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itself. It is not too much to say that Christianity stands or falls with the ultimate truth of the prophetic consciousness of Israel; the special interest of British scholars in the phenomena of prophecy is in this respect significant. This religious interest is the true explanation of much that would seem to be merely obscurantism or entrenched conservatism in the history of the science in Great Britain. If we have been slow to follow where others led, it is partly because we realized, better than they, the magnitude of the issues involved. We shall never be satisfied to leave the Old Testament to the scholar pure and simple.¹ We ask for more in a commentary than would appeal to him, and we ask for less of what is of merely academic interest, such as the majority of the textual emendations of some commentaries of to-day. There are numerous signs that post-war Germany is growingly conscious of the truth

¹ There seems to be nothing in German to correspond with our *Century* and *Cambridge Bibles*.

of this religious emphasis; recent German work is more human and less purely technical in its treatment of the Old Testament. The ideals of scholarship which have animated our best workers, no less than those of the Continent, must not be relaxed. There is still plenty of work to be done on this side—notably a Hebrew syntax written on the basis of comparative study of the Semitic languages. But there are other directions in which there is less demand for philological technique—a competent handbook of archæology, a commentary on the Psalms more on the lines of Kittel than of Gunkel, a history of Israel which shall deal adequately with the documents, and relate the facts to the whole setting of world-history, and a whole series of special studies in Old Testament theology, showing the genetic relation to New Testament doctrine. Much of this work is peculiarly related to our national interests and capacities, but all of it requires a higher standard of thoroughness than most of us have yet attained.

Literature.

CHRIST AND CHRISTIANITY.

PROFESSOR JOHN BAILLIE, M.A., D.Litt., of Toronto, has followed his 'Interpretation of Religion' by *The Place of Jesus Christ in Modern Christianity* (T. & T. Clark; 7s. net), a book which has been received with a chorus of praise from all sides. It is certainly a very able book, and will bring reassurance to doubting minds. It is difficult to resist the charm of a mind which is perfectly sincere, intensely in earnest, and at the same time fresh and original. All these qualities are to be found here. Dr. Baillie starts from the foundation and expounds what he regards as the Christian message, a message of love in man to man and in God to man, a love that is redemptive, self-sacrificing, and triumphant.

From this he passes to consider the place of Christ in the Christian scheme. His discussion ranges round the two focal ideas of Incarnation and Atonement, and he boldly faces the question: What do we mean by them? It seems evident that what he means to get at is the essential spiritual reality behind such terms. And there can be no question about his success in this task.

That is the value of his book, a great value. But whether he does not leave something behind in his progress is another question. The indwelling Christ, the indwelling Spirit, and the indwelling God may not mean the same thing, but they point to the same experience; that is the burden of much that he says, and he does not go further. Does his view of the Incarnation differ in any vital aspect from a spiritual unitarianism? It hardly seems so. 'Here, then,' he says, 'the necessary clarification seems to have been made. Jesus Christ is not another name for God, but the name of a Man in whom God was and through whom God came to meet us.' Or this: 'We wonder, again, whether we are prepared to say that God's presence in Christ was so wholly different in principle from His presence in other human hearts as this clear-cut distinction between the persons of the Son and the Spirit seems to make it.' These are perhaps examples of an effort to make the Christian message real and acceptable to modern minds. But do they conserve what the Catholic doctrine of Incarnation asserts?

It would be ungrateful to dwell on this aspect of Professor Baillie's book. It is a book for which

we are much in his debt. And certainly to perplexed minds it will bring light and comfort which perhaps other presentations would not afford.

ISAIAH.

The Rev. Charles Boutflower, M.A., has subjected *The Book of Isaiah, Chapters I.-XXXIX.* (S.P.C.K. ; 16s. net), to a full and fresh examination in the light of the Assyrian monuments, and his studies have led him to the conclusion that practically this whole section falls within the period of Isaiah, and comes from Isaiah himself. Even chs. 24-27, which are now pretty generally assigned to the fourth century, constitute no exception: he finds 'in these chapters the prophetic dreamings of the prophet Isaiah in his old age,' and the Resurrection doctrine implicit in 26¹⁹ may well be his. The conservative spirit which governs the discussion comes out in his comment on 25⁹: the 'feast of fat things' of which the prophet speaks is the Gospel Supper. 'With the New Testament in our hands how easily can we see what it all means! At Jerusalem will be offered the Great Sacrifice for the sins of the whole world.' It is also evident in his reference to 'the primæval promise made to our first parents of the coming Conqueror of Death,' and in his ascription of Ps 16 to David. Similarly, though with rather more reason, Pss 46, 48, and 76 are regarded as 'poetic descriptions of the Assyrian's overthrow,' and—with less reason—'Ps 87 may very well be referred to the occasion of the deliverance of Jerusalem from the arms of Sennacherib.' The great vision of Is 19²³⁻²⁵ with its 'highway out of Egypt to Assyria' is held to point forward to Darius, who constructed roads throughout his vast empire.

This being Mr. Boutflower's general outlook, it is no surprise that to him the tyrant in Is 14 is Tiglathpileser, for there were 'Chaldeans before the time of Nebuchadnezzar, and Medes before the days of Cyrus,' and in an inscription of 729 B.C. he is actually called the king of Babylon. The book contains many challenges of current critical opinion: for example, Isaiah was called in 736 B.C.; Immanuel is the prophet's son by his second wife, and probably he was taken while still a young lad to live in the northern kingdom by his father (7¹⁵), who 'sought for safety by withdrawing beyond the dominions of Ahaz.' But whether the reader agrees or not with these suggestions, or with Mr. Boutflower's view of the Isaianic authorship and historical background of this portion of the book, he will find here, carefully collected from authentic

sources, an immense amount of valuable information touching the international situation in the latter half of the eighth century B.C.

