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brought into prominence the problem of the relation of Christianity to non-Christian religions. That problem is discussed in A. C. Bouquet's *Is Christianity the Final Religion?* which contains a careful study of the views of Troeltsch. J. N. Farquhar's book, *The Crown of Hinduism*, and the Series which he edited, 'The Quest of India,' provide a detailed comparison of Christianity with the various phases of Hindu thought.

Theology needs for its expression categories of philosophy. There is no more hopeful sign for the development of British theology than the development of a religious philosophy which is congruous with Christian values. Recent Gifford Lectures have rendered here conspicuous service. We have already referred to C. C. J. Webb's *God and Personality*. No less significant are A. S. Pringle-Pattison's *The Idea of God*, W. R. Sorley's *Moral Values and the Idea of God*, and A. E. Taylor's recent volumes, *The Faith of a Moralist*, whilst F. R. Tennant's *Philosophical Theology* is a book which no student of theology can afford to ignore.

Readers of THE EXPOSITORY TIMES do not need to be reminded how rich and diverse has been in recent years the contribution of Great Britain to Systematic Theology. In each month's issue new books are described; in most months some of these are of real value. It has been impossible even to mention some books which in a longer survey would demand attention. The contribution of Great Britain includes books on single doctrines unsurpassed, so far as our knowledge goes, in any language. What is generally lacking are great systems of theology, dealing with its whole content from one single and defined standpoint. It is in this that we still have much to learn from Germany. German theologians may learn from Great Britain better to relate that work to the necessities of the Church, and to the circumstances of our modern world. We may learn from them a greater consistency of outlook, and the need of a clearer definition of the task and method of theology. If Protestant theology is to do its best work, it will be

by the co-operation of the practical Anglo-Saxon mind with Teutonic thoroughness. We welcome on this account, as well as for its intrinsic merit, the publication of *Mysterium Christi* in which British and German theologians collaborated, each making to the book the characteristic contributions of their country.

In recent years, British theology has been enriched by two books of comprehensive range—Charles Gore's *Reconstruction of Belief* and A. E. Garvie's *The Christian Doctrine of the Godhead*. Dr. Gore's book is typically High Anglican. It is written with persistent lucidity, and admirably meets the needs of those who can accept its premises. That to some of us is impossible. We do not feel bound to accept the decisions of the so-called Seven Ecumenical Councils, and we do not believe that loyalty to the continuous faith of the Church compels us to attempt to justify and to retain the formulæ of the 'undivided Church,' formulæ which are contradictory, and which presuppose philosophical and psychological conceptions which have lost for us their meaning.<sup>1</sup> What Dr. Gore has done for High Anglicans, Dr. Garvie has done for those less bound to ecclesiastical tradition. His book is British in its intimate connexion with the practical needs of the Church, but it has the thoroughness and consistency of German thought. It gives us a full statement of theology, based not on the presuppositions of an alien philosophy, but on the revelation of God in Christ as known in Christian experience, and as interpreted in terms of modern thought. As we remember books such as these, we find it hard, indeed, to understand Dr. Headlam's judgment that, apart from Dr. Strong's book, no modern English book approaches the subject 'with any intelligence.' Great Britain has made a greater contribution to Biblical Studies and to Patristics than to Systematic Theology, but its contribution to Systematic Theology is not thus to be ignored or despised.

<sup>1</sup> On this, and on the general conception of theology, the writer would venture to refer to his recent book, *The Doctrines of the Christian Faith*.

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## Literature.

### HEBREW UNION COLLEGE ANNUAL.

THE *Hebrew Union College Annual* is scarcely milk for babes; it is meat, indeed very strong meat, for grown men. The seventh volume (Hebrew Union

College, Cincinnati), like its predecessors, is written by scholars and for scholars. There are one or two chapters of more general interest—for example, that on 'The Sermons of Azariah Figo,' referred to elsewhere in this number, and another on 'The

Love-Letters (mainly German, but a few in French) of Bendet Schottlaender (1763-1846), written when he was forty-three to his bride, who was seventeen. There is also a highly informative chapter on 'Al-Qirquisānī's Account of the Jewish Sects and Christianity'—'the most detailed, accurate, and, as far as it was possible in the tenth century, the most impartial,' and one on 'The Letters (thirty-one of which are given in the Hebrew text) of Rabbi Mahalalel Halelujah of Ancona,' which gives one an insight into the cultural history of Italian Jewry in the seventeenth century, and which also includes his poem in honour of Shabbetai Zebi and Nathan Ghazati, rightly characterized as 'a historical document of the first importance.' A chapter (in French) dealing with the Biblical exegesis of the German Jews in the Middle Ages, as illustrated by a fourteenth-century MS., issues in the conclusion that the MS. shows acquaintance with Rashi, but apparently not with Ibn Ezra or Kimchi. Grammar is represented by a discussion of Rashi's View of the Weak, Double 'Ayin and Pe Nun verbs.

