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after the Exile, or, if it had been written, would ever have been admitted into the sacred literature. The temple authorities, who proudly boasted of a priesthood which derived from Aaron, would no more have written such an account than the Roman Catholic hierarchy, who derived their primacy from St. Peter, would have written an account which related the apostle's apostasy after his ordination. The story of the golden calf must date earlier than the Exile. It must even have been admitted into the combined records of the origins of Israel, J E, before the Return. It is a product of the same protest against the use of images, and its literary affinities are all with E.

The chapter has preserved for us the thought of a man who believed that his religion took its

origin in a direct revelation from God at Horeb, but who also knew that it had actually received the positive content of its sacrifices and all its institutions on its settlement in Palestine. He believed that the broad lines of this positive religion, by which he and his people lived, were laid down by Moses on the east of Jordan. When he tried to define the relation between these two events, he was inevitably driven to recognize that the revelation to Israel was progressive. And he believed that the medium of this continuous revelation was the prophetic succession. His doctrine of prophecy has thus certain affinities with the Christian doctrine of the Spirit in the Church. And, as the Code about which he wrote derives from N. Israel, so he belongs to the same kingdom.

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## Literature.

### JEREMIAH.

MR. RAYMOND CALKINS has furnished us with what he believes, rightly enough, to be a desideratum by presenting an exposition of the Book of *Jeremiah the Prophet*, arranged, so far as possible, in chronological order (Macmillan; 10s. 6d. net). His further aim is to rescue the personality and work of Jeremiah from the obscurity in which the confusion of the traditional order of the book has unfortunately buried them. Though frankly admitting that 'chronology is difficult and always problematical in following the course of Jeremiah's career' (p. 122), he can fairly claim to have succeeded in both the tasks he set himself. He gives us a vivid picture of the man, his times, his struggles with himself, his people, and his God, his seeming failure, and his triumphant vindication at the bar of history. His debt to Peake, Skinner, and George Adam Smith, which is obvious throughout the discussion and which he fully acknowledges, in no way lessens the value of his book, as he has made the material his own; and his discussions of the Confessions of Jeremiah, of his attitude to the Deuteronomic Reform, and of the quality of his patriotism, are not only full of good sense and good judgment, but have their value—especially the discussion of patriotism—for the problems which confront us to-day. Only a sympathetic student of Jeremiah could have given us this book.

It is the more to be regretted that the book is

marred by occasional blemishes. Apart from six or seven slips in a page of bibliography, Gillies (on Jeremiah) is spelt throughout the book as Gilles, Qina appears twice as Quina (pp. 36, 70), Gedaliah as Gedeliah (p. 334), Pashhur as Pashhuh (p. 279), A. B. Davidson is twice referred to as A. B. Bruce (pp. 43, 46), and twice the fall of Nineveh is assigned to 607 B.C., instead of, as we now know, 612 (pp. 22, 166). On p. 27 we read, 'Zedekiah was made king after the brief interregnum of Jehoiakim who, after being king for three months, had his eyes put out by the Babylonians, etc.; but it was Jehoiachin, not Jehoiakim (as Mr. Calkins correctly notes elsewhere, p. 365), who reigned for three months, and it was Zedekiah and not Jehoiachin who was blinded by the Babylonians. In certain places Mr. Calkins is too positive, as when he tells us that Jeremiah, 'like Jesus, was thirty years old' when he began his ministry (p. 75), and more particularly, when he tells us twice (pp. 8, 87 f.) that the prophetic party purposely hid Deuteronomy in the Temple, 'so as to give it added authority.' Many scholars would demur to this statement, and Mr. Calkins would have been better advised to adopt Skinner's view to which he alludes, and which, while offending no prejudice, is intrinsically more reasonable. In the bibliography we miss a reference to Professor Welch's fine study of Jeremiah, from which Mr. Calkin's own study would have profited. But, apart from these strictures, it may justly be said that Mr. Calkins has given us a thoroughly

useful book, from which preachers especially might derive much fruitful suggestion in preparing a course of sermons on the man whom Mr. Calkins describes as 'in many respects, the greatest of the prophets.'

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#### THE CHURCH OF ENGLAND.

A sense of bewilderment will surely come to those who read *My Hopes and Fears for the Church*, edited by the Very Rev. H. R. L. Sheppard, Dean of Canterbury (Murray; 7s. 6d. net). The book is a symposium, to which men of various schools have contributed. There are some of decided liberal tendencies like Dr. Sheppard himself, others as decidedly Anglo-Catholic, and others who may be called middle-men. Among the best known names are the Rev. F. S. M. Bennett, Dean of Chester, Canon Quick, Dr. F. R. Barry, Dr. Raven, Dr. J. K. Mozley, and Canon Woods. Distinguished as these men are, we should greatly have liked to hear others who, for various reasons, were unable to respond to Dr. Sheppard's invitation, such as Dean Inge, Dr. Major, Dr. Streeter, and Mr. Sidney Dark. The bewilderment we spoke of will be caused by the extraordinary diversity of the views expressed. 'There are, it may be, so many voices in this world,' says St. Paul, 'and none of them is without signification.' And that is true of the writers of this volume. They are all significant, but in what diverse ways!