A NEW SERIES.

A series of volumes on 'The Christian Religion, its Origin and Progress,' has been projected under the general editorial supervision of Dr. J. F. Bethune-Baker, the Lady Margaret's Professor of Divinity in the University of Cambridge. The first volume has been issued, and deals with *The Rise of the Christian Church* (Cambridge: The University Press; 7s. 6d. net). Other volumes will follow on 'The Expansion of the Church' and 'The Church of To-day.' The present volume is in three parts—'The Jewish People and their Faith,' by the Rev. L. Elliott Binns, D.D.; 'The Earliest Christian Church,' by the Ven. J. W. Hunkin, B.D., O.B.E., M.C.; and 'Early Traditions about Jesus,' by the General Editor. The idea of this division is that we should first of all see the roots out of which the Christian religion grew; then we should see that religion at work, its beliefs and practices, as soon as we have detailed evidence about it; and, finally, we should hear of the traditions about the Founder which were current in the society in the early years of its existence. The series is meant not only for the general reader, but for older pupils in secondary schools. This has been kept steadily in view only, we fear, by the General Editor. Even senior pupils will find some portions of the two first parts fairly stiff reading. The general point of view is decidedly modernist, and this applies particularly to the third part, in which the 'liberal' standpoint is quite emphatically prominent. The miraculous is for the most part eliminated; the Resurrection of Christ is interpreted as a spiritual communication to the disciples; the Virgin Birth is also set aside, though the case for it is fairly stated; Jesus did not institute a Supper that was to be observed permanently; and the passage in Matthew about the foundation of the Church 'is generally believed to represent a tradition that originated at a later time.'

On a general review of the whole book, one is impressed with its ability, the competence of its writers and the clear fashion in which their results are stated. The second part, by Archdeacon Hunkin, is extraordinarily good, vivid and illuminating as a picture of early Christianity and its beliefs, and of the way of living of the society at the beginning. The part dealing with the story of the Jewish people is also well done. But there

are curious statements and omissions which we should like to see justified. Among these are the following: The people in the time of Moses were a confederacy of tribes; it was the priesthood that made Judaism the religion of a book; there is no mention of the *rise* of the Scribes; the Samaritans were really a sect of orthodox Jews, though they no doubt 'included among them people of mixed descent'; the Wisdom literature seems to have appeared first in the Exile period; very few exiles returned at the Restoration; Ezra is not an historical person. The last statement gives us a jolt, but some of the others are nearly as surprising. Was it not the Scribes who made Judaism a book-religion? May not certain elements in the Wisdom literature have begun about the time of Solomon, when wider ideas came into the peoples' life? Is not the origin of the Samaritans to be traced to the influx of Assyrian colonists after the fall of the northern kingdom? Dr. Binns has made one serious omission in his list of recommended books. No mention is made of Sir G. A. Smith's 'Historical Geography of the Holy Land,' the best and most indispensable of all books on the subject.

If the series goes on as it has begun it will be an invaluable guide to the rise and progress of the Christian religion. There are points on which strong disagreement will be felt by many readers, especially in regard to the 'modernist' attitude on New Testament problems. But this first volume is an excellent piece of work, and no one can read it without refreshment and enlightenment.

THE RESURRECTION.

Messrs. T. & T. Clark have commenced a fifth series of 'The Scholar as Preacher,' with a volume of sermons by the Ven. Archdeacon Charles entitled *The Resurrection of Man, and Other Sermons* (7s. 6d. net). There are in all twenty-two sermons, which, with one exception, were preached in Westminster Abbey. Our readers will recollect that we quoted last month from the sermon on 'Loving God with the Mind.' It is interesting to note that the twelfth sermon, on 'God's Commission to the Prophet,' was preached at the consecration of Dr. Barnes as Bishop of Birmingham. The main interest of the volume, however, will be found in the first nine sermons, which deal with the resurrection and the future life. The subject is controversial, and the preacher does not 'hope to secure the acceptance of his teaching in Tennessee or Rome.' There are many, however, who swear neither by Rome nor by Tennessee who will take

objection to some of the positions maintained, and who will perhaps demur to the tone of assurance with which the Archdeacon dismisses some doctrines which the Christian Church has held to be of the essence of the faith. Dr. Charles has evidently a strong aversion to what he is pleased to call 'gross physical miracles,' among which he classes the bodily resurrection of Jesus. One may venture to ask, 'Why call the physical "gross"?' Is the physical world not God's world? Did not the Son of God come in the flesh? Was His flesh gross?' One may take leave to hope that the newer physical science, if nothing else, will presently dispel this false spirituality which sniffs at matter and in effect denies that God's world is one. Probably Karl Barth is right when he says that 'some day people will smile at the pictures of Jesus which we have made acceptable to the cultured by purging them of miracle, even more than our eighteenth and nineteenth centuries have smiled at the miracle stories.' We gratefully acknowledge, however, that Dr. Charles in these sermons has written much to confirm our faith in the blessed life to come, much that is fitted to enlighten, comfort, and invigorate his readers.

THE LOST BOOK OF THE NATIVITY OF JOHN.

