unhappy record of the relations of Christianity to the ancient culture is also considered in this first section: 'Christianity acted in much the same way to its old home as Israel did to Egypt, from which it brought the cult of the golden calves but left the doctrine of immortality.'

The second section deals chiefly with the development within Christianity of magical and sacramentarian beliefs and practices. 'In the first centuries magic secured such a hold in ecclesiastical Christianity as was not relaxed for centuries; it lingers still in theological niches, where its presence is concealed by a refusal to ask questions.' 'The sacraments have not yet recovered from their implication in the barbarisation of Europe on the passing of classical culture.' The relation of St. Paul and the Fourth Gospel to sacramentarianism is here discussed; it is maintained that the Fourth Gospel, more than any New Testament writing, has promoted the sacramentarian cause.

The third section treats informatively of astralism, of which little is said in the ordinary text-books, although it was, in Boll's words, 'the scientific theology of waning heathenism'; and the fourth section of the Hermetic religion, of whose influence upon Christianity we are beginning to hear a good deal, although, as Scott says, there is no trace in *Hermetica* of a Saviour in the Christian sense.

The final sections consider the relations in the Græco-Roman era between Gnosticism and Christianity, and between Religion and Healing. This last is also a subject of present-day interest, and the chapter on it might well have been extended; and it looks as though Dr. Angus would gladly have pursued the discussion further.

Which leads us to offer two general, but minor, criticisms. The first is that the book comes too abruptly to a close, and the second that the author is sometimes too insistent upon his theological point of view; after all, it is primarily an historical work.

THE TITLED BIBLE.

Hitherto little has been known of the meaning and use of the Hebrew Tittles or Taggin. These consist of little strokes over, under, or at the side of some of the letters, mostly in the Scrolls. In many cases they assume the form of curves or ringlets above the letters and twists inside them.

They have been constantly regarded by sages and rabbis as of equal Divine origin with the Law itself, though to the ordinary reader they seem to be mere ornaments with no object or purpose. Our main knowledge of them so far has been derived from Talmudic and Rabbinic literature, and especially from two outstanding documents, namely, the *Sefer Taggin*, which was incorporated into the *Mahazor Vitry* of the twelfth century, and the *Kiryat Sefer* of Meiri. These were manuals or guides to direct the Scribes when and how to place the Tittles. In *The Titled Bible: A Model Codex of the Pentateuch* (Maggs Bros.; £25), by the Very Rev. Dr. Moses Gaster, late Chief Rabbi of the Sephardic Communities, we have now a thoroughly competent dissertation on the history of the Tittles, their origin, date, and significance, with four hundred and eighty-nine collotype facsimile plates of a Model Codex of date about A.D. 1350, discovered by him in Central Asia and now forming No. 85 of the Gaster Collection in the British Museum. The learned Rabbi, in an interesting critical introduction, has used his vast Hebrew knowledge to determine as far as possible the meaning of these Tittles and other signs. They were not merely ornamental strokes, but carried with them some deeper meaning, Midrashic, allegorical, or symbolical. Modern science is now turning, as he tells us, to minute things, and in the atom a whole solar system has been revealed. So it may happen that by the discovery of this manuscript, with its numerous Tittles, which Dr. Gaster believes to be the only Model Codex (*i.e.* used by Scribes as a model for copying) that has been preserved so far, some of the old problems connected with Hebrew tradition and writing may be brought nearer to solution. Among other things, Dr. Gaster discusses the difference between the Pentateuch in its book form (*i.e.* the so-called Masoretic text) and the Scroll with its special characteristics. He seeks to place the Scroll for the first time in its proper perspective, claiming for it the higher antiquity. He surveys anew, from a different point of view, the activity of the Soferim or Scribes of old, of which very little is known. He brings within the compass of his investigation the connexion between the Written Law and the Oral Tradition, as well as the beginnings of the Masora and the origin of the Biblical accents. He traces the history of the Tittles from the Talmud down to the sixteenth century, and gives in full all the texts from Maimonides onwards both in Hebrew and in English translation. At the close of the introduction he indicates a way for the

classification and dating of Scrolls of which no one has hitherto thought, and thus points to the possibility of constructing an Archetype of the Pentateuch. He has been studying all such questions, he informs us, for forty years, and collecting materials on them, and he has certainly given us a unique and valuable work which will largely serve towards the elucidation of many problems connected with Biblical traditions and their development. It is clear that, unless great antiquity and importance had been attached to the Tittles, they would never have been allowed to be introduced into the Sacred Scrolls, which were regarded as absolutely inviolable. The plates are beautifully done, and the volume is indispensable to all Biblical scholars who are interested in this new and promising field of investigation.

DR. GLOVER ON THE INFLUENCE OF
CHRIST.

What is it that gives such fascination to anything Dr. Glover writes? Whatever he writes about, he is always 'as interesting as a novel.' Perhaps it is his allusiveness. He knows so much of out-of-the-way literature that the knowledge is always escaping to illuminate some point or other. A full mind that wears its learning lightly and never bludgeons the reader with heavy facts is a delightful companion in a book. And then Dr. Glover has a gift for phrases that sum up a situation or a personality, and linger in the mind. Here are some from his latest book, *The Influence of Christ in the Ancient World* (Cambridge University Press; 5s. net): 'If you look back over the centuries, the Christian religion stabilises society without sterilising it'; about the apocalypticist, 'when it comes to moral issues he must jog the elbow of God and try to hurry Him'; of the Jew and his inability to keep the Law, 'he made shift with doing his best (a phrase that a man never uses of himself except to surrender with).'