Four of the chapters are of special interest to Old Testament students. One, by Joseph Reider, on 'The Present State of Textual Criticism of the Old Testament,' is a slashing attack on the 'wholesale conjectural emendations' in which for the last three decades or so Old Testament scholars have been indulging. Wutz, Bickell, Kittel, even Sellin, are duly castigated. Duhm, however, is 'the principal offender'; he 'more than anybody else is responsible for this flood of wild emendations and far-fetched conjectures.' But surely this great and stimulating scholar receives much less than justice when we are told that 'his numerous lucubrations on the text of the Bible are nothing but the emanation of a rigid and frigid speculative mind which somehow is pleased to remain destructive rather than constructive.' It is also surprising and just a little provoking to be informed that a bulky volume could be written, 'pointing out the inaccuracy and baselessness of most' of the emendations in the marginal notes of Kittel's 'Biblia Hebraica.' Nevertheless it must be admitted that some of Reider's criticisms are fully justified, and his article contains suggestions of great value, especially the suggestion that comparative Semitic philology offers a far safer basis for emendation than conjectures based, for example, on metrical theories, which are themselves very far from being proved.

A scholarly chapter by Sheldon H. Blank dealing with 'The LXX Readings of Old Testament Terms for Law' seems to prove conclusively that those

terms were not synonymous, and the LXX translators felt themselves generally obliged to distinguish between them. In view of the current controversies on Ezekiel, the article by Buttenwieser on 'The Date and Character of Ezekiel's Prophecies' will be sure to attract attention by its unconventional results, which may be thus briefly summarized. 'Chaps. 1-31 are not real prophecies, but are only disguised as such—they are, without exception, *vaticinia post eventum*.' 'The entire Book of Ezekiel was written some time after the Fall of Jerusalem in 586 B.C.' 'Ezekiel did not at any time before 586 B.C. predict the Fall of Jerusalem: only after that event had happened did he make out that he had prophesied it.' 'Beyond a doubt, up to 586 B.C., he shared the common view of priest and laity that the Temple at Jerusalem was inviolate, that Yahweh could not possibly permit its destruction.' That is indeed a hard saying.

Much the most elaborate article is that by Julian Morgenstern on 'The Book of the Covenant,' which runs to two hundred and forty pages, follows up an equally exhaustive article in a previous volume, and is to be followed by a similar study in a subsequent volume. It is quite impossible to summarize so minute and complicated a discussion, which ramifies in many directions—all thoroughly relevant—Babylonian and Hittite Codes, other Hebrew Codes (D and P), Bedouin practice, etc. But here are a few of the points. 'The legalistic section of the Book of the Covenant, Ex 20<sup>23</sup>-23<sup>19</sup>, is the result of a steady process of accretion and editorial expansion extending over a period of three hundred and fifty or more years, from 842 B.C. until well into the post-exilic period' (p. 31). 'If it be true, as it undoubtedly is, that the Biblical laws, almost without exception, exhibit as their background an earlier stage of cultural evolution than do the corresponding laws of the Old Oriental Codes, then it follows necessarily that the Biblical laws can have no direct dependence of any kind upon these various Old Oriental Codes. . . . The affinities of the Biblical laws with institutions and legal principles of Bedouin and fellaheen, nomadic and semi-nomadic, and even agricultural life of to-day, and certainly therefore of ancient times also, are quite as decided as, or perhaps even more so than, are their affinities with the laws and institutions of the Old Oriental Codes' (pp. 244 f.). It is much to be hoped that when Morgenstern's concluding discussion is published, all three will be put together and made accessible in book form. It will constitute one of the most thorough pieces of investigation that have ever appeared in the field of Old Testament criticism.

