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thereby making St. Paul take a long and unexplained detour into savage and inhospitable country, creating an insoluble problem out of his silence in the Epistle concerning the Apostolic Decree of Ac 15 (which, on the 'North-Galatian' hypothesis, must have been enacted some time prior to the writing of the Epistle to the Galatians), and presenting us with the embarrassing alternative of throwing over Luke's account of the Council of Jerusalem in Ac 15 as unhistorical or attributing something very much less than ingenuousness to St. Paul in his enumeration of his various visits to Jerusalem in Gal 1 and 2. All these difficulties vanish if, with Sir William Ramsay, we take the simple and easy step of assuming that the word 'Galatian' is used in its political sense, and that the Christians addressed in the Epistle are the converts of the First Missionary journey. St. Paul's own account of his movements, given in it, can then be easily harmonized with the parallel account given in Acts; the Epistle becomes earlier than the Council of Jerusalem, so that silence about

this gathering is satisfactorily explained, and becomes, indeed, the earliest of all existing Christian documents, written within fifteen years or so of the Crucifixion—a fact which invests with a deep impressiveness what appear to be its indirect allusions to the pre-existence of Christ, the objectivity of His atonement, and the sacramental efficacy of Baptism.

There are, doubtless, individual works which have been produced during the last thirty years, and which attain to the very highest standard of merit; and I might occupy many pages in discoursing upon the services rendered to international scholarship by such works as Moulton-Milligan's *Vocabulary*, Estlin Carpenter's and Provost Bernard's work on the Fourth Gospel, Sanday and Headlam's *Romans*, and Charles's *Revelation*. Yet, though individual judgments are necessarily subjective, I venture to think that in broad outline the two achievements which I have designated above will stand out in the eyes of posterity as the most valuable legacies of this epoch.

Literature.

JESUS AND JOSEPHUS.

No serious student of Christian origins is likely to neglect the monumental work of Robert Eisler, Ph.D., entitled '*The Messiah Jesus and John the Baptist*, according to Flavius Josephus' recently discovered "Capture of Jerusalem" and the other Jewish and Christian Sources' (Methuen; 42s. net). The original German has been admirably translated by Alexander Haggerty Krappe, Ph.D. Whether we end by agreeing or disagreeing with Eisler's conclusions, we are fortunate in possessing in English a book which has caused considerable stir on the Continent, and which by its vast erudition and superabundant detail brings its readers into touch with tracts of ancient literature which are practically a sealed book to the average student. The chapter 'Ecce Homo,' for example, collects all the allusions to the personal appearance of Jesus. Historically considered, such material is often practically worthless: it may be, for example, late, it may be a pure invention, and the original text, for whatever it was worth, may have been subjected to all kinds of excisions, additions, and

transformations at the hands of later interested copyists, and Dr. Eisler shows much ingenuity, if also considerable boldness and arbitrariness, in attempting to recover original texts. Two of many interesting plates bring vividly before the eye the lengths to which Christian censors of Jewish books could go: one page shows Hebrew words, phrases, and occasionally whole lines carefully deleted by thick strokes of the pen, while more than half of another page is defaced by a great smudge of very black ink which has been recklessly spread over it. Indeed, ever since the fourth century, 'Christian censors had power to destroy and consequently also to expurgate books of anti-Christian tendencies.' This fact leaves much scope to an ingenious mind for the reconstruction of history, and Dr. Eisler's ingenuity has an almost incredible knowledge of ancient literature within which to range.

Put very briefly, his view is that Jesus lost His life in an attempted Messianic uprising. 'At each of the places seized by the rebels one of the insurgents must have been in command, and these two leaders are doubtless the two *ἡγῶται* crucified on

the right and left of Jesus, who, "under the same condemnation," *i.e.* "under the same sentence," or on a similar charge, hung with him on the cross. Of these one cries to him, "Art thou not the Messiah? Save thyself and us"—very natural words if he had taken part in the undertaking of Jesus which had ended so disastrously, but hardly explainable if, according to the usual view, the speaker was a highwayman without the remotest connexion with Jesus and whom the Messiah had not the least reason to save. The other *ληστής* . . . is prepared loyally to share the "cup" with Jesus, his leader, king, and lord, and consequently receives the promise, "To-day thou shalt be with me in the *gan 'eden*" (p. 510).