The thesis of this charming, thoughtful, and informing book is that Jesus came to the world as a liberating force, at once in virtue of the factors He was to teach men to recognize and of the personality He was. The book gives us under five heads, 'Society,' 'Thought,' 'Character,' 'Life or Death?' and 'God,' first a picture of the ancient world, and then a picture of what Christ did for it. There are probably few living men better able to show us the world of Christ's day (and before His day); and here we see it as it was, its loss of nerve, its gropings, its habits of thought,

its philosophies, and over against this the Liberator who came 'not to destroy but to develop,' who asked so much of man and gave the power to achieve. Christ did much to bring hope to the world, but not by the story of His life or the preaching of His followers. He helped the world most, and the faith spread, by the power and peace men saw in Christians. So Dr. Glover shows us in one of the most moving passages in his book, a book which it has been a joy to read and to praise.

MOULTON'S GRAMMAR.

At last, with the publication of Part iii., the second volume of Moulton's *Grammar of New Testament Greek* (T. & T. Clark) is brought to a close. Part i. ('Sounds and Writing') appeared in 1919 under the editorship of Mr. Wilbert Francis Howard, M.A., B.D., and Part ii. ('Accidence') in 1921. Before his death Dr. Moulton had finished the MS. of Parts i. and ii., and had written the important chapter upon Word-Composition for Part iii. The editor has supplemented this with a chapter on Word-Formation by Suffixes. In writing this chapter he has been indebted in particular to the work in this field of the late Karl Brugmann and Professor Albert Debrunner.

It had been Moulton's intention to furnish his Grammar with an Appendix on Semitisms in the New Testament. This the editor has also supplied, and he has been able to do so in full view of the recent challenge in the works of Torrey, Charles, and Burney of the accepted theory regarding the original language in which the Acts, the Apocalypse, and the Fourth Gospel were written. With the help also of an unpublished thesis by Dr. R. M'Kinlay he has shown instances where an alleged Semitism is an established construction in Mediæval or Modern Greek.

There is an Index to Quotations, an Index of Words and Forms, and an Index of Subjects, all of which have been prepared with great care and represent a vast amount of labour. Indeed, the labour has been so great that Mr. Howard's name is rightly associated with Moulton's on the title-page, and we hope that the great work, so creditable to English scholarship, will be completed before long with the publication of a third volume on Syntax. We should add that the cost of volume II. part iii. is 2s. net.

THE LEGEND OF HELL.

In a flame-coloured volume, embellished with some realistic illustrations, the Rev. Percy Dearmer,

D.D., discourses learnedly and vigorously on *The Legend of Hell* (Cassell; 7s. 6d. net). He does not think that the doctrine of hell, using the word in its plain meaning as a place of everlasting punishment, requires refutation among educated people of to-day, but the taint of it still hangs in the air, and prejudices large sections of people against Christianity. Accordingly, he would do something towards clearing away the taint and removing the prejudice. But his chief motive in writing his book is to show that the charge of having fathered such a doctrine can no longer be brought against Jesus. 'Like the breaking through of the sun after a storm has been the change made in the Legend of Hell by the advance of New Testament scholarship.'

The doctrine of everlasting punishment—in its ordinary, traditional acceptance—is certainly inconsistent with Jesus' general teaching about the Love of God, as it is clearly revolting to the modern conscience, so that, as the late Dean Rashdall has said, we could not accept it in deference to any external authority whatever. It is therefore fortunate for the Church that it has never committed itself, as a whole at any rate, to this 'monstrous legend.'

Origin does not necessarily prejudice validity, but it is at least interesting to learn that hell originated among a downtrodden people, crying for vengeance upon their enemies. It was not derived from the Old Testament, but probably from Zoroastrianism, with which the Jews had come in contact in their exile. And it originated in Judaism, says Dr. Charles, when 'a handful of the pious could not only comfortably believe that God was the God of the Jew alone, and only of a very few of these, but also could imagine that part of their highest bliss in the next world would consist in witnessing the torment of the damned.' It is strange and sad to reflect that this last thought, though repudiated by a more generous Judaism, received permanent expression in Christian theology in the *Summa* of St. Thomas Aquinas.

TWO GOOD BOOKS ON THE GOSPELS.

Canon Anthony C. Deane has already interested and edified the religious public by his previous books on 'How to Enjoy the Bible' and on the Life of Jesus Christ. His most recent essay is, we think, even better: *How to Understand the Gospels* (Hodder & Stoughton; 2s. 6d. net). It would be difficult to find a better popular guide to answer such questions as these: when were the Gospels

written? by whom? are they trustworthy? how were they made? The author is up to date in his knowledge. He is reasonably orthodox; for example, he offers a good defence of the Virgin Birth. He writes easily and engagingly. And, though he avoids, rightly, too much detail, he offers all the information that an intelligent inquirer could ask. There are ten chapters, of which two are devoted to the 'birth' and the 'sources' of the Gospels, and two each to the four Gospels. As evidence of his competence it may be mentioned that he balances the traditional two-document theory of the sources, Mark and Q, against Streeter's four-document hypothesis, and apparently leans towards the latter. But apart from details, this is a thoroughly sound and scholarly book, which will readily appeal to the lay mind and satisfy its thirst for relevant knowledge.