## CHRISTIAN FREEDOM.

It was one of the many minor consequences of the War that some excellent books published on the eve or in the course of it did not receive the attention they deserved. One of these was the notable book on *Christian Freedom*, by the Very Rev. Principal W. M. Macgregor, D.D. (Hodder & Stoughton; 8s. 6d. net). First published in 1914, it was eminently worth resurrecting, and fortunately it has this year been resurrected. Nominally it is a discussion of Paul's Epistle to the Galatians; but as Dr. Macgregor truly says—and his remark applies to many another Biblical book—it is possible to make too much of the situation which gave occasion for it; and while never losing sight of the Epistle, he has used it to discourse at large, with eloquence and wisdom, on some of the great Christian principles of which it is the vehement and flaming expression.

He enters with a sympathy, which is both fine and discriminating, into the personality of Paul, of which he paints a very living picture—Paul with his inflexible courage, his 'terrible conscience,' and his 'almost militant sense of personal dignity.' This, for example, is unforgettable; after quoting 2 Co 11<sup>29</sup>, he goes on, 'There, in a flash, we see the vehement little man, lending himself in turn, whole, to the companion of the moment, and then reverting impatient and inflamed to his letter.' There is a fine psychological study of the function of the Law, but the central thought of the book is that which has given it its title—Christian Freedom; and the book itself is one long illustration of the thoroughness with which its writer has caught the spirit of Paul. For Dr. Macgregor uses his Christian freedom to criticise not only modern scholars and the modern Church but even Paul himself. 'Much of his argumentation,' he tells us, 'about the election of Israel in Ro 9, 10, 11 is really indefensible. Such an outburst, e.g. as that in 9<sup>19-20</sup>, is not logic, it is violence' (p. 82). Again, 'there is more than a touch of naïveté in Paul's protestations of complete independence' (p. 156); and again, 'the conception of marriage in 1 Co 7 is provisional and raw' (p. 320). The Church is treated with equal freedom. 'To believe all that the Church, at any time, may teach is not piety, it is the surrender of mind and soul, for the Church often teaches wrongly' (p. 167). 'However proudly the Church may erect herself, as if she were all divine, yet the chief safeguard of her pretensions is the obscurity of history and the ignorance of men' (p. 376). Even in the field of morals 'the Church, as such, has been indulgent of wrong, and has often made herself the champion of all

sorts of unrighteous privilege' (p. 380). The same refreshing unconventionality comes out in other directions, as when certain startling words of Nietzsche are characterized as truly 'Christian and Pauline utterances' (p. 298). Yet despite these searching, if not scathing, criticisms, Dr. Macgregor has the profoundest respect for the Church and for those inconspicuous and very ordinary members who have no mystical experience to record and nothing in particular to say, but by whose fidelity the life of the world and the Church alike is sweetened.

Every chapter is full of insight, and stimulating to an uncommon degree; but to an age which is perplexed about the basis on which the union of Churches with widely different traditions can be consummated, the chapter on 'A Valid Ministry' has something specially vital to offer. It reminds us that Paul's tests were but two, namely, these—the sight of Jesus, and the proved ability to help other men to see Him. This is 'the only kind of validity with which serious people need to concern themselves.' Further, there is no religious distinction between clergy and laity (p. 207). 'The Lord's laity were His clergy; they were, as they are, all priests, with equal rights of access, and with no difference in their essential powers' (p. 204). That is wholesome doctrine, and it represents the unanimous voice of the New Testament.

In quoting freely from Dr. Macgregor, we are but following his own example, for he has laid a multitude of books under heavy contribution. Indeed, his own book, by virtue of its quotations, is a liberal education in general literature, and more particularly in religious literature. He has read with his eye on the subject as well as on the object, and his quotations are extraordinarily apposite. Some of his best things—and there are hundreds of excellent things trenchantly expressed—appear in the footnotes. Here is one: 'We are told that the Pope as an individual may err, but that speaking as Pope, *ex cathedra*, he is infallible. It is interesting to notice that Peter acting as a private Christian was right, and that he went wrong only when he tried to behave as an Apostle' (p. 50). By concentrating on the big things in the Epistle, this book, written with a singular sense for the inevitable word, conveys the spirit of Paul with more impressiveness and lucidity than the liveliest commentary is ever likely to do.