All the contributors have their weather-eye on the coming Conference at Canterbury, and while they all humbly repudiate the very idea of giving advice to the bishops, they at once proceed to do so in no uncertain fashion. One thinks liberty of thought the great need of the Church of England; another, spiritual revival; and several a broader basis for the Church which will leave the door wide open to Free Churchmen. The 'Bridge' conception of the English Church is often employed, and Dr. Parsons (his is perhaps the very best of all the essays) suggests that the end of the bridge facing the Nonconformists ought to be attended to at once. But the Anglo-Catholics point out that nobody lives on a bridge, but only on the land at each end. Moreover, the Anglo-Catholics want toleration that will include them, but they carefully eschew any discussion of interchange of ministries, and do not even mention the South Indian proposal which figures in nearly all the other essays. Reunion, indeed, is discussed by almost all the writers, but with quite opposite policies frequently. Canon Mozley seems to have altogether given up

hope of reunion with the Free Churches, but in this frank statement he stands nearly alone.

What is the upshot? As impartial commentators we should say that two impressions are left on the mind by this extraordinary book. One is that the Church of England is marvellously comprehensive to include such opposites. It is a pity it cannot be even more so and include a little more! The other is that any hope of real reunion between the English Church and the Free Churches seems utterly remote. The Anglo-Catholics advocate a federation of churches, but they would not remain in a Church which recognized Free Church orders. Our conclusion may be pessimistic, and the future may hold something better than this volume promises. But at any rate, when you listen to these discordant voices, you are apt to see only the clouds in the sky.

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#### A STUDY IN SCIENTIFIC THEOLOGY.

The Rev. E. O. James, Ph.D., D.Litt., Vicar of St. Thomas's, Oxford, who has recently published *The Christian Faith in the Modern World* (Mowbray; 7s. 6d. net), is well known as an expert writer on anthropology and folklore. In this new work he seeks to place before the student and the general reader a brief account of the Christian Faith, presented in loyalty to the revelation that has been given in the past, and at the same time in conformity with the new knowledge of the present age. His chapters deal successively with the physical universe, the evolutionary process, the Old Testament, the New Testament, the Incarnation, sin, and redemption, resurrection and immortality, the Church and the ministry, the origins of the sacraments, magic and religion, the saints and the supernatural, the last-named considering in particular the doctrine of the invocation of saints.

All the chapters are informative, and indeed some of them are so close-packed with information that they are apt to lose coherence in places. Less attention to the historical and more to the positive would have enabled Dr. James to give us a more valuable book. As it is, we have here a prolegomena rather than a substantial contribution to scientific theology. But while we say this, we are grateful to him for what he has given us. The matter is fresh and up to date, and very useful lists of relevant books are appended to each of the chapters.

It would appear that Dr. James asks to be regarded as an exponent of liberal orthodoxy or critical catholicism. Either phrase suits him well.

He is obviously in general sympathy with the writers who contributed to 'Essays Catholic and Critical.' But in view of his pronounced ecclesiastical sympathies we should be inclined to interpolate 'Anglican' between liberal and orthodoxy, or between critical and catholicism.

Dr. James offers us some reflections in his concluding chapter, entitled 'The Christian Faith and the Modern World,' on the question whether historic Christianity, and institutional religion generally, will survive the dissemination in the new age of what Jung calls 'directed thinking,' as distinguished from 'phantasy thinking.' It is his belief that the ancient Creeds of the united Church represent the best statements of the permanent Faith of Christendom, and that this Faith is independent of any particular philosophy or world-view; but that nevertheless a reconsideration and restatement of the terms of the permanent elements enshrined in the older categories of thought are imperative requirements of the age. This is the 'liberal orthodox' position, and it is well expressed in these words: 'The tendency of Protestant Liberalism is to break away from the religious experience of historic Christianity, whereas the Liberal Catholic takes his stand upon the fundamental beliefs of Christendom as set forth authoritatively by the whole Church at Nicæa and Chalcedon, employing the methods now current in the learned world to interpret in the light of fuller knowledge the Faith as it has been received throughout the ages.' From such a standpoint the Nicene Creed and the Chalcedonian definition are 'the lowest common multiple of belief' in a reunited Church.

#### A THEOLOGICAL THRILLER.

A story used to be current about what happened in the course of a well-known heresy case in Scotland some thirty years ago. The heretic, who had written a book that aroused much dissatisfaction, was tried before the General Assembly of the Church of Scotland. In a committee room his counsel and supporters were gathered for consultation, and the counsel (a famous advocate) turning to the accused, said: 'Mr. Blank, I do not quite understand your views on the Resurrection. Do you believe that Christ rose from the dead?' To which the accused replied: 'I believe His *spirit* rose.' Whereupon the famous lawyer turned upon him with, 'And who on earth ever heard of a spirit being buried?' Only he did not say 'on earth.' That irritated outburst expresses

fairly well the feeling of many people when they hear that, while the physical resurrection is not true, there was a spiritual resurrection. All the evidence we have, they conclude, is evidence for a physical resurrection and no other kind. And they find it impossible to get over one obstinate fact—the empty tomb.

This conclusion has been immensely fortified by one of the most remarkable books that have appeared for many years—*Who Moved the Stone?*—by Mr. Frank Morison (Faber & Faber; 6s. net). When it is sufficiently advertised it will certainly be one of the best sellers of this or many other years. We have not read any book for long that rivals it in sheer absorbing fascination. Who the author is we do not know. From the close texture of his argument and his relentless logic we should not be surprised to learn that he is a successful lawyer. If not, he ought to be! Probably the most outstanding feature of his book is the vividness of his narrative. You are carried on with breathless interest from point to point, and you actually *see* many of the incidents in the Gospels as if you had been present. But as soon as one has said that, one questions whether another feature is not more prominent, the tenacious grip of realities and the piercing vision into their significance.