The other book is equally good in its own way, and its way is perhaps a little higher up. Any one who has worked through Canon A. W. F. Blunt's book on the Acts of the Apostles in the Clarendon Bible will be eager to possess his new work on *The Gospel according to Saint Mark* (Milford; 4s. 6d. net). The Commentary on Acts is probably the best short commentary on that book in English and confers distinction on an excellent series. A sound judgment on the Mark book could only be given after a similar detailed use. But after reading the introduction, and testing the commentary, it may be permitted to express the opinion that this latter work is not only on the same admirable lines as the former, but that it will be found to be on as high a level. It is a little disappointing to find Peter's share in Mark rather minimized, but on the whole Peter is credited with a substantial amount. The complicated problems concerning (1) the sources of Mark, and (2) its relation to other Gospels and to Paul, are handled with remarkable lucidity. And the running commentary on the text, which lifts important points into the light and never allows us to lose the wood in the trees, is just what we want. It may be added that there are numerous illustrations, a good map, and a plan of Jerusalem at all its stages. The printing and binding are all we should expect from such publishers.

CHRISTIAN ETHICS.

The hottest and most interesting place upon the field these days is where the onslaught upon Christian ethics is being pressed home with a kind of ferocious energy. That being so, all sound books on the

Christian side are to be given a hearty welcome. Here is another from Dr. F. A. M. Spencer, an old soldier in these wars. *The Theory of Christ's Ethics* (Allen & Unwin; 10s. 6d. net) is an interesting and a thought-provoking, if somewhat uneven, book. No doubt, as at Pentecost, every new generation must hear Christ's message in its own mental language, or else that will, at best, be blown to it faintly as from an alien world. Yet the chapter on the Moralizing of Instincts, in which our author painstakingly translated Christ's teaching into terms of the new psychology, with much talk about complexes and sublimation and the like, leaves it for some of us a great deal less impressive than in its original form. This is a book of a wide range. Its chapter headings form an appetizing menu. And if, once or twice, the fare might have been ampler, usually one is sent upon his way well fed and deftly served.

The Beckley Social Service Lecture has been fortunate in its lecturers, and Dr. W. B. Selbie is, of course, well up to standard. His is a living and a lively mind, that arrests the attention and stings the drowsiest of us broad awake. And in *The Christian Ethic* (Epworth Press; 2s. 6d. net) there are all his usual characteristics. It is merely a booklet of less than a hundred pages. An introduction on the old, old theme of Religion and Morality, and then a plunge into the Christian Ethic and the Individual, the Family, and the State; and so, too soon an end. Yet he touches on many themes—war, education, the ministry of women, birth control, Church and State, authority and freedom, and the like. But, eager though he is in every kind of social energy and service, always it is the winning and ennobling of the individual that is the real and final hope. Dr. Selbie knows his own mind through and through, and throws down his views with confidence in a challenging fashion that compels his reader to keep turning over his own ideas and opinions. Yet he is well aware that to accept ideals in all honesty is one thing, and to see how to live them out another and much harder. 'Christians generally have a rather pathetic confidence in the application of Christian principles as a universal panacea for human ills,' he says, 'but it will not come within the range of practical politics till they are able to answer such questions as how, where, when, and by whom.' This is a rousing little book, but it does not give us very definite answers to these questions; and indeed could hardly do so. For, as he himself admits gratefully, Christ's principles are principles, and not rules.

KANT'S VIEW OF GOD.

A piece of admirable criticism and construction lies before us in *Kant's Conception of God*, by F. E. England, M.A., Ph.D. (Allen & Unwin; 10s. 6d. net). The author aims at showing that Kant's negative conclusions in the metaphysical concept of God do not necessarily follow from the critical principle. Kant, he holds, never quite escaped from the view of the universe characteristic of Leibniz. 'In the critical doctrine as a whole,' there is implied 'the conception of a necessary ground of the world of experience.' The mechanism of Nature must be grounded in a supreme intelligence. The facts of the moral life, especially moral obligation, imply a supreme moral Personality.

In an appendix we have Kant's 'Nova Dilucidatio' for the first time in English. That alone is valuable, but the whole treatise will amply repay study.

Characters and Events, by Mr. John Dewey (Allen & Unwin; 2 vols., 21s. net), contains practically a complete collection of the published articles and essays of this distinguished American psychologist. There are something over a hundred in all. Volume one contains essays on literary subjects, together with articles on events and movements in the Far East. Volume two deals with American thought and life during the War and the years following the War. Inevitably there is much in these essays that appears strangely belated and out of date. The writer himself remarks in one place, 'In the presence of accomplished events, what I wrote a few weeks ago is strangely remote and pallid.' In China especially, where events have been moving with such abnormal swiftness and changes have been so kaleidoscopic, it seems hardly worth while to republish reflections and speculations of ten years ago. This criticism, however, does not apply in the same degree to the American essays, for there we have the interest of watching the procession of events and the fluctuations of feeling through the war years as interpreted by one of the most vigorous and penetrating minds in the country. From this point of view a careful study of these essays would do much to throw light on American mentality and America's attitude to the League of Nations. It need hardly be said that Mr. Dewey, whatever subject he touches on, has always something worth saying, and these essays have not only many gems of thought scattered through them, but they are the expression of a consistent philosophy

expounded with a rare breadth of view and with a great wealth of applications in the fields of moral and social life, of national and international relations.