Here is a new reading of the history, which is argued with some plausibility. There is also a new reading of the mind of Jesus during His Messianic career, with which it is quite certain that not all Christians will be satisfied. 'In the early period, the period of the sermon on the mount, Jesus was a thorough quietist. Exactly how he departed from this attitude we do not know. It may be that the Zealots among his disciples, whom he had already won over in spite of his pacifistic doctrines, gradually drove him forward on the fatal road. It may also be that in the face of the impenetrable silence of heaven he decided on his own account to give up waiting, and, in the rôle of the "prophet like Moses" promised in Deuteronomy, to lead the people out of the land of bondage to freedom' (p. 367).

But, wide as is the range covered by Eisler's investigations, it is to Josephus that he devotes his chief attention. The famous *testimonium* with reference to Jesus in 'Antiquities,' xviii. 63 f., he believes to have been corrupted by Christian hands, and, holding as he does the view that the original text of Josephus adopted a tone definitely hostile to Jesus, he proceeds to a clever but rather arbitrary reconstruction. This illustration will reveal his method. *Ἐν πολλοῖς μὲν Ἰουδαίους, πολλοὺς δὲ καὶ τοῦ Ἑλληνικοῦ ἐπηγάγετο. ὁ Χριστὸς οὗτος ἦν* (he won over many Jews and many also of the Greek nation); it is significant that he prefers the reading *ἀπηγάγετο*, and he reads the last sentence thus: *καὶ (ὑπὸ τούτων) ὁ Χριστὸς εἶναι ἐνομίζετο* (he perverted many Jews and Greeks and was regarded by them as the Messiah). Eisler offers reasons and parallels for every change he proposes, but caprice plays a considerable part in this very erudite discussion.

Ch. 13 has not a few penetrating analyses of some of the sayings and ideals of Jesus, which,

though written in the interests of history, are well calculated to stimulate the mind of the preacher. But the whole book teems with matters of absorbing interest. We get vivid glimpses of ancient life and legal procedure, of the attitude adopted by scribes and censors to statements in MSS of which they disapproved, etc.: above all, we get a daring reconstruction of the earliest Christian history, and even those who reject this reconstruction must recognize in it an able and honest attempt to reach behind the silences and confusions of literature to the ultimate historical facts. This is a book from which the most learned readers may learn much.

WOODBROOKE STUDIES.

We have now been favoured with the third volume of the 'Woodbrooke Studies' (Heffer; 10s. 6d. net), containing the *Vision of Theophilus* in Syriac, and the *Apocalypse of Peter* in Garshūni (Arabic in Syriac characters), translated into English and edited with a critical apparatus by A. Mingana. The volume, like the preceding ones, constitutes a valuable storehouse of early Christian folklore. The labour involved in the publication of such writings must be immense, but the editor states that he will consider himself repaid 'if more attention is given in future to such Christian productions.' The *Vision of Theophilus* is an apocryphal story dealing with the flight of the holy family into Egypt, and the life which it led in that country. It does not seem probable that Theophilus (Patriarch of Alexandria, A.D. 385-412) was the author. Mingana inclines to the view that some late Coptic bishop, such as Cyriacus, Bishop of Oxyrhynchus, wrote it originally in Arabic about the eleventh century of our era, and that it was translated into Syriac some time prior to the fourteenth century. The origin of the *Vision* may be traced to the fact that its author wished to fill the gap in the Apocryphal Gospels of the Infancy in connexion with the life of Jesus in Egypt. For this purpose he has drawn largely on local tradition, as well as on the apocryphal and historical works of his time. The *Apocalypse of Peter* is rather a strange apocryphon, the genuine title of which appears to be the *Book of the Rolls*. It contains much on the heavenly Jerusalem, drawn largely and with many modifications from the canonical Book of Revelation. The present translation is from the text Mingana Syr. 70, in Garshūni, as reckless copyists and careless writers have considerably altered or interpolated other manuscripts. The book is thoroughly Coptic and shows

signs of having been first written in Egypt. In this respect it is like the other apocryphal works, which have nothing in common with the doctrines of the Syrian Church, whether Nestorian, or Monophysite, or Melchite. The only link that connects them with that Church is that they have been preserved for us by West Syrian scribes living in or near Egypt.

It is to be regretted that Mingana is ceasing for the moment the publication of these apocryphal writings. While they neither instil new religion nor convey true history, there is great need for them being elaborately studied and compared fully with what we call the canonical books, and the learned editor of 'Woodbrooke Studies' is doing this with every evidence of the finest scholarship. The interest taken in the Studies by such scholars as F. Nau in France, J. P. Margoliouth in England, Rucker and Strothmann in Germany, and Montgomery in America is proof of the great value attached to his labours, arduous though they are. The present volume, like the other two, is an undoubted credit to Aberdeen University Press, which possesses Syriac and Arabic type of the latest design and has succeeded in producing a really beautiful and satisfactory piece of work. The book should be in every University and College library, and in the possession of every New Testament scholar.