Mr. Morison set out years ago to write a book on 'Jesus: The Last Phase' which would dispose of the supernatural aspects of the story. But as he pondered it, and searched into the evidence, it convinced him against his will of the contrary conclusion. And so that book was never written, and this one shaped itself in his mind in its place. It may seem a strong thing to say, but the impression left on the mind after two readings of the book is that it has settled the question so far as mere argument and evidence can do so.

Among other things, one of the main features of Mr. Morison's treatment is his perception and use of what he calls 'submerged facts.' As an instance there is the fact that, if the tomb was not empty, all the agitation and conflict of ideas were conducted in the actual and physical presence of the remains of Jesus. And not only so, but the disciples came with their assertion of Christ's resurrection into the very city where it could have been disproved, where any one could have gone between supper and bedtime and found definite confutation. Moreover, if Jesus still lay in His tomb, why (asks the writer) did it not become a focus for devotion? Why was it never visited? Why did it sink into oblivion? We have given this as an example of the extraordinary insight of the author into facts

that lie beneath the surface. But it would be impossible to summarize the argument itself, so closely woven is it. It is enough to say that the whole process of events, from the arrest of Jesus, through His trial to His resurrection, is set before the reader with a power, a picturesqueness, and a thrill that make the book rival in interest a detective novel. Yet the tone and spirit are all the time deeply serious, and one receives the impression that the author is a searcher for truth at all costs. We may end by expressing the hope that after a time, when the book has passed through its inevitable editions, it may be possible to issue it at a price cheap enough to send it broadcast through the land.

### PSYCHOLOGY AND THE TRINITY.

An argument for the Trinity has frequently been based on the three constituent elements of personality—Thought, Will, and Feeling—but nowhere has it been worked out so fully and suggestively as it is by the Rev. Hubert M. Foston, D.Lit. (Lond.), in his new work *Man and the Image of God* (Macmillan ; 7s. 6d. net). Some time ago Dr. Foston published an interesting book, 'The Evening of the Last Supper' (1928), in which it was urged that the gospel narratives must be studied from the biological standpoint as well as from that of purely literary criticism, inasmuch as the documents imply a living process. The suggestion gave the reviewers no little trouble, and it is useful to recall this because the same gift for tracing subtle analogies finds fuller scope in the new volume. Dr. Foston first studies the psychological process of perception, and argues that the ideas of 'manifestation,' 'presentation,' and 'intelligibility' are precisely those brought before us in the Person of the Son, who is described in the New Testament by such terms as 'image' and 'word.' In the same way the conative process of attention and the experience of feeling have their counterparts in the activities of the Spirit and of the Father respectively. The inseparable relations between the cognitive, conative, and affective processes are also exemplified in the unity of the Triune Persons.

This is an impressive argument, but Dr. Foston carries the analogy further. The New Testament views the natural creation as coming into being through the Son ; it is therefore all the more striking to note parallels between the 'products' of our intellectual life—percepts, images, and reasoned thoughts—and the natural phenomena present in the vegetable, animal, and human

worlds. The analogies are significant when we read that the Creative Word 'was life' and that 'the life was the light of men.' Again, the existence of self-conscious thinking in the intellectual scale awakens the expectation in the cosmic scale of 'some fundamental triune form of Reality, underlying all nature, as the trinity of mind underlies all intellectual organization and development,' and it is surely 'a most extraordinary fact' that the doctrine of the Trinity was formulated before such a comparison was worked out.

This last point precludes the explanation of the Trinity as a matter of mental projection. 'In actual history the declaration of the Trinity in the form of a revelation came *first* ; and now afterwards the natural facts are seen in a complex way to corroborate it.' The argument is thus not merely one of analogy, but 'the confirmation of old-standing definite statement through a network of afterwards recognised facts.' 'Nature and mind together are so shaped as to hold a niche uniquely for the doctrine of the Trinity' (p. 141). Christian thoughts which possess such a 'balanced ultimacy' cannot be the accidents of theological vagary, and the bearing of such considerations is to raise again questions which may have been dismissed in too much haste.

This bare outline will, perhaps, serve to indicate the rich suggestiveness of Dr. Foston's fine book, but no summary can do justice to the manner in which he develops his thoughts. He delights to hold them up to the light, and asks you to look at them from as many angles as possible. If an objection or a difficulty is raised, he will track it down and reveal some unsuspected positive suggestion in it, and everywhere his argument is illuminated by striking illustrations from natural science, astronomy, and philosophy. In some ways the most difficult, but certainly the profoundest, part of the discussion is the chapter on 'The Likeness of Love in the Universe,' where Dr. Foston seeks to show that all the ranges of Nature seem to point as their climax to a participation in the likeness of God as Love. Self-sufficient in appearance, the universe finds its principle of harmonization beyond itself and only in God.

### PAGAN AFRICA.

*The Evangelization of Pagan Africa*, by Professor J. Du Plessis, Litt.D., D.D. (Juta & Co., Cape Town ; Walker Bros., London ; 16s.), is a most painstaking and meritorious work. The field covered is not so wide as the title would perhaps

suggest. Africa may be divided into two nearly equal portions by a line drawn from the mouth of the Niger to the southern extremity of the Red Sea. North of that line we have, broadly speaking, Muhammadan Africa, south of that line Pagan Africa. The present work deals only with the latter. Still further, its scope is limited by the fact that in a previous volume Professor Du Plessis has dealt with 'Christian Missions in South Africa.' Consequently he here confines himself to mission work in West, Central, and East Africa. His treatment of the subject is characterized by great accuracy and fullness of detail. No other work can be named which covers the ground so adequately. Book I., which is devoted to a history of 'the age of discovery' and the slave trade, though most interesting, seems unnecessarily full. On the other hand, the failure to make any but passing references to Livingstone's travels in Central Africa is a grave omission, even though his work may have been treated in a previous volume. The author complains of unavoidable delay in the publication of his book, and there are evidences here and there that his narrative has not been brought quite up to date, particularly in regard to the work done in German mission fields since the War. The fact remains, however, that here we have a work of outstanding merit and of real historical value, a work which should find a place in every missionary library.