It is well known that numerous Apocryphal writings have gathered round the life story of John the Baptist. This is due, as in the case of all Apocryphal productions, to the fact that the writers were tinged with the peculiar strain and environment of their time, and made an effort in their own way to fill up any supposed deficit in John's history, thus completing the story imperfectly told in the Gospels. Inquiring spirits naturally turned from Jesus and His mother to look for further information as to His great Forerunner, and the writers of the age had little difficulty in supplying it. An instance of this is seen in the 'Life of John the Baptist' which was composed by Serapion, an Egyptian bishop, c. A.D. 385-395, and which was recently published by Mingana.

The Apocryphal stories relating to the birth of John, in which he figures as the infant Messiah, and some of which run parallel to the gospel stories of the birth of Jesus, have been gathered and discussed by Mr. Hugh J. Schonfield in *The Lost 'Book of the Nativity of John'* (T. & T. Clark; 5s. net). From the large body of material which the author has collected, covering many centuries, he concludes that there must have been an Infancy Gospel of

John, in his character as Messiah, in existence in early times, even before the gospel stories of Jesus' birth were written. Some parts of this lost book, he holds, formed the basis of these stories, and were incorporated by Luke into his account of the birth of Jesus. This was the case with such incidents as the Divine Annunciation, the visit of the Magi, the enraged king, the massacre of the infants, and the providential escape. The author believes that the Early Church had reasons for suppressing the book, but he gives us what he regards as a 'conjectural restoration' of it. On such grounds he would delete from the Gospels the stories setting forth the Virgin Birth of Jesus and similar events according to the current Messianic conceptions, especially as these are a stumbling-block to the faith of many Christians, and would begin the history of Jesus with His being anointed to preach the gospel. All such stories, whether of John or of Jesus, he regards as either echoes of Israel's ancient heroes, or prophetic and apocalyptic conceptions historicised.

The volume is full of interest, but it is doubtful whether the author's standpoint will commend itself to the majority of Biblical scholars. Can the Apocryphal writings referred to be taken as proof of the existence of a book on the nativity of John? Many will regard the evidence on this point as insufficient. Even though it were otherwise, can it be said that such a book antedates the gospel stories of the birth of Jesus? This last is really the crucial point, and if the answer be in the negative, the argument practically fails. The *Protevangelium*, which is one of the earliest evidences quoted by the author, embodies in its present form the result of a Gnostic recast, and can hardly be dated earlier than the latter part of the third century. It cannot be placed, as the author does, in the second century on the doubtful ground that Justin Martyr 'has several verbal and incidental agreements with it.' Naturally, some of the material in such Apocryphal writings may be much older than the date of the writings themselves, but it would be difficult to find in any of the material quoted by the author sufficient proof that there were written stories of John's nativity in existence, identical with those connected with Jesus, before the first appearance of the Gospels. The Apocryphal stories of John's life seem rather to be the later creations of mythopœic fancy arising from the desire to fill in what might seem to be deficiencies in his history. Compare the story of Salome falling through the ice, and thus having her head cut off—a legend which arose

from a sense that justice had not been satisfied so long as Herodias and her daughter were allowed to go free. On the other hand, the gospel narrative was set down under entirely different conditions. It is enshrined in documents known to be near in date to the facts, and in which the line of connexion between the record and the fact is still traceable. The same reasoning as the author adopts would overthrow much of genuine history. Primitive ideas, compounded of ignorance, imagination, and superstition, and the evidence of folk-lore, would be sufficient to discredit many historical facts.

The argument of the volume, however, is worthy of all consideration. It puts John in a high position, similar to that attributed to him in M. Goguel's recent book, 'Au seuil de l'Évangile, Jean-Baptiste.' Those who feel inclined to accept the argument do well to remember that, even though the stories of the Virgin Birth, the Magi, and the other incidents are eliminated from the history of Jesus, nothing of vital consequence to our faith is lost, and His birth, as the author says, would still be a 'virgin' one; for He was born of the Virgin daughter of Zion, of the spiritual travail of His people.

THE NATURE OF THE ATONEMENT.

The Atonement in History and in Life (S.P.C.K.; 10s. 6d. net) is another of those composite studies in theology which are a growing feature of our time. It arose from the dissatisfaction felt by a group of friends that the Anselmian view of the Atonement has been so largely discountenanced in Anglican circles in recent years in favour of theories of the 'subjective' type. (This may doubtless be traced in no small measure to the influence of the late Dr. Rashdall's important and impressive monograph on this doctrine.) Accordingly, the contributors to the volume under review are of the common conviction that there is at least some core of truth in the traditional 'objective' theory, as set forth by Anselm and endorsed, with variations, by his successors among the theologians in the Scholastic and Reformation periods.

The introduction, by the editor, the Rev. L. W. Grensted, M.A., B.D., indicates and sometimes fills up certain obvious gaps in the discussion as a whole. It appears also to show in what sense the difference between objective and subjective theories is viewed. It looks as though in subjective theories, according to this volume, the Cross is no more than a revelation of God's love in history and its

influence the moral influence of a high example of self-devotion; whereas in the objective theories the happenings at the Cross pass beyond the limits of history, speaking to us of something wrought by God, namely, the forgiveness of sins. For the experience of forgiveness does not find its explanation within experience, as merely a change in the human heart, but points to a doctrine of God wherein Atonement is seen to be an inner necessity of His Being. In short, 'Christ did something for us which had to be done, and which we could not do for ourselves.'