TERTULLIAN AND AUGUSTINE.

Professor B. B. Warfield of Princeton Theological Seminary, who died in 1921, provided in his will for the collection and publication of the numerous articles on theological subjects which he contributed to encyclopædias, reviews, and other periodicals. The first four volumes (there are to be ten in all) have now been published. The first was on 'Revelation and Inspiration,' the second on 'Biblical Doctrines,' the third on 'Christology and Criticism,' and the fourth—now under notice—is entitled *Studies in Tertullian and Augustine* (Milford; 15s. net). This last volume should have a wider appeal than its predecessors, because it is in the main objectively historical, and is not coloured by the Biblicism and the orthodox Calvinism of which Dr. Warfield was a doughty champion, but which have been rapidly losing authority in our modern times.

The study in Tertullian consists of three articles that appeared in the 'Princeton Theological Review' between 1905 and 1907. The subject under investigation is the relation of Tertullian to the

beginnings of the doctrine of the Trinity. It is contended that in him already appears the pregnant emphasis on the equality rather than the graded subordination of the personal distinctions in the Godhead, by the logical inworking of which the doctrine of the triune God was at length formulated. In this he may only have voiced the general Christian consciousness, but he was the first to do so effectively.

There are four separate studies in Augustine. The first is a reprint of the useful and well-balanced article on Augustine which appears in the 'Encyclopædia of Religion and Ethics.' The second, which was first printed in 1907 as two articles in the 'Princeton Theological Review,' deals with Augustine's doctrine of knowledge and authority.

'Man is to find truth within himself because there God speaks to him. All knowledge rests, therefore, on a revelation of God; God impressing on the soul continually the ideas which form the intellectual world. These ideas are taken up, however, by man in perception and conception, only so far as each is able to do so; and man being a sinner is incapacitated for their reception and retention. This sinful incapacity is met in the goodness of God by revelation and grace, the sphere of both of which is the Church. The Church is therefore set over against the world as the new Kingdom of God in which sinful man finds restoration.'

The third study in Augustine, taken from the 'Princeton Theological Review' of 1905, treats of the 'Confessions,' and in doing so has naturally much to say on Augustine himself and his development. Naturally, too, and almost inevitably, some of the material contained in the first study reappears here. A point on which Dr. Warfield insists in this article is that the Reformation, inwardly considered, was but the triumph of Augustine's doctrine of grace over Augustine's doctrine of the Church.

The fourth study in Augustine is the longest in the whole volume. It first appeared in the 'Select Library of the Nicene and Post-Nicene Fathers of the Christian Church.' It reviews, closely and intimately, the part played by Augustine in the Pelagian Controversy. The article is valuable for itself, and not the least valuable portion of it is the concluding treatment of the 'theology of grace,' in which the Augustinian anthropology and soteriology receive a compendious, but carefully documented, exposition.

Perhaps the new interest in Augustine awakened by last year's celebrations of the fifteenth centenary of his death may lead many readers to consult this goodly and substantial volume.

EZEKIEL.

It has been clear for some time that the criticism of Ezekiel was entering a new stage. Hölscher and more particularly Torrey have attacked the conventional view of the man and his book, and the strength of their challenge has been very considerably reinforced by the Rev. James Smith, M.A., B.D., Ph.D., in his recently published study entitled *The Book of the Prophet Ezekiel: A New Interpretation* (S.P.C.K.; 5s.). The unconventional conclusions to which his researches have led him deserve the more consideration, as in some important respects they practically coincide with the conclusions reached by Torrey, though Dr. Smith can have had no acquaintance with Torrey's book, his own being already in the press before Torrey's was published.

We shall allow Dr. Smith to state his case, or part of it, in his own words. 'Ezekiel was a North Israelite, and the appeal of his book was directed to the North Israelite community' (p. 71). 'The book is in the main a compilation of two sets of oracles, the majority of which emanated from Palestine. Three oracles alone are with any degree of certainty addressed to an exile community.' If certain interpolations of the redactor be removed, 'nothing beyond the three oracles referred to would then suggest a Babylonian origin for the work' (p. 91). Ezekiel's prophetic activity may have 'commenced about 722,' and he may have 'continued his prophetic labours until c. 669 in Palestine, or alternately in Palestine and among the northern exiles.' The prophet was a northerner who cherished a violent and radical hatred of Jerusalem. This is a pretty drastic reversal of popular conceptions, but Dr. Smith argues his case very thoroughly, going through chapter after chapter, and he argues it in a way which has convinced Professor Oesterley, who writes a Foreword to the book, that so far as its main contention is concerned—that some parts at any rate of the prophecy were written in Palestine—he has made out his case.