#### THE DEVOTIONAL COMMENTARY.

The Rev. Professor C. V. Pilcher, D.D., of Wycliffe College, Toronto, was set a hard task when he was invited to contribute to the R.T.S. Devotional Commentary on the Bible edited by the Rev. C. H. Irwin, D.D., the volume on *Hosea, Joel, Amos* (R.T.S.; 3s. 6d. net). The devotional mind can play more readily on a book like the Psalms than on the historical or prophetic books; and when to the difficulties inherent in the nature of the material is added, in the case of Hosea at any rate, the peculiarly perplexing nature of the text, the real magnitude of Dr. Pilcher's task will be appreciated. In our judgment he has solved his problem with complete success by reducing the purely devotional comment to a minimum. He has wisely chosen to present as vividly as possible the prophets and their messages rather than to talk piously about them, in the confidence that what *they* say, when we understand it, is more effective than anything that *we* can say by way of exposition or elaboration.

Dr. Pilcher offers a translation of the three prophets assigned to him, a translation which obviously rests on real knowledge and scholarship, as does also the brief exposition which follows. The short chapters are prefaced by titles which, while bright and attractive, are really suggestive and never sensational; for example, Israel's Indian Summer, King-Makers and King-Murderers (Hos 7<sup>4-7</sup>), The Fear of the Dark (Am 6). The writer is obviously well acquainted with Sellin's work, and, reading between the lines, one can easily see that he is abreast of contemporary literature on the Old Testament. The result is a commentary which is devotional in the best sense, because it respects the facts of history and criticism as well as the facts of sin, judgment, mercy, and God.

#### HAUNTING YEARS.

The public conscience has been stirred to revolt against recent books about the men who gave their lives to win the war. We have raised monuments of every kind in their honour; yet the famous war correspondent Sir Philip Gibbs has been moved to ask, 'When we stand bare-headed in the Two Minutes' Silence are we honouring the men whose courage was due to excess of alcohol, who lost all moral discipline in France and Flanders and were drunkards and debauchees behind the lines?' He protests emphatically that this is a slander and a libel upon the army of our youth who left these shores for the most desperate ordeal men have ever faced. At such a time we are glad to welcome another first-hand testimony to the same effect in a volume *Haunting Years: The Commentaries of a War Territorial*, by W. Linton Andrews, now the distinguished editor of 'The Leeds Mercury' (Hutchinson; 7s. 6d. net).

Mr. Andrews, though a Yorkshireman, was on the editorial staff of a Dundee paper when the war broke out, and at once he joined the territorial battalion of the famous Black Watch and served with it on the Western Front for three most eventful years before coming home to train for an officer's commission. This is the faithful, frank, unvarnished tale of a ranker, the unconsciously self-drawn portrait of a true Christian soldier, encouraging the weak and frightened, standing out against injustice and doing the hateful job of fighting in the spirit of a crusader. 'Remember,' he writes, 'this is not my own story alone: it is the story of many thousands of others. We did not go into battle like the brute beasts that perish,

like sheep going to the slaughter, but in what might be our last hours thought very tenderly of those at home.' Mr. Andrews has the gift of terse and vivid narrative. He takes his reader with him into the trenches and makes him realize in some measure the unspeakable horrors of that kind of warfare. It is clear that he had the fine gift of comradeship. Nothing shows this better than his tributes to the officers under whom and the men with whom he counts it an abiding honour to have served.

Those who have the responsibility of leading the devotions of worshippers in the sanctuary need all the help they can get, especially in churches where 'free prayer' is the rule. For these *When Praying in the Holy Place*, by the Rev. George Blair, B.D. (Allenson; 6s. net), will be a real boon. Mr. Blair has collected a series of prayers which he has written and used himself in the course of his ministry. To these he has added a number of complete Communion services, prayers for special occasions and orders for the chief Church festivals. We have nothing but praise for this excellent manual—at least almost nothing. Our one criticism is that many of the prayers are too long. But even this has an advantage, as it increases the amount of material to be drawn upon. There is little that is liturgical in these devotions, but they are good examples of the best kind of unwritten prayers characteristic of the freer sort of service.

*The Life of our Lord*, by Mr. Reginald G. Ponsonby (Bell; 3s. 6d. net), is a harmony compiled from the four Gospels in such a way as to present one continuous narrative. Where any episode is narrated by more than one Evangelist, Mr. Ponsonby takes the fullest account and supplements it by the narratives of the other Evangelists when they give additional information or add some graphic touch. No doubt this procedure is open to critical objections, and as a matter of fact it leads to rather odd results, as when, for example, the Lukan Preface is immediately followed by the Johannine Prologue; but the result as a whole is to give a readable and vivid narrative which cannot fail to arrest the attention. Without comment or explanation the text is left to speak for itself, but at the end of the book a few additional notes, a table of parallel sections, a list of parallel passages, and a useful map are given. An interesting Preface to the work is given by Sir Wilfred Grenfell, who points out that 'Youth, in the hustle of these

days, needs increasingly just what this book attempts to afford,' and tells us that the compiler is a layman, of a brilliant mind, who for several years has worked with the object of meeting that need. With Sir Wilfred we wish the book every success and a place 'not merely in every wise man's library, but on every earnest man's table.'