Three essays on Old Testament and Jewish Theology in this context of Atonement theory are followed by three on the Atonement in the Synoptic Gospels, the Pauline Epistles, and the Johannine writings respectively. Then come four essays on the Atonement in the Patristic writings, in Anselm, in Reformation Theology, and in Post-Reformation Writers. The last is disappointing, and it might readily have been very useful. Dr. D'Arcy then contributes a study on the Atonement and the Problem of Evil, an interesting and characteristic essay, but somewhat divergent from the central thought and standpoint of the volume. Also interesting and suggestive is the one that follows, by Mr. Grensted, on the Atonement in Personal Experience. The penultimate essay, by Mr. Shebbeare, deals with the Atonement and Modern Thought, and contains a timely exposition of certain views of Karl Barth.

A study on the Preaching of the Cross, strongly 'evangelical' in tone, brings to a close a volume of essays unequal in merit, unco-ordinated in style and treatment, but, on the whole, worthy of a place on the shelves of the theologian and preacher.

SOCIAL CHRISTIANITY.

Social Christianity in England: A Study in its Origin and Nature, by J. F. Laun (S.C.M.; 4s. 6d. net), is a book of uncommon interest because of its origin. Herr Laun is a German who fought against us in the War, and was an ardent nationalist. After the War he was invited to Woodbrooke College, where he made many friends, and to the 'Copec' Conference, where he became a Pacifist. Later he lectured in Germany on English Social Christianity, and wrote a book on the subject. Once again he returned to England on a Rockefeller foundation, and studied at Balliol College, where he worked hard at the subject on which he has now written a new book.

He is an optimist as well as a pacifist, and finds

ground for hope about the future in the many movements that are arising—Youth Movement, Women's Movement, Labour Movement, and Peace Movement. He is deeply convinced that only real Christianity can conquer the selfishness in such forces as Nationalism, Militarism, Materialism, Capitalism, and even Labourism. And in this connexion he makes the suggestive remark, that the Churches can only further the unifying influences in the world 'by promoting their own reunion.'

In no country has Christianity assumed a social character so deeply as in England, and Herr Laun proceeds to trace the roots out of which this has sprung. And so he gives us a history of the Christian Social Movement from the point of view of an impartial outsider. It is very well done, even if sometimes the view is not what we ourselves would take. The Archbishop of York, in a cordial foreword, makes the suggestive remark that the deepest influence in English religion is that of Plato, and not (as the writer of the book suggests) that of the great continental reformers. But that is one item only, and the Archbishop warmly praises the book, both for its freshness and its thoroughness.

CHURCH DISCIPLINE IN SCOTLAND.

A book that is both learned and interesting on a live and important subject has been written by the Rev. Ivo Macnaughton Clark, B.D., Ph.D.—*A History of Church Discipline in Scotland* (W. & W. Lindsay, Aberdeen; 7s. net). Dr. Clark deals with the New Testament authority for discipline first of all, and then traces the development of Church discipline from the Celtic period in Scotland, through the Roman supremacy, to the present day. Most of his chapters are concerned with the period of the Reformed Church, and the books of discipline receive careful elucidation. So does the gradual decay of Church discipline, with its causes and results. Strictness in regard to doctrine has declined, as we see from the absence of 'heresy hunts.' And strictness in regard to morals has declined, as compared with earlier days, as we see from the actual practice in cases of moral offenders. What effect will the Union of the two great Presbyterian Churches have on discipline? It ought to tighten up the cords of at least moral discipline. But this, and indeed the whole relation of the Church to this subject, will depend on the answers the Church leaders are prepared to find to certain questions.

One of these is: What is the idea of the Church

that is behind discipline? Is the Church to be a select body of saints who live up to the Christian standard? Or, is there to be an open door, and is the Church to consist of all who can call themselves Christians at whatever stage the individual may be? The Plymouth Brethren, for example, exercise a very severe discipline, because their theory is that a Christian body should be purged of all that is not of the highest standard. Which idea of the Church is to be the guiding light in this matter?

Another question of importance is the test of faithful Christian living. Is, for example, attendance at the Lord's Supper to be the test? In Scotland it largely is so. Attendance at the sacrament is compulsory. Failing that, a member is removed from the roll of membership. This at the very least raises an extremely debatable point. And, with regard to the ministry, a similar point appears. Is the minister of a church to be dealt with for inefficiency as well as for misconduct? One of the uniting Churches in Scotland has insisted on the affirmative answer to this question; the other has not yet adopted such an attitude.

These are some of the many questions to which Dr. Clark's book supplies, or suggests, solutions. The whole subject is going to be of urgent importance in Scotland, and Dr. Clark's historical survey has come at a very opportune moment.

BOOKS OF DEVOTION.

Books of Devotion, when they are really good, are a great boon, alike to preacher and ordinary worshipper. And we have three to mention that can be wholly commended. One is *A Quiet Room: A Book of Prayers and Offices*, compiled by the Rev. R. Ambrose Reeves, B.A. (S.C.M.; 3s.). The collection arose out of a series of services which were held in a church in New York, and it is wisely and reverently made. There is nothing vulgar or even conventional in the prayers, though perhaps it may be questioned whether one or two of them could be used easily. There are five divisions under which intercessions are arranged—General, the Church, a Parish, the Holy Eucharist, and a Day of Prayer—and the detailed arrangement of the services is admirable.

The second book is *The True Advent: Daily Meditations and Prayers from All Saints' Day to New Year's Eve*, edited by the Rev. P. T. R. Kirk (Hodder & Stoughton; 2s. 6d. net). The course covers the months of November and December, one chapter for each day. There are

a meditation, a prayer, and generally a poem for every day, and the material is drawn from the most diverse sources—Browning, Wesley, Pasteur, Whittier, Coleridge, Robertson Smith, and Goethe—to take a few names at random. The book is admirably suited to its purpose in providing devotional reading for the period from All Saints' Day till the end of the year.