## PROFESSOR STOUT'S GIFFORD LECTURES.

Horace advised the poet to 'keep his piece nine years' before publishing. Professor Stout has

improved on that. His Gifford Lectures were delivered in the University of Edinburgh as far back as 1919-21; only now are they to be given to a wider public. There are to be two volumes, *Mind and Matter* and *God and Nature*, and the first is now in our hands (Cambridge University Press; 12s. 6d. net). For the delay there is no doubt something to be said. The volumes are not the Lectures as delivered, but are based upon them. We have, therefore, the mature thought of one of the acutest minds of our time. The past eleven years have not been barren of philosophical writings. Some genuine philosophy has been given to the world amid a good deal of pretentious, popular, and superficial negations of philosophy. If it had no other merit, Professor Stout's book would evoke our gratitude for its 'showing up' of the hollow character of some of the latter, its exposition of what the problems of knowledge are and of what is required of any attempted solution. We might have wished for some more direct treatment of the views of such real thinkers as Turner and Dewey; but the discerning reader will find that they fall within the classes of theory which are here expounded with fairness and criticised with sound judgment.

For the majority of our readers the second volume, which is to deal with the more ultimate problems of ethical and religious knowledge, will doubtless be of more direct interest, and we await its appearance with high expectation. The present volume deals with some aspects of our experience and knowledge of external Nature, the self and other selves, and the conclusions reached are of the utmost importance. 'Mind must be fundamental in the Universe of Being and not derivative from anything that is not mind.' We are bound to posit one universal and eternal mind developing and expressing itself in the world of finite and changeable beings which we call Nature. If this universal mind be ascribed to Nature itself, so that Nature is a self-contained unity, Professor Stout sees and sets forth intolerable difficulties. 'The alternative is to deny that Nature is the entire Universe of Being, and to recognize that it cannot exist at all or be what it is apart from a Being beyond it and distinct from it.'

In the course of the discussion we find much of interest. The exposition and criticism of various epistemologies, especially the Kantian, is competent, lucid, and masterly. The refutation of materialism strikes us as the weightiest and most convincing we know. The literary style is limpid even when the subject-matter is most abstruse. In the long list of Gifford Lectures Professor Stout's will take

a high place and be remembered and valued when not a few are forgotten.

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#### JEREMIAH.

Dr. Campbell Morgan's fame as an expositor rests on solid foundations. He is an indefatigable worker; and, though in his books we hear his voice speaking almost in colloquial tones, he does not come by those expositions lightly; they are based upon strenuous study of the right kind. All this is evident again, as it has so often been evident before, in his new volume entitled *Studies in the Prophecy of Jeremiah* (Oliphants; 7s. 6d. net). It is a stately volume of two hundred and eighty-eight pages, but it is alive from end to end, alive with all the vivid interest of Jeremiah's turbulent times, alive also to the individual and national issues of to-day. Dr. Morgan has the knack of making his readers feel not only that this thing once mattered, but that it matters now. Characteristic of his method is this illuminating sentence drawn from his exposition of the prophet's visit to the potter's house: 'We shall confine ourselves to the figure of the potter's house, remembering that its first and final application is national; but in order to our own profit we shall consider it in its simple individual teaching.'

Everywhere the historical background is respected and set forth, though he trips strangely when he speaks of Josiah as having died in the battle of Carchemish. The passages are not treated as a jumping-off ground: the preacher stays with the passage, he explores and expounds it, which is another way of saying that he *exposes* what is in it, but what is for the most part not seen to be in it unless one brings to it the eyes and the mind of a real student. Indeed, the truths conveyed by the various passages are articulated with almost mathematical precision—which is the preacher's way, or one of his ways, of lodging his truths in the memory. The book is conservative in a good sense, written by one who, while he respects tradition, yet well knows the nature and the need of progress. It is also a searching book: it helps us at many points to feel how inadequately we represent the religion we profess—there are few, for example, who will resent the statement that 'the followers of Mohammed are far more loyal to him than we are to Christ.' The chapters, which are twenty-three in number, cover all the salient interests of the book, and their relevance to our own time is indicated by the reminder that it is 'the word of God to His people in an age of failure.' The interest and the modernness of it are happily illustrated by the chapter on

'Degenerate Womanhood' based on Jer 44, which drives home the point that a country is largely just what its women make it. All who have ever heard Dr. Morgan lecture on Jeremiah, and many, we hope, who have never heard him, will welcome this series of expositions which rest no less upon careful scholarship than on spiritual insight.

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#### A NOTABLE ENTERPRISE.