We have pleasure in calling the attention of our readers to the appearance of the second edition of the Rev. W. L. Paige Cox's valuable and timely discussion of *The Heavenly Priesthood of our Lord* (Blackwell; 1s. net), on the first edition of which we commented favourably some months ago. It is a reasoned and scholarly protest against the widely disseminated doctrine that 'Christ is continually offering Himself to the Father, and that the Sacrament of the Holy Communion is the earthly counterpart of that offering.' This discussion, temperate as it is, has evoked indignant and abusive criticism from those against whose view Mr. Cox has so convincingly argued, and this criticism he answers in a carefully written appendix, in which he takes the opportunity to develop his argument further. The original pamphlet created no little stir, and apparently the writer has the support of some of the best scholars in the Church; and he seems to us to have the New Testament on his side—which is of much more importance.

*Who Wrote the Fourth Gospel?* is a résumé of the positive evidence for the Apostolic authorship, published by the Board of Religious Education of the Presbyterian Church of Australia. Its author, the Rev. Alexander Yule, M.A., of Balwyn, Melbourne, hopes that his restatement of the evidence will lead earnest inquirers to the same overwhelming conviction which lights up his own mind and gladdens his heart. The main stress of the argument lies on the external evidence and the witness of the Gospel itself to the fact that it is the work of a Palestinian Jew and an Apostolic eye-witness. The best chapter is that which discusses, and rejects, the alleged testimony of Philip of Side to the martyrdom of the Apostle. Mr. Yule adopts the view that the well-known quotation from Papias given by Eusebius does not imply the existence of 'two Johns.' 'Personally,' he says, 'I must class "John the Presbyter" with the famous Mrs. Harris of *Martin Chuzzlewit*. I find it increasingly difficult to suppose that there was any "such a person."' The argument of the pamphlet is spirited and well informed, but it does not fully come to grips with the objections to the Apostolic authorship, and fails to con-

sider the alternative view that the Gospel may rest on the tradition of John without actually being the product of his pen.

Many years ago a booklet, *The Babylonian Story of the Deluge and the Epic of Gilgamesh*, was written by Sir E. A. Wallis Budge, the late Keeper of Assyrian Antiquities in the British Museum. As there has been a considerable advance in our knowledge of Babylonian matters since then, the brochure has been revised by Mr. C. J. Gadd, the Assistant-Keeper in the Department, and it is now re-issued under the same title (Trustees of the British Museum; rs. 6d. net). An excellent account is first given of the Royal Libraries at Nineveh, with specimens of the tablets in cuneiform. The twelve tablets of the Gilgamesh Epic are next described and summarized, and the Legend of the Deluge, as contained on the eleventh one, is given, both in the original and in an English translation. The version of the Legend according to Berossus is also rendered in full translation for purposes of comparison. Apart from the Gilgamesh Epic, it is shown that other versions or recensions of the Deluge Legend existed both in Sumerian and Babylonian as early as 2000 B.C., such as those published by Scheil and Poebel. The theory, no doubt correct, is advanced that the original event commemorated in the Legend was 'a serious and prolonged inundation or flood in and over Babylonia, which was accompanied by great loss of life and destruction of property.' Altogether the brochure is an excellent and welcome compendium of information of an authoritative nature, and should be of deep interest, not only to Old Testament students, but to the general reader.

Here is a live book upon vital subjects, packed with the kind of facts that one is always wanting and has not lying to his hand—*The Dawning Epoch*, by the Rev. Archibald Chisholm, D.Litt. (James Clarke; 3s. 6d. net).

It consists of a series of studies on the big questions of the hour. The Future of Western Civilization faces the difficulties of the time with a bold hope, built not a little upon knowledge of former crises thought in their day to be the end. The Foundations of World Peace—lucid and well informed; The Reform of the Stock Exchange—sane where much sheer unreason is too often chattered; Expenditure and Social Well-Being, starting from the despondency with which many, who a little while ago were quite confident that they had found the long-desired solution of the world's problem, are now regarding their old theories with doubtful eyes—

among them one notices State Socialism is included; Christian Principles in Industry, and what is being attempted; and the Witness of Protestantism—make up a set of fresh and informing chapters that rush us on to an almost abrupt end.

Those who watch the issue of current theological literature must have been struck by the intensity and strength of the Roman Catholic propaganda. The same observant persons must have been rather surprised to find so little of a contrary nature from the Protestant side. This lack is supplied, so far as one book can do it, by an excellent volume, *Inside the Roman Church*, by One who was There, Mr. J. W. Poynter, formerly a prominent Roman Catholic writer (Epworth Press; 3s. 6d. net). This is a powerful examination of Roman Catholic claims. And the impression it produces is intensified by the obvious fairness and restraint with which the writer conducts his investigation. All the main positions are scrutinized—the claim to Papal infallibility, the Roman doctrine of the Sacraments, and all the rest—and they are dealt with calmly and with relentless logic. The book is not fanatical or prejudiced. The author was for years a Roman, and it was his honest examination of the evidence for the purpose of answering Protestant objections that convinced him of the instability of the Roman case. This volume deserves a wide circulation and a careful consideration.

Mr. H. E. Bryant, B.A., formerly Headmaster of Brigg Grammar School, is much to be congratulated on his competent translation of 2 Cor. in *New Light on an Old Letter* (Epworth Press; 8d.). The translation is based almost entirely on the Greek text of Westcott and Hort, and is not only a close modern rendering, but a piece of good English as well. Where Mr. Bryant finds it necessary to make a paraphrase, or to introduce an explanatory phrase, he gives the reason in a footnote and often adds a more literal translation. An excellent brief Introduction describes the character of the Epistle and the circumstances of its composition. Reference is also made to the 'painful letter' probably embodied in 10-13<sup>10</sup>, and to the earlier fragment in 6<sup>14</sup>-7<sup>1</sup>. The translation would form an excellent guide for a Study Circle, and the individual reader will find it an interesting and valuable help to the understanding of what Mr. Bryant justly describes as 'the most self-revealing' of St. Paul's letters.