The third of these volumes is by the author of 'The True Advent,' and is a manual of preparation for Holy Communion, *The Hour of the Watch* (Stockwell). It is intended primarily for the use of candidates for confirmation, and instruction is given in the office of Holy Communion, but it is well fitted to be a companion to those who would engage in the service worthily. Chapters are devoted to 'a week of preparation,' to the day of Communion, to the Office itself, and to appropriate meditations and prayers. The full value of such a book can be gauged only by its proper use. But everything said in the course of the book seems appropriate and helpful.

ST. THOMAS AQUINAS.

The Philosophy of St. Thomas Aquinas (Heffer; 8s. 6d. net) is an authorized translation by Mr. Edward Bullough, M.A., of Professor Étienne Gilson's 'Le Thomisme.' The translation is made from the third (revised and enlarged) edition, and has been edited by the Rev. G. A. Elrington. It first appeared in 1925—the translator having access to a number of manuscript additions intended by the author for the third French edition. But when, in 1927, the third French edition appeared, it contained still further additions, and these have been incorporated in this second English edition. Accordingly, this present edition is very considerably enlarged (by more than a third). It contains, besides other insertions and some minor changes in the text and notes, two entirely new chapters, namely, ix., on 'The Corporeal World and the Efficacy of Secondary Causes,' and xiii., on 'Knowledge and Truth.'

In view of the revival among us of Thomist studies, any competent exposition of the 'Summa Theologica' would be welcome, but this volume is doubly welcome, as deriving from the hand of one who is universally recognized as a fine scholar and a masterly expositor. Indeed, M. Gilson's is one of the great names among contemporary historians of philosophy. His work on Thomism, we should add, has been fortunate in its English translator; and we are sure that in this revised and enlarged

form it will win for itself still further recognition among English-speaking students of philosophy.

John Ruskin died in 1900, just thirty years ago, at the age of eighty-one. He outlived Carlyle, Browning, and Tennyson, but during the last ten years of his life his literary work had ceased, and he had lived in retirement at Brantwood, in the Lake District. He had, however, in 1899 founded at Oxford the Ruskin College for artisans 'who desire to qualify themselves for active work on behalf of their own class.' Since his death his complete works and his biography have been published, and although to-day we hear little of the man who was so prominent a personality, yet his 'Modern Painters,' 'Stones of Venice,' his letters to the working men of England under the title 'Fors Clavigera' hold their place among the classics of English literature. Under the title *The Solitary Warrior*, as he once described himself in his later years, one of his admirers, Mr. J. Howard Whitehouse, has compiled a number of his letters, none of which has previously been published, and these are issued by Messrs. George Allen & Unwin, Ltd. (7s. 6d. net). The volume has a portrait of Ruskin in middle age by his artist friend, Samuel Lawrence, and half a dozen illustrations in water colour or pencil drawings by Ruskin himself. He made the acquaintance in 1855 of the Rev. A. J. Scott, a Manchester minister who had asked him to lecture in that town, and many of these letters are written to him or to one of his daughters, with whom he formed an intimate friendship. But the special interest of the book is that it deals with the story of Ruskin's attachment to Miss Rose la Touche, whom he first met as a child of nine, whose education and development he watched over, and to whom he afterwards proposed marriage. The proposal, however, was resisted by her parents, and her death at an early age was a never forgotten tragedy in his life. 'At times his mind lost its serenity under the strain of his sorrow.' It is true that Ruskin reveals himself in these letters in the most intimate way, yet it is only in brief form, and they do not in themselves justify the claim that he is among the great letter writers. His claim to fame rests securely on his writings and it is outstanding.

A series of whimsical essays has been reissued under the title *If Wishes were Horses*, by Mr. H. W.

Fowler (Allen & Unwin; 6s. net). It was originally published anonymously with the title 'Si Mihi——!' and two of the reviews of this original edition were as follows: 'Egomet has a cultured mind, a pleasing wit, and a dainty fancy,' 'He is merely shallow, and—oh! so banal and trite.' Something between the two extremes would serve for this new issue. There is a good deal of self-conscious humility, but there is also real wit and real thought, with a pleasing inconsequent style. The essays are quite charming, and, if they do not reach the level of Lamb or Hazlitt, there is something of the old essayists to be found in them. One thing is interesting: the author has an entirely unreligious nature. He regards religion not only as untrue but as an absurdity, and does not even wish it were true. This is so rare a phenomenon as to be quite engrossing. Perhaps his contemptuous words about religion account for previous anonymity. And this suggests a title for an additional essay. To the various chapters, 'If I had' this and that, might be added 'If I had courage.'

The Church Missionary Society knows not only how to evangelize, but also how to advertise. *The Search* (C.M.S.; 1s.) is the story of the Society's work for the year 1928-29. Swiftly and graphically the survey passes from field to field—Africa, the Near East, India, China, Japan—and brings before the reader the most telling incidents and salient points. It is a picture of brightness flecked with shadow, which, while it calls for thankfulness, leaves a deep impression of the immensity of the task.

The Missionary's Job, by Mr. Godfrey Phillips (Edinburgh House Press; 1s. net), contains a series of short talks on missionary problems with special reference to India. The style is vigorous, colloquial, and picturesque. Though brief, it is an admirable apologia for missions, just the very thing to put into the hands of the man in the street who can see no good in them.