The concluding volumes of the Religious Tract Society's 'Devotional Commentary on the New Testament' have just come to hand, and the end of this twenty-six years' labour deserves a word of celebration. The last volume to be published is, strangely enough, on the first book of the New Testament. Many famous men have contributed to this valuable series, some who are no longer with us, like Dr. H. C. G. Moule, Dr. F. B. Meyer, Dr. W. H. Griffith Thomas, Dr. Chadwick, and the Rev. J. M. E. Ross, who was editor of 'The British Weekly' for a period. Among other well-known writers in the series are the Rev. Dr. J. D. Jones and Dr. Charles Brown. The Commentary has maintained a high level of excellence. Its tone and standpoint have been evangelical, and its method has been suited to its purpose, to expound the Scriptures for the ordinary reader. Detailed discussion is avoided, but everything that would help to make the Bible intelligible and actual is included. The volumes which bring the Commentary to an end are 1 *Corinthians*, by the Rev. S. Nowell-Rostron, M.A.; 2 *Corinthians*, by the same writer; and *St. Matthew*, by the Rev. Bernard C. Jackson, M.A., and the Rev. S. C. Lowry, M.A. (R.T.S.; 3s. 6d. net each). These books have the qualities that have already made the previous volumes popular and helpful. Though there is little 'introduction,' much of what would be found in an introduction will be discovered embodied in the exposition itself. We congratulate the Religious Tract Society on the successful completion of a beneficent undertaking. We ought to add that the general editor is the Rev. C. H. Irwin, D.D.

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That the particular views of Malebranche are possessed of much living practical importance few will assert. Yet in the history of philosophy his place is far from lowly. We doubt if he has received adequate notice from English writers. He had a mind of rare quality, and his views excited much interest and not a little controversy in his own day.

This *lacuna* in our philosophical writings has now so far been admirably filled by Mr. R. W. Church, M.A., D.Phil.(Oxon.), who has given us *A Study in the Philosophy of Malebranche* (Allen & Unwin; 10s. 6d. net). Despite the modesty of the title and the preface, we have here probably as full and competent an account of Malebranche's philosophy as we have any concern to possess. The topics dealt with include Imagination and Sense; Pure Spirit and the Vision of God; Occasionalism; Vision in God; The Will, Freedom and Judgment; Knowledge.

The exposition is clear, the criticism sympathetic and, in our opinion, just.

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A new book on the trial of Jesus has come from a Professor of Law in the University of California, *The Trial of Jesus of Nazareth*, by Professor Max Radin (Cambridge University Press; 13s. 6d. net). We have had books on this theme before by eminent lawyers, of whom the late Mr. Taylor Innes, a Scottish barrister, was one of the most competent and interesting. Professor Radin's book is interesting. We are not so sure of his competence. There is a great show of impartiality in the book, but the author strikes us as hardly living up to this profession. The poor evangelists have a pretty rough time with him. He finds it impossible to think of the Prologue to the Fourth Gospel as having been written by 'a man who in all probability must have been scarcely literate.' He finds reason to believe that Mark's account could not have come from an eye-witness. He paraphrases Luke's preface and completely misses its real point. John's Gospel is made up of what he got from the Synoptics and his own imagination. While Mr. Radin asserts that 'John' had before him 'the very Gospels that we have' [the Synoptics], he also says that 'we must take our evidence, as we find it, as statements in Greek manuscript books of which the oldest are nearly three and a half centuries after the death of Jesus, and seem to be copies of books which cannot be traced back with any probability further than one century and a half after his death.' But, while there is a good deal that is arbitrary in this book, it is written by a person of considerable ability who has read widely in the relevant literature and who certainly possesses a detached mind.

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Mr. Henry Hogarth, B.A., has dealt with *Some Old Testament Characters* in the book to which he has given that name (Epworth Press; 3s. net). The characters treated are Abraham, Jacob, Esau, Joseph, Moses, Joshua, Eli, David, Elijah, and

Elisha, and Mr. Harry Bisseker, M.A., who writes a foreword, is justified in saying that these sketches are 'a thoughtful portrayal, revealing with admirable candour both the strength and the weakness of the characters described.' Mr. Hogarth's homiletic treatment of those ancient figures brings them close to ourselves, and especially would it help to commend the Old Testament to young people; but there are too many slips for so small a book. On p. 62 he quotes the AV of 1 S 3<sup>13</sup>, 'his sons *made themselves vile*'—which is quite certainly wrong, as a glance at the RV (and still more at RVm, which is the true reading) would have shown him. Further, Bethel is not near Haran, nor should repellent be spelt repellant (p. 73), nor should Pharaoh appear six times as Pharoah, nor was Samuel's father Hilkanah, nor was the great Scottish Churchman's name Chalmer (p. 83), nor was the fourth figure in the burning fiery furnace one 'like unto the Son of Man,' but one 'like a son of the gods' (Dn 3<sup>25</sup> RV).