We are now favoured with volume iii. of the *Excavations at Kish* (Geuthner, Paris; 60 fr.).

Volume ii. has meantime been delayed, but the present volume contains the results of the expedition to Mesopotamia in 1925-27, undertaken by the Herbert Weld archaeologists from the University of Oxford and those from the Field Museum of Natural History in Chicago. The account of the excavations is presented by L. Ch. Watelin, and the epigraphical notes and selection of contracts are given by Professor Langdon of Oxford, the Director of the expedition. It was during the next expedition (the sixth) that the enormous age of the site at Kish was revealed, and that the chief period of Sumerian civilization was found to be pre-diluvian. For below the red stratum, right beneath the wide excavations, lies a layer of sand deposited by a great flood, and from there, through a layer twenty feet thick to water-level, the excavators came across the brick tombs of the mighty men of Kish, dating from at least 5000 B.C. It is clear that the huge ruins of Kish, scattered over an area of five miles long, contain secrets of the utmost importance, and future researches will be awaited with much interest. The volume is enriched with numerous plates, and also copies of the cuneiform tablets unearthed. It is beautifully printed and well finished, and the Parisian publishers deserve much credit for the production.

Since the publication of Dr. Rawlinson's 'St. Mark' we have had an expectant and admiring mind about him. His little book, *The Church of England and the Church of Christ* (Longmans; 5s. net), is not a great achievement, but it exhibits his best qualities—sound scholarship, tolerance, and a real concern about the best things. There are four chapters: one on 'The Church of Christ,' another on 'The Church of England,' a third on 'Movements and Tendencies within the Church,' and the last on 'The Anglican Church and the Future.' Dr. Rawlinson writes with appreciation of all the 'Movements' that can be called Christian, and shows that in many ways they have something to contribute to the common stock. But the things he has to say are mainly about the Anglican Church. He is very definite in his rejection of Roman errors; quite severe, also, in his rebuke of extremists of all kinds in his own Church. But he both loves and admires his Church, and much of his concluding chapter is devoted to an earnest plea for the improvement of its resources. He specially urges the better education of the clergy, of whose average intellectual gifts he does not seem to cherish an unqualified admiration. Members of the Church of England will do well to heed the warnings and

exhortations the author addresses to them. And others who wish to know what a broad and cultured Christian mind thinks of 'these discontents' will find it recorded with a certain sweet and humble firmness here.

Richard Rolle is, of course, a notable figure in English literature and religion. And it is well to have a selection of his writings in a handy form—*Richard Rolle, Selected Works* (Longmans; 8s. 6d. net). There is a competent introduction, somewhat marred by a rather querulous spirit towards other people than its subject, and a couple of hundred pages of selections, occasionally lit by a flash of something like genius. But, on the whole, Rolle is not among the greatest, and can be even dull.

There was a time when the essay was a favourite form of literature. Many of us remember the joy of Stevenson's books, and further back of Hazlitt and Lamb. To-day a blight seems to have fallen on this kind of writing. There are few essayists of the old manner, and that is our loss. But occasionally one comes along, and we may hail him with a sincere welcome. *Without Prejudice*, by Mr. S. G. Dunn (Luzac; 3s. 6d. net), reveals much of the real art of the essayist. It is genial and wise and penetrating, and whether the writer is dealing with dreams, or 'being oneself,' or 'living a double life,' or 'taking the road,' or 'the case against spiritualism,' he has always something shrewd and wise to say, and says it in graceful and suggestive words. The book will give pleasure, and, it may be hoped, not a little profit, to those who love to reflect on life and to read the reflections of a thoughtful and discerning mind.

In *George of Lydda, the Patron Saint of England* (Luzac; 12s. net), by Sir E. A. Wallis Budge, the late Keeper of Assyrian and Egyptian Antiquities in the British Museum, we have a study of the cultus of St. George in Ethiopia, along with thirteen plates, an introduction, and translations of the Ethiopic texts found in the manuscripts from Makdalâ. Since the early eighties of last century it has been realized that the Oriental Versions of the history and martyrdom of George of Lydda are the sources of the western stories and afford us the correct knowledge of his life. On this account, the present volume, containing the full text of the Ethiopic Version, supplies an undoubted want. It gives the narrative of St. George's martyrdom.

a short history of the founding of the Church and Shrine of St. George at Lydda, and the long encomium on him by Bishop Theodotus. All the evidence available, as the volume shows, tends to prove that the legend of St. George in its oldest form contains the story of the life and death of a Christian martyr, which was written for the instruction of Christians. On this story were grafted portions of legends of gods and heroes and supernatural beings, and much of the original form of the legend was destroyed in the process. St. George fought no dragon, but as the Hero of Christendom, the scribes were obliged to invent one for him. The book forms volume xx. of Luzac's 'Semitic Text and Translation' Series, but a few copies may be had without the Ethiopic text. No one could have done the work better than Sir Wallis Budge, who has specialized in such matters, and the book deserves a wide circulation among all interested in the early growth of Christianity.