The Unseen Reality (Epworth Press; 1s. net) consists of Seven Studies in the Epistle to the Hebrews by the Rev. A. Gordon James. The papers are thoughtful, devotional in tone, and simply written. But loose remarks like the following want revision in the light of a more exact estimate of the function of theology: 'As a rule, the intellectual illumination of the Cross essayed by scholars seems only to increase the darkness.'

We have already several well-known works containing specimens of the New Testament codices, but an excellent one has recently been issued in Germany—*Codicum Novi Testamenti Specimina* (P. Hanstein, Bonn; M.16), by Professor Henr. Jos. Vogels, S.Th.D., of the University of Bonn. The volume gives beautiful phototype reproductions from fifty-one different codices, together with three specimens from ancient printed Bibles (including *Biblia Thirty-six linearum*, of date c. A.D. 1460). The book has been published not so much for paleographic purposes as to aid students and others in their reading of New Testament manuscripts; and for this reason a whole page from each codex is given, including any emendations, subscriptions, comments, annotations, or other additions which the page contains. The value of the book lies not merely in this but also in the fact that most of the specimens are here reproduced for the first time. The general opinion as to the early Christian codices is that they are unornamental productions, roughly written; but an examination of these phototype pages shows a wonderful beauty and perfection of the calligrapher's art. In a 'Tabularum Conspectus' Dr. Vogels gives a brief description in Latin of each of the fifty-four sources from which he has taken the specimens. The book should prove of use to Biblical students in their class-work, and to all interested in the early manuscripts of the New Testament.

The Inspiration of the Bible (Herder; 3s. 6d. net) comes from the practised pen of the Rev. John A. McClorey, S.J., who in the name of the Church reads the handwriting upon the wall for Modernism, 'the latest Balthasar.' No doubt Modernism, as he would define it, is a menace to the Church, and may be regarded as in some measure responsible for the social evils he finds rampant in the United States of America; but *post hoc* is not necessarily *propter hoc*, and we think that the influence of Modernism has been here much exaggerated. None the less this is a very good sample of Roman Catholic apologetic for the Bible, and it is refreshing and reassuring to read even such words as these: 'It is permissible for a Catholic to believe that the waters of the Red Sea did not part for the Israelites. A wind blew the water of the sea back a distance from the shore; the Israelites passed dry shod and the waters returned to their place in time to drown the Egyptians.' Being allowed to take liberties of this sort with the Biblical text, the Catholic believer is free to interpret as 'stylistic ornaments'

or otherwise what the Protestant Fundamentalist is always bound to take as Biblical fact. So this writer holds; and in examining his Church's views on the Canonicity, the Inspiration, the Infallibility, and the Insufficiency of the Bible (as requiring a living interpreter), he takes frequent occasion to dissociate his Church from Fundamentalism. His attitude to the question of ecclesiastical authority seems to be well reflected in the utterance, 'Oh, it is hard to be a Catholic, but it is satisfying and safe.'

The Christian God, by the Rev. Richard Roberts, D.D. (Hodder & Stoughton; 6s. net), contains the Merrick Lectures delivered at Ohio Wesleyan University in December 1928. There are six lectures, and they form a popular and up-to-date apology for the Christian faith. Beginning with the fact of prayer as a reaching out of the soul towards the Divine, the writer goes on to treat of 'the Christian event' and its implications with regard to God and Christ. Thereafter there follows a discussion of human disharmony and Divine atonement. The subjects are treated with great freshness and lucidity, while there are evidences throughout that the writer is in touch with the most recent literature.

In *Problems of Providence* (Longmans; 4s. net), a new volume of 'The Anglican Library of Faith and Thought,' the Rev. Charles J. Shebbeare, M.A., sets himself to show that, while popular theism is consistent with physical science, an Immanentist or Hegelian theism avoids some of the difficulties of the other, without necessarily depriving religion of the God with whom man can enter into communion and fellowship. He traverses a wide field with great, and indeed sometimes breathless, rapidity. The little volume is packed full of ideas, and rich in reference and allusion to literature both ancient and modern. It is written in a popular style, is informative as to recent movements in science and religious philosophy, and shows that acuteness of mind and progressive spirit, combined with an essential conservatism, which we had learned to expect of the author of 'The Challenge of the Universe.' In that work Mr. Shebbeare offers a modern apologia for teleology in the physical universe, in this for teleology in human life and history.

Economic Causes of the Reformation in England, by Professor Oscar A. Marti, Ph.D. (Macmillan; 10s. 6d. net), is a very careful and scholarly work.

In it the author traces the methods of Papal finance which by the fourteenth century had laid an intolerable burden upon the material resources of England. Thereafter he deals with the economic causes, and particularly the rise of the new commercial order, which led in the end to the disendowment of the English clergy and the secularization of Church property. The religious side of the movement is barely touched on, and this may seem to give an unbalanced picture. The writer, however, would doubtless argue that the picture, as usually painted, throws the religious aspect into high relief and needs this emphasizing of economic causes to restore the balance. The story of papal extortions is generally familiar to the student of history, but here the evidence is set forth in great detail in a calm and impartial spirit, and is supported by ample quotations from contemporary sources. It is an overwhelming indictment, and goes far to account not only for the upheaval of the sixteenth century, but also for the Englishman's traditional dislike of foreigners. Professor Marti leads us to the *fontes*, of which he has made an exhaustive study, and he has added to the value of his work by very full references and an excellent bibliography.