The Rev. Frank Ballard, D.D., has long been acknowledged as a powerful Christian apologist. In *True Catholicism from the Christian Standpoint* (Epworth Press; 1s. net), he takes up his pen in defence of Protestantism. He has decided opinions and the power of expressing them with vigour. He utters a wholesome protest against the surrender to the Church of Rome of the term 'Catholic.' His exposure of the claims of Rome and of the Anglo-Catholics is trenchant, and none the less weighty that it keeps within the bounds of Christian charity.

The After-World of the Poets, by the Rev. Leslie D. Weatherhead, M.A. (Epworth Press; 5s. net), is an exceedingly able and scholarly study of the contribution of the Victorian poets to the development of the idea of immortality. The poets studied are Wordsworth and Shelley, who mark the discarding of orthodox ideas of immortality; Tennyson, from whom comes 'a new projection of Christian thought born of the fear of death'; Arnold, Clough, and Swinburne, who illustrate the contribution of doubt; and finally Browning, with whom we reach 'the climax of development.' A careful analysis is given in each case of the passages relevant to the subject. An introductory essay deals with 'the validity of the poet's contribution to ideas,' and here, perhaps, the writer overstrains the contrast between poetic vision and the more ordinary processes of the mind. The work is of high merit, and will repay the student both of poetry and of religion.

The Hope of the World is the title of a volume of less than a hundred and fifty pages, containing a series of twelve sermons, by the Rev. R. E. Roberts, M.A., Canon Precentor of Leicester and Rector of Ashwell (Wells Gardner; 3s. 6d. net). These sermons are simple in structure, but they contain suggestive thoughts expressed in arresting phrases. 'It may be worth while for our leaders,' he writes, 'to consider whether the task that calls for increased attention at present is not purely evangelistic work in their respective localities.' In support of his message he quotes the words of the Archbishop's Committee's Report on Evangelistic Work. 'If we could focus all the Christian forces in Great Britain upon getting a saint in every

factory in the land, and then put a saint in each room of every factory and shop, we should see a great turning to God before three years were out.'

Lectures on preaching tend to become somewhat wearisome, even to the budding preacher. After all, there are not so many secrets to be shared, and we have had Dale and Stalker and many other great preachers disclosing *their* secrets. So that the lesser men are rather forestalled. Some years ago a Mr. Warrack founded a lectureship on preaching in the Scottish Colleges, and we have had Dr. Gossip, Dr. Black, and Dr. Coffin already on this theme. That would seem to be sufficient. But when we take up the latest Warrack lecture, *Preaching Week by Week*, by the Rev. A. Boyd Scott, M.C., D.D. (Hodder & Stoughton; 6s. net), we do actually find an apologia for the book that holds water. None of the previous lecturers has gone on Dr. Boyd Scott's lines, which are briefly as follows: He divides the year by its various religious seasons, Christmas, Easter, and Whitsuntide. Preaching should lead up to these festivals, and also away from them, preparing for them and carrying down their lessons in applications to life. And so the year is filled up, and no preacher need look round for a theme. To carry this idea out a full lectionary is given for every Sunday in the year. In fact, three years of this are given, and also a place for Harvest and New Year, Armistice Day, Children's Day, and Holy Communion. It is plain that great advantages lie in this plan, and these are carefully and fully discussed, along with other matters like the use of the evening service. In spite of our introductory remarks, we add that the young preacher will receive real help and guidance from these ripe and suggestive pages.

In *Human Nature and Human Survival*, by Mr. Thiselton Mark, D.Lit. (Kingsgate Press; 2s. 6d. net), the writer considers in a brief and popular way the question of man's continuing life from the standpoint of the human sciences, especially of psychology and morals. His argument is built upon the affinity of the soul to the ultimate Reality, its perception of that Reality, and those evidences which go to show that 'the underlying purpose of all things is being fulfilled in man, as well as, in part, by him.' These are considerations which may be found valuable aids to faith, though they might not in themselves have power to create and sustain it. The subject is here treated with admirable lucidity and reverence.

The headmaster of Eton, Dr. Cyril Alington, not long ago published one of the best short books of apologetics we have yet seen, and it was warmly praised in this magazine. He has followed this up by a more informal treatment of the same questions in *Doubts and Difficulties* (Longmans; 5s. net; also in paper covers, 3s. 6d. net). The author is supposed to be staying with a friend, a scientist of decided sceptical tendency. They golf, walk, and motor together, throw books at each other and address one another as 'silly ass!' In this atmosphere the discussion is free of formality, and the points made are made in answer to real difficulties. But the marrow of the book is to be found in the letters addressed to his friend's wife in answer to her questions. These deal with all the questions which an intelligent, rather perplexed, woman of to-day would ask—about the claims of Christ, the Church, the Future, and so on. The exposition is clear, persuasive, reasonable, and broad-minded. Indeed, our only criticism is that Dr. Alington gives too much away to 'the enemy.' This point is made by the Archbishop of York in a Foreword, and it is a sound one. But the book on the whole is excellent. We can say of it what we said of its predecessor, that it is the kind of book to put into the hands of any inquiring and perplexed youth.