Dr. Smith points out—what every reader of the book must feel, though few have dared to draw the natural conclusion—that its messages read as if they were addressed, not to the exiles in Babylon, but to the people in the homeland. The prophet has obviously an intimate knowledge of the moral and religious conditions of the people in Palestine, while of the life led by the exiles there is a remarkable absence of detail. The descriptions, Dr. Smith argues, imply the period before the reforma-

tion of Josiah, and indeed are often a vivid reflection of the times of Manasseh. The Captivity from which the oracles are dated is that of northern Israel in 734, and the twelfth year of the Captivity (33rd) would bring us to the date when 'the city' (*Samaria*, not Jerusalem) was taken. The temple envisaged in chs. 40-48 is not that at Jerusalem, but that on Gerizim. The oracles against the foreign nations are all intelligible, if they were delivered about 700 B.C., and the absence of any denunciation of Babylon is explained by the fact that Babylon was not yet a great world power. The theophany is held to betray Assyrian influence: also the Aramaic influence upon the language and the many 'alien words and turns of expression' are all explicable within the period presupposed. Like Torrey, Dr. Smith has also felt that the methodical nature of the book and the practical quality of the man ill accord with the view that he was psychically abnormal.

The case for the Palestinian background of at least some of the oracles is strikingly argued, and for its freshness and force this challenging book deserves and will doubtless receive the serious consideration of all students of Ezekiel. The argument, which is not overloaded with detail, should appeal to expert and inexpert alike, and the discussion is well fitted to revive interest in a highly important and too much neglected book. The following corrections should be made: Jehoiachim appears sometimes for Jehoiachin (pp. 15, 94), sometimes for Jehoiakim (pp. 20, 93); Pharaoh (*ao*, p. 47); *ziku eyehudah* (*ne y*, p. 56); Wohnstatten (*ä*, p. 60); *Erganzer* (*ä*, p. 79); 'lohim (*'elohim*, p. 83); 'ebne (*a*, p. 75).

AN OUTLINE OF PSYCHOLOGY.

Mr. J. H. Badley, Headmaster of Bedales School, has written a very lucid and attractive exposition of psychological principles under the title *The Will to Live* (Allen & Unwin; 10s. 6d. net). The discussions are non-technical in form and illuminated by many an apt instance. The treatment is neither on traditional lines nor on those of any particular movement. Yet the author is familiar with the history of the subject, and he has no hesitation in utilizing results of the modern psycho-analytical and behaviourist schools. Indeed, a valuable feature of the book is its discriminating use of the new psychological material.

The underlying assumption of the book, which gives meaning to its title, is that of a psychological evolution in which mind is regarded not merely as

developing in association with nervous and cerebral development, but as being itself the most important factor in the process. An evolutionary psychology of this type is not completely stated without some inquiry into the values which have emerged in the course of mental development and in pursuit of which mental development has taken place. But the attempt is not here made to trace the development of values in detail. This is reserved for another volume, to which we look forward with lively interest. It appears to us, from references occurring here and there in his pages, that Mr. Badley will treat of such 'purely psychic goals' as justice, truth, beauty, love, God, with open-mindedness and sympathetic insight.

Psychology is here defined as 'the scientific study of the workings of mind as seen in the behaviour of living things and as experienced in our own consciousness.' And the scope of the exposition may be gathered from the titles of the successive chapters (after the third)—Consciousness, Instinct, Habit, Intelligence, Thought, Intellect, Emotion, Complexes, Will, Conflict, and the Subconscious Mind.

The following sentences may serve to summarize the first half of the book: 'The most fundamental expression of the urge of life is conation. Evolution is in essence a striving towards fuller life. In the course of this striving consciousness has been developed, in the twofold form of feeling and awareness, and mental activity, instead of remaining fixed at the unconscious stage of reflex action, little by little has become instinctive and finally intelligent. From the standpoint of psychology the development of conscious cognition, with the power of thought that this development has brought about, has been of such supreme importance that we have come to regard thought as the chief characteristic of mind.'

It is largely because of this last consideration that in the second part of the book the earlier order of treatment is reversed, and the development of cognition in its higher aspects introduces the discussion of the 'higher reaches' of mental evolution.