In *The Annual of the American Schools of Oriental Research*, vol. ix. for 1927-28 (Milford; 21s. net), we have two interesting chapters on archæological work in the Near East. The first of these is a short account by Professor Elihu Grant, of Haverford College, of the excavations carried out by him at Beth Shemesh (*Rumeileh*, near *Artuf* station) in 1928. In 1911-12, Mackenzie excavated about one-fifth of the ruins, running exploratory trenches from the south gate northward, and finding among other things valuable rock-cut tombs of the Israelite period. Professor Grant's excavations have revealed material remains of every century from 2000 to 700 B.C., with indications of five successive occupations, and traces also of an early bronze age population. The second chapter, much longer, is a detailed account of the excavations at Tepe Gawra ('The Great Mound'), north-east of Mosul, in Iraq, by E. A. Speiser, of the University of Pennsylvania. These have revealed, among numerous other finds, a large quantity of painted pottery, and the account revolves largely around this special type of ware, which extends, it is believed, from Thessaly to Manchuria, and which has been shown to be characteristic of the neolithic and chalcolithic eras in that part of the world. According to the account,

the earliest observable movement brings this painted ware culture from the northern highlands, in which it most likely originated, down to the head of the Persian Gulf. Both chapters are profusely illustrated, and are worth careful study by all interested in the archæology of the Near East.

To the 'Every Teacher's Library,' which already boasts a number of excellent handbooks, has been added *Sex Teaching*, by the Rev. A. Herbert Gray, D.D. (National Sunday School Union; 2s. 6d. net). Dr. Gray has made this subject his own, and in this new contribution to its furtherance he has on the whole made out a case for the urgency of sex teaching. With almost all he says about the evils of ignorance there will be a large measure of agreement, and with his contention that parents should enlighten their children there will be almost entire agreement. But when it is contended that Sunday-school teachers should give such teaching we fancy there may be a considerable disagreement. However, a great deal of sound and sane advice is given here on the whole subject, as well as on marriage and its responsibilities, and the book will do good on its own lines.

Any work which makes the Bible more intelligible or interesting is welcome, and therefore a word of commendation is due to *The Eastern Colour of the Bible*, by the Rev. G. H. Scherer, M.A., S.T.M. (National Sunday School Union; 2s. 6d. net). It is the fifteenth volume of the 'Every Teacher's Library,' and it is one of the best. The author realizes that the Bible is an Oriental book, and that it needs to be read in an Oriental setting. And we have here much information about Oriental habits, about climate, trades, food, dress, houses, social life, and all the rest. There is a constant reference to Scripture. The subjects are well divided, but in another edition we would urge the author to have an exhaustive index of Scripture passages. This would add value to a book that is already full of helpfulness.

The Harmony of the Four Gospels (R.T.S.; 3s. 6d. net), by Dr. Benjamin Davies, has been revised and re-issued by Dr. S. G. Green. It is presented in the words of the Authorized Version, and follows the 'Harmony' in Greek, by Dr. Edward Robinson. There are useful explanatory notes, and many references to parallel and illustrative passages. Of course there will be differences of opinion as to the success of the harmonizing effort even in the case of the Synoptic Gospels, while modern students of

the Fourth Gospel will for the most part consider it a bold undertaking to include its material along with the material of the Synoptists in a single unitary scheme.

The Appeal of Christ to the Indian, edited by E. T. Dixon and G. E. Outram (R.T.S.), is a little book of quite peculiar interest. It consists of 'selected answers from two hundred and thirty-six replies of Hindu converts to questions sent out by the Conference of Missionaries in North India. These answers tell how they became Christians, and give their opinions as to the best way of reaching non-Christians.' There are, in all, twelve narratives, each one of deep human interest, and with all the marks of genuineness and individuality. At the end of the book a pretty full summary is given of all the answers received to the *questionnaire*, and these answers throw valuable light on the problem of how best to present Christ to the Hindu mind.

We are accustomed to think of the Holy Land as a land 'flowing with milk and honey,' a land of the fruitful vine and fig tree, where the Mount of Olives stands sentinel over Jerusalem. But there is another picture suggested by the assurance that it is a land 'where the wild flowers are a daily and hourly joy' and that 'you scarce can see the grass for flowers.' That this is actual fact and not merely poetic licence is demonstrated by Augusta A. Temple in a beautifully illustrated little volume entitled *Flowers and Trees of Palestine*, published by the Society for Promoting Christian Knowledge (6s. net). Spring is pre-eminently the time for flowers in Palestine, and from the middle of March until a month later they are to be found in wonderful profusion and perfection. The trees of Palestine also range from Alpine to tropical species. 'Most of those mentioned in the Bible are still to be found, though some are scarce.' The vine is very abundant and fruitful, and in the same districts as those mentioned in the Bible. 'The hills about Jezreel, where was Naboth's vineyard, are still celebrated for their vines, and in the Valley of Eshcol may be seen to this day the great "clusters of grapes."' The authoress has devoted one hundred and fourteen pages of her book to an alphabetical descriptive list of the flowers and trees, and there are twenty-nine coloured and perfect illustrations of the more beautiful flowers. This is an admirable addition to the Society's list of books on the Holy Land.