Christian Religious Experience (Longmans; cloth, 4s. net; paper covers, 2s. 6d. net), by the Right Rev. Arthur Chandler, D.D., is the first of a new series called 'The Anglican Library of Faith and Thought.' The publication of such a series was suggested by the Literature Committee of the English Church Union. The treatment of the subjects is intended to be positive and expository, not polemical or controversial, and to be suitable for readers of general education desirous of thinking clearly and seriously about the fundamental concerns of religion.

In the first part of the work before us, which is thoughtfully and vigorously written, Dr. Chandler discusses the question of the validity or objective truth of Christian experience ('religious' appears to be a superfluous term in the title), as also the factors which go to form Christian experience.

The second part is occupied with the different forms which Christian experience takes (Aspiration, Discipline, Fellowship), and the different phases through which it passes.

Defining Christian experience as 'the awareness of a relationship of the soul to God,' Dr. Chandler combats the view that Christian experience is prior to, and independent of, intellectual faith. This is

to join with the new psychology and with modernism in exaggerating the subjective side of religion. Belief prompts and objectifies experience, and experience in its turn vitalizes belief. 'Without experience, belief would be sterile dogma; without belief, experience would be a body of private wishes and ego-centric ideas.'

There are few men of to-day with a better title to write with intimate knowledge on *The Adventure of Youth* (Longmans; 4s. net) than Sir Arthur K. Yapp, K.B.E., Deputy-President of the Y.M.C.A. He has had forty years' experience in association with that organization of world-wide ramifications, and latterly has seen its work in all parts of the world. This has brought him into touch with young men in every walk of life beset with temptations and confronted with the difficulties of choosing a career and of qualifying themselves for their future. He tells them he is an optimist where youth is concerned. At the same time he warns them that there is no easy road to success. Merit has a way of finding the road to the top, but it is the way of hard work and sustained effort. They are not to make money the be-all and end-all of life. An infinitely greater thing is character, and the two don't always go together. Sir Arthur Yapp's advice in many forms is both worldly and other-worldly, and always suggestive and eminently helpful. It is the outstanding privilege of the Y.M.C.A. that it has the moulding of so many of the youth of the country and its merit that it stamps its influence upon so many. No young man can read this book without gaining a good deal of its hopeful and helpful stimulus. If youth only knew, he writes, the adventure of adventures is to be found in the service of Jesus and of His Church. During the last two or three years he has noticed a distinct growth of religious feeling among young men, and he thinks the chief problem before the Churches is in finding men with the necessary personality. But is he justified in saying that our Dick Sheppards and Woodbine Willies are few and far between?

We learn that nearly fifty thousand copies of 'Hudson Taylor in Early Years' and 'Hudson Taylor and the China Inland Mission' have been sold since their publication in 1911 and 1918, a striking testimony to the extraordinary impression made upon the religious world by the life story of this most notable man and Christian missionary. It has now been deemed desirable to issue a shorter life in a single volume under the title *Hudson*

Taylor: The Man who believed God. It had been hoped that Dr. and Mrs. Howard Taylor, the authors of the larger volumes, would have undertaken this shorter record, but this was not possible. It has been prepared by another relative, Mr. Marshall Broomhall, M.A., and Dr. Howard Taylor has read the whole of the MS., and it is published for the China Inland Mission by the Religious Tract Society at the popular price of half a crown. Mr. Broomhall is to be congratulated on the skill with which he has done his work. He has written of Hudson Taylor as a hero worshipper. He could not have done otherwise. The heroes and the heroines of the mission field have been many and great-hearted, and Hudson Taylor was one of the greatest. 'And the secret of it all was Hudson Taylor's simple, childlike, unshakable faith in God.'

Born in Barnsley, in the colliery and iron country of South Yorkshire, of Methodist ancestry, he was reared in a Christian home. At the age of nineteen he had an overwhelming assurance of a Divine vocation. 'It was as though he heard the voice of God Himself saying to his inmost soul, "Then go for Me to China!"' This was the conviction and the inspiration of his life. What could have seemed a more hopeless quest than that a young man just come of age should go out to China to undertake the evangelization of that huge territory with its teeming population? But young Hudson Taylor landed in Shanghai, an absolute stranger in a strange land, as the appointed missionary of the Chinese Evangelization Society, which was not too generous in its supply of funds for so big a task. Many times in his life Hudson Taylor was reduced to the last penny, but always he found the money forthcoming just when he was in the direst straits. It is unnecessary to repeat the story of the young missionary and his younger wife who could rejoice with joy unspeakable over one convert, and over three converts, and who were destined later to lay the foundations of the China Inland Mission which was to establish Protestant schools and missions in every one of the vast provinces of the Chinese Empire. He summed up his faith and the basis of the mission in these few words: 'There is a living God who has spoken in the Bible. He means what He says and will do all He has promised.' To him the Bible and New Testament was the 'Book of Certainties.' He suffered incredible privation, frequent and severe attacks of illness, the bereavement of wife and children, but nothing could shake his faith in the absolute certainty of Divine things. How marvellously this faith was justified by results is made

abundantly clear in this admirable volume. Where the larger volumes are not to be found this ought to have a place in every minister's library and to be well thumbed from cover to cover.

The Boxer rebellion cost the China Inland Mission many valuable lives, yet thanks to Hudson Taylor's energy it weathered that storm. Now that the revolution of recent years has again affected the whole country it is impossible to foresee what its effect on the work of Christian missions will ultimately be.