The quotation with which we conclude illustrates the wisdom and sanity of the author's psychological outlook as well as leads the mind to that higher realm of psychological evolution of which also he promises to give us an exposition: 'We must not think of the subconscious mind as merely the hiding-place of unwelcome experiences from which fears and wishes of which we are ashamed steal out to haunt us; nor as the source only of what is worst in us, our blind panics and cruelties and lusts. True as this may be, it is only at most a partial

truth. If we bear in mind that all life-impulses have their origin in the pre-conscious stage of evolution, we shall not be so likely to forget that from the subconscious mind come also the impulses that we regard as most characteristic of humanity, and the promptings of wisdom and beauty that we call intuitions and inspirations; and that there we must look for the source of all that makes some experiences good to us and others bad, and so gives to them the quality of value.'

An enormous amount of work has gone to the making of *Education for World-Mindedness*, by Mr. Albert John Murphy, Columbia University (Abingdon Press; \$2.50). Interviews with many leading thinkers, discussions with large groups of ministers, questionnaires to fifty organizations, wide reading of relevant literature—these are only a few of the methods adopted to make the book reliable. And the book is meant to achieve a thoroughly praiseworthy object, the creation of a general mind towards peace in the widest sense of the term. The writer is not satisfied with ideals. Ideals must be governed and realized through actual conditions. And such conditions can only be established when there is a general attitude of appreciation and good will. After every chapter of this very thorough discussion there are projects and problems suggested for exploration. The whole treatment is sane and balanced and is the product of a well-informed idealism.

The Invisible Christ, by Dr. Ricardo Rojas, translated by Mr. W. E. Browning, and introduced by Mr. Robert E. Speer (Abingdon Press; \$2.50), is a remarkable book by a remarkable man. Dr. Rojas was until lately Rector of the University of Buenos Aires, and is recognized as one of the foremost writers and personalities in Latin America. He has had a long and varied spiritual history which has led him from philosophy, through Hindu mystical literature, to the 'Invisible Christ.' In this book he tells us of his final vision. It has three parts. Each of these contains an account of a conversation between the author and a Roman Catholic bishop, whose guest Dr. Rojas was. The first part deals with The Image of Christ, and is about the Son and the Cross. The second is called The Word of Christ. The subject of the last is The Spirit of Christ. The ideas of the author are not conventional, or traditional, but his quest led him to the feet of Christ, and his book seeks to lead us

to the same goal. It is in some ways a unique performance.

For many centuries the Holy Land has been the cynosure of Jewish and Christian eyes. It is even more so to-day since it has had the limelight thrown on it by excavation and the Zionist Movement. In *History of Palestine*, by Mr. Angelo S. Rappoport, Ph.D., B. ès L. (Allen & Unwin; 12s. 6d. net), we have an interesting and fascinating story, extending over forty centuries, from pre-historic times down to the present day. Every phase of the history is dealt with, including the land itself, the earliest inhabitants, the coming of the Semites, the Babylonian and Egyptian influence, the Amarna Age, the Conquest, and the Jewish monarchy, together with the fate of Palestine under Greeks, Romans, Persians, Crusaders, Arabs, and Ottoman Turks, until it has at last become a mandatory country of Great Britain. The author's sources in chronology and some other matters are not always up to date, and one could have wished more references to the results of recent scholarship. The Exodus is placed between 1230 and 1215 B.C., while in a note in the Appendix it is stated that scholars are now inclined to place it between 1480 and 1470 B.C. None of these epochs, it need hardly be said, is favoured by modern criticism. Apart from such questions, however, it deserves to be said that the volume is a complete and most excellent history of the country and its people. It is written in a clear, attractive style. The author shows throughout a spirit of perfect impartiality, though his deliberate opinion is that there can be no *raison d'être* for the return of the Jews to their ancestral home apart from religion. 'Zionism stripped of religion, the Zionism of an atheist, is an anomaly, a contradiction, an incomprehensible absurdity.' The book is enhanced with a map of modern Palestine, table of dates from 4000 B.C. to A.D. 1930, and an index.

Strange New Gospels, by Dr. Edgar J. Goodspeed (Cambridge University Press; 9s. net), is a brief exposure of a number of clumsy productions which have been foisted upon the public, chiefly of America, as genuine ancient Christian documents. 'When a book is declared, as one of these has been, to be "next in importance to the Bible," and increasing numbers of people are being misled by it, it is time to put our fastidiousness aside and state the facts.' Such is Dr. Goodspeed's apology for treating these fabrications seriously. It is difficult to see how some of them could impose on any but the

most gullible, yet they have enjoyed wide publicity and in spite of refutations they persistently reappear. This exposure is excellently written, and is most interesting to read, not only for the facts recorded but for the curious sidelights it throws upon human credulity.