Professor Richard M. Vaughan of Newton Theological Seminary believes that 'no aspect of modern life is more significant than the increasing recognition of personality.' In this persuasion he has written a most interesting and valuable work, *The Significance of Personality* (Macmillan; 10s. 6d. net), in which the idea is taken as a principle of interpretation, in the conviction that it makes possible a world view which best meets the demands of philosophy, religion, and ethics. Personality is presented as the clue to the doctrines of God and Man, the Incarnation and the Atonement, to the experiences of Forgiveness, Faith, and Renewal, and to the problems of Immortality and Certainty in Religion. This is obviously an ambitious project. Professor Vaughan pursues his aim with a very great measure of success, although its price appears to be a modal interpretation of the Trinity and an immanent view of the Person of Christ. From beginning to end, the book is full of striking and arresting thoughts. The illustrations are apt and numerous; the style is clear and incisive, and the essays are well sprinkled with the pleasing salt of epigram. Wide as the range of subject-matter is, the interest is sustained throughout, and it is impossible to read the book without being moved and even excited. Not the least attractive feature is its reasoned optimism. Professor Vaughan believes, and makes us believe, that 'the great days of the church are ahead,' and that 'the signs are multiplying that a Wind from heaven is moving with fresh power upon the hearts of men in all lands.'

In *The Origins of the Druze People and Religion* (Milford; 10s. 6d. net), by Professor Philip K. Hitti, Ph.D., of Princeton University (formerly of the American University of Beirut), which makes volume xxviii. of the 'Columbia University Oriental Studies,' we have a competent attempt made to solve the riddle of this strange national-religious body, which has lived for about nine hundred years in Syria. Various theories have been advanced to account for their peculiar doctrines and customs, but they have always remained the great mystery of the Lebanon mountains. Dr. Hitti was born in the Lebanon, and Arabic is his native tongue. As a boy and a young man he associated with the Druzes, and still has access to their literature. On this account he is probably better fitted than any other scholar to solve the enigma as to who they are and what they believe. The study of this book is especially valuable and interesting because of the historical connexion of Druzism with Christianity and eastern Christian sects. In its development, Druzism became heir to a number of Zoroastrian and Judæo-Christian tenets, as well as to a body of Hellenistic and Persian philosophy. The basic fundamentals of Druze theology are, therefore, paralleled by corresponding Christian dogmas. In this way, as the author shows, there is after all nothing very mysterious in the 'Asian mystery,' and the 'great enigma' lends itself to solution. The book contains extracts and facsimiles from the Druze sacred writings, together with a map and index.

The last half-century has witnessed a great revival of interest in the life and work of John Wyclif, the translator of the Bible. The interest has been characterized by the historical and critical spirit of the age, which endeavours to place the outstanding men of the past in their own background. Professor S. Harrison Thomson, Ph.D., B.Litt., of the California Institute of Technology, has rendered an excellent service to Wyclif by publishing the latter's *Summa de Ente*, Book I., the First and Second Tractates, with critical notes and introduction, from the two extant manuscripts (Milford; 10s. 6d. net). We have already had no less than thirty-five of the great reformer's Latin works published under the distinguished auspices of the Wyclif Society (dissolved in 1924), but a large quantity of his writings still remains to be edited. Unfortunately, some of them are lost, but the *Summa de Ente* has been preserved complete; and in the introduction to the present edition of the first two tractates (which are now

edited for the first time), Professor Thomson lays Wyclif's philosophy before the interested reader, explaining what the reformer meant by such fundamental concepts as Being and Existence, and giving an outline of the argument. Like the valuable works on Wyclif by Professor Gotthard Lechler and those of the Wyclif Society, the present volume shows a high level of excellence and sheds much light on Wyclif's processes of thought and his development from schoolman to reformer.

We extend to Mr. F. H. Wales's translation of *The Psalms, Book IV*. (Milford; 1s. net), the same cordial welcome as we have already extended to his translations of the first three books. It is characterized by the same scholarship and the same sensitiveness to the music of words. His deviations from the traditional text, which in this book are not many, are justified either by the textual facts or by reasonable textual conjectures; for example, Ps 100<sup>3</sup>, 'He hath made us, and *His we are*' (so substantially R.V.) is unquestionably correct, as against A.V. 'and not we ourselves.' So 'we bring our years to an end *as a breath*' (90<sup>9</sup>) is much more accurate than 'as a tale that is told'; but 'as a murmur' or 'sigh' would have been better still. There are points at which we should differ from Mr. Wales; for example, the LXX and the demonological implications of Ps 90 incline us to prefer 'the pest or *the demon of noon*' in v.<sup>6</sup> to 'the woe that wasteth at noon.' Also in 104<sup>28</sup> the nature of the context and the parallelism seem to justify the emendation of 'ships' into 'sea-monsters,' and in the poetic account of creation (104<sup>8</sup>) 'mountain rose, valleys sank down'—though this involves the transposition of v.<sup>8</sup> and v.<sup>9</sup>—seems preferable to 'they go up the hills, they go down the vales.' But these and similar points are largely matters of opinion, and possibly Mr. Wales does well to err on the conservative side. Among the many felicities of language may be noted his rendering of 106<sup>24</sup>, 'they disdained the land of delight.'

A book of popular apologetic which will be helpful in orthodox Anglican circles has been written by the Rev. Ernest Evans, B.D., and published by John Murray, *A Reason for the Faith: Offered to the Young Men and Women of England* (5s. net). The standpoint is that of definite and complete orthodoxy, tempered a little by a somewhat broader view of Scripture. The writer believes that 'truth of doctrine and the gift of the Holy Ghost, by which the exercise of the ministry is possible, come from

above, not from below, being derived from the Apostles, who received them from Christ Himself.' There is either a lack of candour or of scholarship in the statement, 'It is not clearly established that Bishops and Presbyters were different Orders, though the balance of probability is in favour of that opinion,' and in the other statement, that we cannot say that Paul ever considered it certain that the end would come in his days. There are some quaint views here and there, as that the baptismal service is the only service at which an unbaptized person may be present, or, again, in the suggestion that, though the consummation of all things is greatly to be desired, yet out of consideration for those who are not ready, God is delaying the accomplishment of it. But on the whole this is an earnest and able attempt to present the Catholic faith in a fashion acceptable to the mind of teachable youth.