A pleasant little book has been written by Dr. F. R. M. Hitchcock on *Christ's Answers to our Questions* (R.T.S.; 1s. 6d. net). The questions are: What can I know? What shall I do? and What may I hope? The answers occupy half the book; the other half deals with chapters on 'In Christ,' 'For Christ,' and 'To Christ.' There is nothing very striking or original in the book. But it is earnest and edifying, and will help and reassure those who do not ask anything strenuous in their reading.

The period of four centuries lying between Malachi and Matthew has been receiving much attention from scholars, and rightly so, for it is of great importance for the true understanding of the New Testament; and those who would like to have in brief compass a bright and popular, yet reliable, survey of the life and literature of this 'period of the connections' may be recommended to read *The Bridge between the Testaments* (Scribner's; 7s. 6d. net), by Mr. Henry Kendall Booth. This author well succeeds in his aim of making the 'silent centuries,' as they have been misnamed, live again before his readers. And his book is much more than an 'introduction' to the Apocryphal Literature.

It begins with an historical survey of the period between the Testaments, gives an account of Eastern Judaism and its conservative and reactionary tendencies, then of Western Judaism and its subjection to Greek culture, and follows this up with a description of the Temple and the Synagogue, the progenitors of liturgical and non-liturgical churches respectively. The 'introduction' to the literature of the era, both canonical and non-canonical, is very useful, and the concluding chapters on the Unseen World and the Hope of the Centuries serve to complete the 'bridge.'

From the other side of the water comes a book with the curious title *The Man who dared to be God*.

The author is the Rev. Robert Norwood, rector of St. Bartholomew's Church, New York (Scribner's; 10s. 6d. net). It is 'a story of Jesus,' and is in parts a sort of reconstruction. Such imaginative treatment of the gospel facts is, on the whole, to be discouraged unless it abides closely by ascertained truth. In the present case there is not much to find fault with. Neither is there very much to commend in any extreme degree. It is the humanity of Jesus that is portrayed. And that is to the good. But it is going very much too far to say of Jesus that He 'met with ease the crisis of adolescence, lifting up the glorious vitality of His manhood to that love which might one day be His to share with a woman. . . . He had an Oriental's pride of family, and looked without evasion upon the day when His father's name would be handed on by Him to posterity through His children'!

There is no place in the world that is more absorbed in problems of education than America, and especially in problems of religious education. America has no State system of religious training, of course. And this has driven the Churches to consider how that vast and various population is to be taught about God. There is a great deal of useful research work going on in American colleges, and the 'Project' principle is one result of that. It seems to have taken complete possession of American minds, so that hardly a book comes our way on this subject from the other side that is not founded on this principle. That might almost be said of the latest work, *What is Christian Education?* by Dr. George A. Coe (Scribner's; 10s. 6d. net). Almost, but not quite. For Dr. Coe takes a wider view. Let it be said, however, first that Dr. Coe is one of the best known educationists in America. No list of his writings is given in this volume, but they are numerous, and they have a great reputation. In the present work the author surveys the whole field, and his main thesis is as follows. In the past, education has been *transmissive*. That is to say, teachers have confined themselves to handing on to children the heritage of the past, in the case of religious education this means the Bible. What is needed to-day is *creative* education. Formerly education was material-centred. To-day it must be pupil-centred. The day of transmissive education is gone. The real principle of creative education is *personality*, and the aim is to develop the possibilities of personality.

All this (which, baldly stated, does not sound

novel) is expounded at great length, through a large volume of nearly three hundred pages. Of course, there is more than merely this one contention. The whole subject is dealt with, but what has been said is the upshot. And of course the 'Project' principle occupies a large place, 'life-situations' and all that. The book is well worth reading, though it might have been shorter without disadvantage. Even its length and repetitions, however, serve to impress more firmly its central contention.

In 'The Christian Year' last month there was a short study on 'Catholicity of Mind.' This was taken from a sermon by the Rev. L. J. Baggott, M.A., Rector of Newcastle-under-Lyme, which appeared in *Religion of the New Era*, one of the latest volumes of Messrs. Stockwell's 'Peoples' Pulpit' (2s. 6d. net). There have been added lately to this cheap and good little series *Searching Sayings of Jesus*, by the Rev. J. E. Compton; *Faith Healing*, by the Rev. Alexander Hodge, B.A., B.D., Ph.D.; *The Puritan Heritage*, by the Rev. Ernest E. Johnston; *Christian Agnosticism*, by the Rev. F. H. Ballard, M.A.; *The Eternal Purpose*, by the Rev. R. Armstrong; *How to Handle Life*, by the Rev. Gwilym Rees, M.A.; *The Garden before the Cross*, by the Rev. John Bevan; *A Great Nation*, by the Rev. W. L. Stephen, M.A.; and *The Kingdom of God*, by the Lord Bishop of Durham.

The United Council for Missionary Education has just published through the Student Christian Movement the ninth of its series of new missionary biographies. This is the record of the notable work of *Tucker of Uganda, Artist and Apostile* (5s. net). It has been prepared by the Rev. Arthur P. Shepherd, B.D., of Leicester, and Lord Davidson of Lambeth has written a Preface full of praise of 'a Christian statesman endowed with unusual width of vision and with a penetrating power of loyal Christian judgment.' Bishop Tucker had himself published the story of his 'Eighteen Years in Uganda,' and his biography rather gains than loses by the lapse of fifteen years since his death, for now we see the remarkable strides of the Christian civilization of which Mackay of Uganda, and later Bishop Tucker, laid the first corner-stones in the region of that great inland sea, Lake Victoria. The son of a father and mother who were artists, and himself an artist who had had his paintings hung on the line in the Royal Academy, Alfred Tucker nevertheless decided, despite all opposition, that the Church was to be his vocation.