These Seventy Years, by the Rev. Thomas Lewis (Carey Press; 6s. net), is a noble record of a lifetime of missionary work in West Africa. The writer followed in the footsteps of the great pioneer, George Grenfell, both in the Cameroons and on the Congo. His story is all of toils and sorrows and sacrifice, mingled with the heavenly joys which these bring. Like so many devoted labourers in the deadly climate of the Congo he has laid more than one of his dearest in the grave there. Now looking back in the evening of his days he is full of wonder and thankfulness at the changes which the gospel has wrought, full also of hope for the future, a hope which his book is well fitted to inspire in the reader.

Missionary books in recent years have reached a standard of excellence, and especially of raciness, which new writers must find it difficult to maintain. But here is a book which will compare favourably with the very best. It is called *Bananaland*, by the Rev. Ernest Price, B.A., B.D. (Carey Press; 3s. 6d. net), and is an account of church life in Jamaica. It is brimful of wit and wisdom, humour and pathos. There is an element of slap-dash in the style which carries the reader along from page to page, and gives him the impression that he is listening to a first-rate raconteur. A capital book to put into a young people's missionary library.

The indefatigable Canon Sell has crowned his Commentary on the Books of the Old Testament by a volume on *The Covenants and the Day of the Lord* (Church Missionary Society), which is marked by that fine combination of learning and practical wisdom which he has taught us to expect from him. In the 'Covenants' he goes carefully through practically all the references to covenants in the Bible, explaining the nature of a covenant, and expounding the covenants, human and divine, as they occur, with due regard to their context. The discussion culminates in an exposition of the New Covenant, adumbrated by Jeremiah and consummated by Christ. To the historical sketch of the 'Day of the Lord' a practical turn is given by the reminder that there have been many days of the Lord in history, and that in particular India

now stands before such a day. The pastors of the Indian Church, to whom the book is dedicated, are urged to recognize a Day of the Lord in the unique opportunity for union which has now come within the range of possibility.

Tanganyika's New Day, by the Right Rev. Bishop G. A. Chambers (C.M.S.), is a brief but most informing survey of the work, political, religious, and educational, which is being done in Tanganyika Territory. It is a heartening record of progress with a plain statement of the difficulties still in the way. The narrative is brightened by an unusual number of very beautiful photographs.

The Christ of the Twentieth Century, by Mr. Colin and Mr. Maxwell Carnson (Covenant Publishing Co.; 3s. 6d. net), is written from the standpoint of the British-Israel Movement. This involves an interpretation of Old Testament prophecy which the majority of Bible students find it quite impossible to accept, and it may be held by many to imply that the book is not worthy of serious notice. This, however, would be a mistake. The British-Israel theory is not unduly obtruded on the reader, and the book contains a great deal of sound Christian teaching. In particular the presentation of the figure of Jesus as loving yet stern, gentle yet virile, King and Saviour as well as Comrade and Example, is excellently done and is most timely.

Dr. Simon Ginsburg has written an attractive and discriminating sketch of *The Life and Works of Moses Hayyim Luzzatto*, the famous Jew of the eighteenth century (1707-1746) who aspired to become the Messiah of his people, but who became instead the father of modern Hebrew literature (Dropsie College, Philadelphia; \$2.50). Luzzatto was a genius of incredible energy and amazing versatility. His works include writings on the Cabbalah, ethics, logic, elocution, rhetoric, besides lyrics and the drama. The tragedy of his life was that, while essentially a poet, he devoted his strength to cabbalistic speculations which, savouring as they did of dangerous arrogance, provoked the Rabbis of his time into a bitter and most unworthy persecution, which shows that the Jews could be almost as venomous towards their heretical brethren as the Christians could be to the Jews. Dr. Ginsburg gives a brief but lucid account of Luzzatto's literary works, which he usefully supplements by extracts in Hebrew from the letters of Luzzatto and the attacks of his opponents, including the decree of excommunication. In his curious

combination of poetical genius and devotion to Cabbalism, Luzzatto is at once mediæval and modern; but that is only part of the interest of this interesting personality and this interesting book.

Fifty Years in Maoriland, by the Rev. James T. Pinfold, M.A., D.D. (Epworth Press; 6s. net), gives a straightforward and most illuminating account of life in New Zealand. The writer does not confine his attention, as the title might suggest, to the native population, though they are by no means overlooked. He discourses most pleasantly on the developments which have taken place within his lifetime in the political, social, and religious life of the country. His narrative is brightened by a number of capital anecdotes, and it is altogether a very charming and readable book.