The Rev. R. B. Tollinton, D.D., Canon of

Chelmsford, who is already known for his two volumes on Clement of Alexandria, has issued *Selections from the Commentaries and Homilies of Origen* (S.P.C.K.; 10s. net). The fact that it is ten years since the book was written accounts for the lack of any reference to the recent works of Harnack and De Faye, but in all other respects the study of the subject is up to date. The author provides the reader who has no time for the study of the original with an English translation of several portions of Origen's writings, especially those which retain their interest under the changed conditions of modern times. The translations are mostly from the text of the Berlin edition, where that is available, otherwise from that of Lommatzsch. The book contains an excellent introduction of forty pages, in which among other points there is a discussion of the grounds on which Origen justified allegory, and how far we must commend or criticise him for his abundant use of it. His limitations are admitted, together with the fact that he misconceived the method of inspiration, but insistence is laid on his humility and his high ideals of the teacher's office. The translated passages, which number one hundred, deal with almost every aspect of theology and life. Our religion owes not a little to Origen. Though he was a man of his own time, there is much in his teaching of abiding value, and a study of these selected writings may be of assistance towards the solution of some of our present-day problems. For these and other reasons, Dr. Tollinton's book is a useful adjunct to every preacher's library.

In *The Bishop's Register* (S.P.C.K.; 12s. 6d. net), with introduction and notes, by the Rev. Clifford J. Offer, M.A., Vicar of Highmore, Oxon., we have a translation of documents from mediæval episcopal registers. The documents have been chosen for the purpose not only of illustrating their contents, but of exhibiting various phases of mediæval episcopal activity. Every bishop had to keep some record of his activities; hence arose the rolls or registers. These have not all been preserved, but the book contains several going back to the thirteenth century. There are over eighty given altogether, dealing with religious life, administrative and parochial affairs, and miscellaneous matters. In the introduction the author gives an account of the origin of the various orders to which the different mediæval monasteries belonged, as well as a description of their internal economy and management. The documents tend to support the view that the general standard of

discipline varied considerably here and there, but that after the thirteenth century there was a decline, slow but progressive. The book deserves a wide reception, and should be in the library of every one interested in English Church history. Translations of documents dealing with life in the Middle Ages have already appeared, but episcopal registers have been strangely neglected, and this volume supplies the want.

In *English Religious Life in the Eighth Century*, by Mr. Thomas Allison, M.A. (S.P.C.K. ; 5s. net), an endeavour is made to give a picture of the period drawn from contemporary letters. One could have wished that the writer had quoted more fully from the letters themselves, instead of summarizing as he has done. But he has succeeded in throwing many illuminating sidelights on the religious, political, and social life of the age. The book gives evidence of wide and thorough study of the original authorities, and there is ample material to confirm the judgment of the writer that 'the general impression made by a study of these letters will probably be, that, although there are very many dark spots in the picture of English religious life in the eighth century, yet the picture is by no means one of unrelieved gloom.'

The Rest that Remaineth (Stockwell ; 2s. 6d. net) is a Study in the Epistle to the Hebrews by the Rev. W. F. Pelton, M.A., who rearranges the order of the material of the Epistle with a view to bringing out what he regards as the cardinal truth contained in it, namely, Heavenly Rest. On the basis of the rearranged order he expounds the thought of the Epistle in quite a clear style, holding that 'the rest that remaineth' is essentially peace in adversity. But we fail to see that he has gained anything from the expositor's standpoint by all his various transferences and inversions.

A book on the question *Can I teach my Child Religion?* by Mr. George Stewart, Ph.D. (S.C.M. ; 3s. net), should perhaps be entitled 'How can I teach my child religion?' The topics dealt with are 'The Spiritual Significance of Children's Perplexities,' 'The Method of Religious Instruction in the Home,' and 'Materials for Religious Instruction available for any Home.' The book has an obvious American origin, as the bibliography, a very full one, recommends almost wholly American literature. A bibliography of English literature on the subject is, however, appended. The book itself is a sound piece of work, and will

help parents who are looking for guidance. There is a tendency to think of the abnormal child all through the discussion, which lessens its value, and the advice given to parents seems to be useful largely for foolish parents. But then there are so many of these! In any case, even wise parents might read these pages not without profit.

A hundred aspirations towards peace and goodwill would seem to demand for their expression some originality. Such, however, is the content of '*Lift up your Hearts*,' by the Rev. Walter Walsh, D.D. (Williams & Norgate ; 5s. net). The aspirations were uttered at the Sunday morning gatherings of the Free Religious Movement, and they contain the soaring indefiniteness which we should anticipate from their origin. But they are nobly uttered all the same. The religion behind, or in, these aspirations is of a shadowy kind to which all great 'prophets' are alike manifestations of the Supreme Being. But men of any creed may use such language as we find here, and be the better for using it.

The Logic of Religious Thought, by Mr. R. Gordon Milburn (Williams & Norgate ; 6s. net), is declared in the sub-title to be 'An Answer to Professor Eddington.' The question raised by Professor Eddington is an arresting one. 'Granted that physical science has limited its scope so as to leave a background which we are at liberty to, or even invited to, fill with a reality of spiritual import . . . how are you going to deal with this domain? Have you any system of inference from mystic experience comparable to the system by which science develops a knowledge of the outside world?' Mr. Milburn's endeavour in this book is to build up a defensible system of inference based on religious facts. His line of argument is somewhat abstract, but he has many suggestive things to say bearing on the accurate observation and description of spiritual facts and the methods by which they may be empirically verified. One is, however, haunted by the suspicion that he is at times endeavouring to apply in the spiritual realm those very methods of scientific verification which Professor Eddington, speaking in the name of physical science, acknowledges to be inapplicable. The general conclusion reached is that 'religion is a lifting up of the heart and mind in adoration and self-oblation to some infinite, immeasurably exalted object,' and that it is not 'possible to have a special science of this highly specific libido-trend and its epistemological implications independently of any presuppositions as to a personal God.'