His heart was always hankering after Africa, and to Central Africa he was sent as leader of a party, already on its way to Uganda. Bishop Hannington had been murdered; his successor, Bishop Parker, had died; but these untoward events, instead of discouraging Tucker, only made him more eager to stand in the breach, though this meant leaving his young wife and child at home. He set out from the coast on his eight hundred miles tramp to his destination, a young man of quite exceptional vigour, but when at last the bishop reached Uganda he was nearly blind and so weak that he had to be carried in a hammock. Less than a year ago, so great has been the change since 1890, the Prince of Wales, when he heard of the King's illness, was able to cover the distance by railway in a couple of days, and without risk of any kind. When the British Government decided to take over the Protectorate, Uganda became a different country. With the new control, came peace and prosperity. Two days after the bishop's return from a visit to England, he preached to six thousand men and women in the fine cathedral built by native labour, two thousand of them seated in the open air through lack of space.

It is a fascinating narrative from beginning to end that Mr. Shepherd has written of the wonderful development of the Uganda Church under Bishop Tucker's enthusiastic, far-sighted, and self-sacrificing leadership. One of the most notable among his visitors was Mr. Winston Churchill, then Under-Secretary of State for the Colonies, who was so greatly impressed by all he saw that he afterwards wrote of it in glowing terms. Failing health alone compelled Bishop Tucker's resignation. When I leave Uganda, he said, the one man I shall envy will be my successor.

The Unity of Body and Soul (S.C.M.; 8s. 6d. net), by Dr. F. Townley Lord, develops a view of human personality which links body and soul together in the varied experience of life, the approach to human personality being from the side of the body rather than the side of the soul. The book begins by showing that the Hebrew and Christian Scriptures attach much importance to the body in their doctrine of man, and that this tendency of thought perpetuates itself in the history of the Church, despite the essential spiritual emphasis of Christian teaching. The contribution of modern thought is then considered, and the conclusion reached that in view of the 'biological approach' to the study of human personality the bodily factors in human life must receive careful attention in a modern Christian

anthropology. Finally, the normal activities of human life are considered in the light of the Christian position established.

The work is the substance of a thesis accepted by the University of London for the degree of D.D., and is obviously the product of much careful reading. It is usefully informative on the historical side, and succeeds in giving its subject a wide setting in the history of thought. The concluding section, dealing with such subjects as bodily culture, the achievement of personality, and the gates of death, if of little constructive value, opens up some interesting discussions. It is a book well worthy of a place on the book-shelves of the student of Christian thought.

Within recent years excavations in Palestine, Egypt, and other eastern lands have revealed treasures that throw considerable light on the New Testament. It is now possible to picture with some degree of accuracy the daily life of the people among whom Jesus and His apostles lived and worked. In *Treasures of the Dust* (S.C.M.; 4s. 6d. net) we have an account of recent excavation of this nature from the pen of a Dutch theological professor, Dr. M. Van Rhyn, of the University of Utrecht. The book, which has been translated into English by Winifrede T. Thompson, contains the story of present-day archæological research so far as it bears upon Biblical interpretation and history. Though a good deal of the information given exists in English already, there is much that will be new to those who are not versed in the untranslated works of German and Dutch scholars. The standpoint is moderately conservative, and the author seeks to confirm the textual integrity and historical trustworthiness of the New Testament records. The view is adopted that all the New Testament writings (with the possible exception of 2 Peter) may be assigned to the first century. The book avoids technicalities, and is intended for the general reader. It is an excellent one to put into the hands of those who desire a knowledge of the recent numerous discoveries in New Testament study.

Our Economic Morality, by Professor Harry F. Ward (Williams & Norgate; 8s. 6d. net), is of the nature of a big pamphlet directed against the short-comings of the capitalistic system as it has developed in America. In the preface the writer says, perhaps without sufficient reason, that 'in most of the English-speaking world, certainly in England . . . much that is here written would

be superfluous.' The full title of the book is *Our Economic Morality and the Ethic of Jesus*, but there is all too little of the exposition of the latter. Whatever the writer's real knowledge of the ethic of Jesus may be, he gives but slight evidence here of patient study or intimate acquaintance with it. Such a superficial and inaccurate remark as that 'the Man who drove the excess profit-takers out of their customary place of business in the outer court of the temple is indeed unknown to most of those who write books about him,' would be unpardonable in a serious historian or scientist. The weakness of Professor Ward's work is that while it abounds in vigorous criticism it contains little that is constructive. It does not carry us far to be told that 'when—following the ethic of Jesus—a man realises his dependence upon all as well as the dependence of all upon him, his relation to the Eternal Spirit becomes just as mutual as his relation to his fellow-men, particularly as he co-operates with cosmic energy in the economic process from which a purely theological religion and its God are excluded.' As a strong protest against the dominance of the almighty dollar this book may serve a useful purpose, but one could have wished that the ethic of Jesus had been more patiently expounded and more persuasively commended.