A group of University Methodists banded themselves together as honest seekers after a deeper spiritual life. Most of them seem to have originally been more or less formal in their religious profession. But through the new fellowship one after another reached down to something deeper and more real. The story, or stories, of these discoveries of God as a 'thrilling reality,' and of the change in their outlook as a result, is told in *A Group Speaks* (Epworth Press; 3s. 6d. net, in paper covers 2s. 6d. net). The book consists of a series of letters written by members of the group to one another during vacation. They are very impressive, very moving, and likely to stir in many seekers a longing for the same bright illumination as came to these spiritual adventurers. The book is bound to be fruitful of great good.

How a soul in search of light was conducted up to the very door of the Roman Church is told in *A Spiritual Pilgrimage towards the Threshold of the Catholic Church*, being extracts from an unfinished private diary (Longmans; 7s. 6d. net). The writer is only at the door when we leave him here, but it is obvious that he will very speedily be inside. Indeed, this is obvious to any average reader on the first page of his diary. Very early in the story he tells us he felt a great difference between praying in a Roman church and praying in any other church. The spiritual world impinged upon his senses there as nowhere else. What any one will find it difficult to understand is why he did not join up at once.

There is in America an association which is

engaged in publishing text-books for the guidance of leaders and teachers in every grade of religious education. The writers are carefully selected on the ground of experience and skill, and the books are written in a somewhat informal fashion. *Teaching Primaries in the Church School*, by Ethel L. Smither (Methodist Book Concern, New York; \$1.25), is one of these handbooks, and it is full of wisdom presented in an unconventional garb. The chapters take the form of conversations between people engaged in primary work, and the results of study, research, and experience are worked in as it were by a side wind. All the problems of primary teachers are faced here, and the questions and difficulties they will meet are raised and solved. The book is a fine example of the best kind of help that does not simply lay down the law but draws out what the writer wishes to convey from actual life situations.

Another volume has been added to the series of little books on the religious life of India edited by Dr. Nicol MacNicol. It is entitled *Without the Pale*, by Mrs. Sinclair Stevenson, D.Sc. (Milford; 4s. 6d. net). It is a monograph on the Dheds of Gujarat, and gives a minute description of the course of their life from the cradle to the grave, special attention being given to details connected with ceremonial occasions. Altogether it may be taken as an accurate and interesting account of life among the Untouchables, with some account of the appeal Christ makes to them.

A practical exposition of the latest letters of St. Paul (as the author regards them) is to be found in *The Pastoral Epistles for To-day*, a handbook for students and clergymen, by the Rev. Boyd Vincent, formerly Bishop of Southern Ohio (Mowbray; \$2.50). There is nothing learned or technical about these chapters. The author accepts the traditional view of them, and, in the light of his own pastoral experience, applies the lessons they suggest to our own Church situation. The exposition is simple and sincere, and in its own fashion helpful.

The Rev. J. H. Burn, B.D., has given us a second volume of *Short Addresses after Evensong* (Skeffington; 6s. net). They are in most cases by the preachers whose sermons composed the first volume, and they will be heartily welcomed by those who found that volume helpful and inspiring. The sermons are arranged according to the Sundays in Trinity, and an admirable feature is a number of

addresses at the end of the volume suitable for special missions and festivals.

The Christian's Path Foreshadowed, by the Rev. E. H. Rudkin, M.A., B.D. (Skeffington; 3s. 6d. net), contains a series of twenty-five short homilies on texts drawn exclusively from the Old Testament. In the writer's view 'it is important to-day to recognize anew how valuable is ancient Jewish thought in preparation for the deeper teaching of the Gospel.' The texts are largely from the Psalms, and the sermons are full of rich spiritual and devotional teaching. The volume is commended in a prefatory note by the Ven. Archdeacon Alston.

In *Prehistoric Man* (Stratford Company, Boston; \$2.50), by Mr. George S. Duncan, Ph.D., Professor of Egyptology and Assyriology in the American University, Washington, D.C., we have an excellent Introduction to Anthropology. The book covers the whole field of man's development, physically, intellectually, and religiously, and is based on the latest discoveries and on the findings of the foremost specialists. The varied topics are treated briefly, but enough is said to give the reader a clear idea of the whole subject. The attitude to Christianity and to religion in general is wholly good, and there is a most useful section on prehistoric religion, dealing with its sources and universality, as well as with the primitive ideas on morality and immortality. In this respect, especially, the book will be found invaluable to ministers and teachers, and will be most helpful in schools, colleges, and other places of tuition. It is written in a non-technical and popular style, so that non-professional readers can easily understand it, and there is a very full bibliography and index.