Helps to teachers of all kinds are coming constantly from the press, and they are all welcome, for teachers cannot have too much assistance, provided it is based on experience and training. *Hints to Teachers*; Talks on Sunday School Teaching, by Mr. J. T. Newton (National Sunday School Union; 2s. net), has its own merits. The chapters are perhaps too brief; no subject is pursued far enough; but the counsel given is for the most part sound, and the points selected show that the counsel comes from one who has teaching experience behind him. There are nineteen chapters, which include a good deal of mild psychology, but also shrewd 'tips' about the preparation of lessons, the use of maps, story-telling, and other topics. The treatment is suggestive, and if the teacher 'asks for more' he will at least be set off thinking on reasonable lines.

The Rev. J. Garrow Duncan, B.D., who has rendered long and conspicuous service to the archæology of Palestine, and particularly of Jerusalem, has presented in popular form some of the results of his exploration and reading in a book entitled *The Accuracy of the Old Testament* (S.P.C.K.; 6s. net). He believes that archæological study is as necessary as linguistic, and indeed acts as a valuable check upon results reached by linguistic or literary criticism. Obscurities of the text are frequently due not to the writer's ignorance but to our own, and archæology, he maintains, not seldom confirms the accuracy of statements, especially about the early period of Hebrew history, on which scholars had cast doubt. Among other things Mr. Duncan discusses the peoples and the conquest of Palestine, but he is particularly full in dealing with

the topography of Jerusalem, especially of Ophel, and with the strategy by which David captured the city. There is a useful chapter on the influence of Canaanite religion upon the Hebrews, which discusses teraphim, standing-stones, altars, serpent-worship, and sun-worship; and he gives a vivid imaginative description of how Samson destroyed the temple of Dagon. It is difficult to see why Mr. Duncan prefers A.V.'s 'grove' to R.V.'s 'asherah.'

The book is greatly enriched by forty excellent illustrations. To his proof of the early use of writing, Mr. Duncan might have added Jg 8<sup>14</sup>, which is the more valuable as it is quite incidental. Gen. xxvii. should be corrected to xxxvii. (p. 56), 'conquered' to 'conquered' (p. 66), τέλειος to τέλειος (p. 101), and Jer. cxiv. to xlv. (p. 149). The book contains scores of facts which will be interesting to those to whom archæology is a sealed book.

A good case can be made out for episcopacy on grounds of expediency and experience and common sense. Indeed, there are many Presbyterians to-day who, on these grounds, would welcome episcopal government. In the original form of Scottish Presbyterianism, as designed by Knox, 'superintendents' were a feature, and these were only bishops under another name. But the case for episcopacy is upheld by many on a very different ground, and this ground is taken with firmness in *The Case for Episcopacy*, by Mr. Kenneth D. Mackenzie (S.P.C.K.; 3s. 6d. net). Here is the position in a few words: 'The Episcopal Orders which we desire to share with all other orthodox Christians are not merely a ministry directed by bishops, but a ministry derived, as we believe, through bishops from our Lord Himself.' In maintaining this position the writer commits himself to many questionable statements. To take only one: 'Once suppose that the Apostles founded the institution of the episcopate as distinguished from the presbyterate and all becomes comprehensible.' Is there any scholar of repute (even among Anglo-Catholics) who would approve such an amazing suggestion? But it is only one of many of the same nature which undermine the confidence of an inquiring reader in the competence of his guide.

The book is really a very able one, however, and it is both right and useful that the extreme view should be stated, as it is stated here, with force and good temper. The author thinks the only form of Church government incompatible with episcopacy is Congregationalism. He thinks better of Presbyterianism and has hopes of it. But his 'case for episcopacy' is a high and hard wall that will need hard and high climbing.

*Patteson of Melanesia*, by the Rev. Frank H. L. Paton, B.D. (S.P.C.K.; 3s. 6d. net), is more than a biography of the martyr bishop. Mr. Paton writes with intimate personal knowledge of the myriad islands of the South Seas, their inhabitants, problems, tragedies, and triumphs. He has given us a brief but intensely interesting account of the whole environment in which Patteson did his life's work. And in the centre of the picture he has set that heroic and lovable figure. The narrative is both illuminating and inspiring, and is fitted to raise in every humane and Christian mind 'the challenge of the Pacific.'

When he was a child Dr. S. P. T. Prideaux was taken to a funeral, and was much impressed when the sexton threw the usual three handfuls of earth upon the coffin. Later at school he found the same rite in Horace and elsewhere, and that started his mind on a long journey, part of the fruits of which he has put into his book *Man and his Religion* (Williams & Norgate; 10s. net). He drops us all kinds of information by the way—why heel taps are left in glasses, why we eat Hot Cross Buns, why ships have a bottle broken on them at their launching, and many more on every page or so. But his real inquiry is to consider the rites and the like of our religion, why they are here, and whence they came. He takes us on a rapid pilgrimage over the world, and comes to his conclusions on religion as a whole. And then begins his answer to the question that had haunted him. Is Christianity just one of many possible religions, or is it something more and something final?

There is no hesitation in his answer of some eighty pages; nor are his facts or his findings easily challenged.