'The Dark Ages were not so dark but that they could see the next step,' so Rainy used to tell us. Dr. Mellone goes much farther than that, and thinks that they can show us our next step, or rather the next three. *The Message of the Middle Ages to the Modern World* (Lindsey Press; 1s. 6d. net) holds that we are back at a time curiously like those days, and that we may well learn from them—that knowledge is sometimes a terrible thing (what are we going to do with our scientific discoveries, use them for peace or war?); that as the Church then ennobled mere swashbucklery into chivalry, so we must find a moral substitute for war which will storm and hold men's hearts as war has done; and as they sought for a union of Christendom, so must we rise above mere nationalism in some way wiser and better than they found. A slight but interesting little book.

Rev. J. R. Fleming, D.D., continues to write upon Scottish Church History, and the standard of his former books is fully maintained in his most recent one—*The Story of Church Union in Scotland* (James Clarke; 3s. 6d. net). The period dealt with at greatest length is from 1900 to the present year. It is worth special treatment, of course.

The following books have also been received. A notice here does not preclude a fuller one later:

- ABINGDON PRESS—J. N. Davies, *Rightly Dividing the Word* (\$2.00).
- ALLEN & UNWIN—
W. S. Sadler, *The Truth about Mind Cure* (5s. net).
Charles Gore, *Christ and Society*. Cheap Edition (2s. 6d. net).
J. Klausner, *Jesus of Nazareth*. Second Edition (12s. 6d. net).
J. W. Wheeler-Bennett and M. Fanshawe, *The World Court* (10s. net).
- ALLENSON—
Sunset and Sunrise, compiled by Cecilia Lady Boston (3s. 6d. net).
A. Wallace, *Blazing New Trails* (2s. 6d. net).
- CHURCH MISSIONARY SOCIETY—G. Phillips, *The Missionary's Job* (1s.).
- CONSTABLE & CO.—A. W. Hopkinson, *Hope* (3s. 6d. net).
- EPWORTH PRESS—F. Ballard, *Protestantism Justified* (1s. net).
- WELLS GARDNER—E. A. Forbes, *East of the Chancel and West of the Font* (3s. 6d. net).
- HOLBORN PUBLISHING HOUSE—W. Potter, *Thomas Jackson* (2s. 6d. net).
- LONGMANS, GREEN & CO.—
R. H. J. Steuart, *The Inward Vision* (5s. net).
Mother St. Paul, *Vita Christi* (5s. net).
- ENEAS MACKAY—D. B. Morris, *Robert Louis Stevenson and the Scottish Highlanders* (5s. net).

- MARSHALL, MORGAN & SCOTT—
Charlotte Bacon, *Where East meets West in China* (2s. 6d. net).
J. Macbeath, *The Face of Christ*. New and Revised Edition (3s. 6d. net).
P. W. Thompson, *The Whole Tithe*. Popular Edition (5s. net).
- MILFORD—*The Four Gospels and the Acts of the Apostles in the A.V.* (2s. net).
- MURRAY—R. H. Tawney, *Religion and the Rise of Capitalism*. Cheaper Edition (6s. net).
- NATIONAL SUNDAY SCHOOL UNION—E. H. Hayes, *Mose Yarns on Social Pioneers* (1s. net).
- PICKERING & INGLIS—
J. Smith, *Handfuls on Purpose*, vol. x. (4s. net).
G. Goodman, *Great Truths Simply Stated* (2s. 6d. net).
Seeing the Way to Heaven. Edited Hy. Pickering (3s. net).
- RELIGIOUS TRACT SOCIETY—
Edna V. Rowlingson, *Gathered Grain* (2s. 6d. net).
W. J. Henderson, *The Pattern Boyhood* (2s. net).
Constance L. Maynard, *The Fourfold Way* (2s. net).
Mrs. G. R. Harding Wood, *The Women's Hour* (2s. net).
- FLEMING H. REVELL CO.—G. Campbell Morgan, *The Gospel according to Mark*. Second Edition (\$2.50).
- SKEFFINGTON & SON LTD.—H. van Cooten, *The Driving Force in Christianity* (1s. net).
- SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE—
Good Friday: A Manual for the Clergy (4s. net).
S. K. Hutton, *An Eskimo Village* (2s. 6d. net).

Synoptic Indications of the Visits of Jesus to Jerusalem.

BY E. J. COOK, B.LITT.(OXON.).

PROFESSOR C. J. CADOUX, in an article in one of the last issues of the *Expositor*,¹ pointed out the fact that the so-called 'Longer Interpolation' of Luke contains indications which make it impossible for us to accept it as the account of a more or less leisurely journey of Jesus from Galilee to His final Passover at Jerusalem. It seems, rather, to be a collection of incidents which happened on one or more previous visits and which have been grouped here after having had all definite marks of place and time removed. Professor Cadoux thinks these indications sufficient to show that the Johannine

¹ March, 1925.

Feast-Visit chronology has some support in the source which Luke incorporated in the 'Greater Interpolation.'

The article is most valuable as far as it goes. But its weakness lies in the equating of the first Lucan indication of a previous visit to Jerusalem with the second (omitting the Passover of Jn 2^{13f.}) visit recorded in the Fourth Gospel, a thing which, as we shall see later, does not seem to be necessary; and secondly, in a failure to find in Mark any indication of a previous visit.

Before beginning a discussion of the Marcan and Lucan material, it would, perhaps, be well to outline