Morning Prayers and Readings for School and Family, compiled by Mrs. Guy Rogers (S.C.M.; 3s. net), will be welcomed by not a few people who have laid on them the really difficult duty of conducting daily prayers in hostels, in schools, and even at home. The family altar is neglected often because the head of the house, for one reason or another, is unwilling or unable to lead the devotions extempore. This book contains very carefully selected readings from Scripture, followed by brief prayers, sometimes with responses, oftener without. The compiler has drawn upon many classical sources, and some that are not well known, and her good taste has made the book one of very real helpfulness.

An intelligent and well-informed effort to vivify

the early years of Jesus has been made in *The Little Boy of Nazareth*, by Edna M. Bonser (S.C.M. ; 6s. net). The writer is an American, but the book has been 'dressed' so as to make it suitable for British readers. The reconstruction is in the form of stories of what in all likelihood took place in the experience of the growing child. The home, the school, the city, religious tradition, political, and social environment are all sketched in with deft touches. In an appendix some excellent expression work is suggested for each topic. This kind of background-work, if it is to be done at all, must be done with restraint as well as faithfully. In our opinion the task is done in this book competently by one who has steeped herself in the atmosphere, and has not allowed her fancy to take the bit in its teeth. Children will learn to know something real and true about Jesus from these stories, and that is the book's proper justification.

If there is one field above another where women have made good it is the mission field. There they have not only led the most devoted lives, but found material for the most fascinating books. *Seen and Heard in a Punjab Village*, by Miss Miriam Young (S.C.M. ; 5s. net), is a delightful picture of North Indian life. Miss Young writes with the minute perception of Jane Austen, and with a quiet and charitable humour all her own. Sarsuti, the guide, philosopher, and friend of the two English ladies who had come to live native-fashion in her village, is a shrewd and lovable person whose acquaintance it is a joy to make. This is a book which deserves to be read, not only as a missionary book, but for the real insight which it gives into the heart of village life in India.

A life of Jesus that is cast in an imaginative form, and written by one of the actors in the drama, is something of a novelty. This is done in *Simon the Zealot*, by Mr. John S. Hoyland, M.A., F.R.Hist. Soc. (Williams & Norgate ; 7s. 6d. net). As the title implies, the story is told from the point of view of a man who did not at all sympathize with the aims of Jesus, who joined the company of disciples in the hope and belief that He was to realize the patriotic ambitions of the Jewish people, and who was only awakened (and converted) after the Resurrection. The author has set himself to show how Jesus must have appeared to the Nationalists

of His day, and how His message must affect problems of the same kind in our own day. And so we have still another book on the political background of the life of our Lord. All such books are welcome, and this one has a special claim to our attention in that it is written by one who has lived for long in contact with a modern eastern Nationalism that is essentially of the same nature as that of the Jews.

Under the title of *Is the Christian Church Necessary?* (Williams & Norgate ; 7s. 6d. net), Mr. G. Norman Robbins has sketched his ideal of human society. It may be defined as a kind of communistic utopia somewhat vaguely conceived. He finds the present relation of capital and labour totally unchristian, and stresses the principle of 'equal availability' of the world's material resources. There is nothing new in this, but the writer combines with it a high doctrine of the Church, which he pictures as a universal society overriding national distinctions and supervising all political, social, and industrial activities to bring them into conformity to the will of Christ. The aim is admirable, but the treatment is diffuse, and it may be doubted whether the writer sees very deeply into the heart of any of the numerous problems, doctrinal and practical, which he handles.

In his book *I am of Apollos* (Williams & Norgate ; 6s. net), the Rev. A. J. Walker, M.A., advances an interesting thesis, namely, that 'behind St. Mark's Gospel, and incorporated in Matthew and Luke, is a teaching about Jesus from the standpoint of those who, like Apollos, knew only the baptism of John,' and that 'the content of this primitive teaching is so "set forth in order" by the Synop- tists that it confirms the Christian position.' The evidences on which this theory is based are traced out with minute care and thoroughness, and much that is fresh and suggestive is said about the relation of Jesus to John the Baptist. Whether the main thesis is established may perhaps be doubted, for the clues are somewhat slender, but it must be cordially said that Mr. Walker has given us a valuable and scholarly contribution to the discussion of the synoptic problem, a contribution which none who seriously study that problem can afford to neglect.