Roman Catholic propaganda is a marked feature of contemporary religious literature, and it is time that Protestants were active in expounding their faith. A warm welcome will be given to a conspicuously useful and able little book, *Points for Protestants*, by Mr. R. Pyke (Epworth Press; paper covers 1s. 6d. net, cloth boards 2s. 6d. net). For its size and cheapness one could not wish for a better book. There is nothing 'orange' about Mr. Pyke, no blind anti-Romanism, no 'scarlet woman' passion. His chapters are cool, convincing, adequate statements of the New Testament faith. We hope this book will have a wide circulation and that it will fall into the hands of many young men and women.

To those who are perplexed by the theological difficulties involved in the Christian religion, Mr. J. C. Mantripp's Hartley Lecture on *The Faith of a Christian* (Holborn Publishing House; 5s. net) will at once be a reassurance and a tonic. It is a calm, wise, undogmatic statement of what Christian faith involves, and incidentally of what it does not involve. Mr. Mantripp does not attack the Creeds; he knows their historic value, but he also knows their relative unimportance, while fully recognizing the legitimacy of the urge to express faith in terms of the intelligence. Faith for him is nothing more and nothing less than loyalty to Jesus Christ. Christianity is primarily a way of life, and 'the faith of a Christian is that evolution in moral and spiritual values has little opportunity for full expression until life has been dominated by the

love of Christ.' Mr. Mantripp holds the balance well between the individual and the social aspects of Christianity. 'Individuality is an invaluable possession, and individual life must be cleansed at the fountain'; but this carries with it the obligation to become fellow-workers with God in the crusade for the cleansing and redemption of society, and those who make it their business to belittle the Church should profit from the wholesome reminder that 'with all its timidities and mistakes it remains that organized Christianity has ministered more than any other fellowship to human welfare.' And as the Church's Charter is the Bible 'it is necessary to let life be soaked in the spirit of the Bible.' The great themes of dogmatic theology—God, Christ, Man, Sin, Redemption, Destiny—are all treated in a living human way, remote from the treatment they are wont to receive in theological treatises, and the several discussions are prefaced by many beautiful and apposite quotations.

In *The Finality of Christ*, by the Rev. S. B. John (Kingsgate Press; 5s. net), the author takes a wide sweep. His aim is to show that, in Paul's words, 'Christ is everything.' He begins with a survey of present-day religious life in the world, and his conclusion is sufficiently indicated by the title of his first chapter, 'The Decay of Religious Belief.' He then goes on to establish 'the need of religion.' And so he comes to his business. Christ is the truth, the truth of science, of philosophy, of psychology, and the real satisfaction of the craving which all religions meet imperfectly. In other words, Mr. John argues for what St. Paul proclaimed in Colossians, the cosmic significance of Christ. The reality of the universe has been wrought out into visibility in Christ. And He becomes to men therefore life as well as truth. The author has read widely (there is a very large list of books which has come under contribution), and thought deeply, and his book is both constructive and illuminating. After all, with the New Testament in our hands, and Christian history behind us, it is easier to hold a high view of Christ's person than a low one, and this book will help to maintain and establish the highest view.

One of the most persuasive bits of religious apologetic will be found in a book that is interesting from cover to cover, *God and the Universe* (John Lane; 3s. 6d. net). It contains three essays—one on 'Things New and Old,' by the Master of the Temple, the Rev. S. C. Carpenter, B.D.; a second by the Rev. Father M. C. D'Arcy, S.J., M.A.; and the third by the Rev. Bertram Lee Woolf, Ph.D., M.A.,

B.Sc., B.D., Professor of New Testament Exegesis in Hackney and New College. The book is edited by Mr. J. Lewis May, the author of a brilliant book on Cardinal Newman. The starting-point of the book is the effect which the new revelations of science have on the popular mind, hardly leaving room at all for a religious view. This is met by the three writers in different ways. We have summarized part of Dr. Woolf's essay elsewhere. Here we can only say that the book as a whole is quite unusually good. Mr. Carpenter's essay is not only penetrating and reassuring. It is perfectly delightful to read, full of humour of a particularly enjoyable kind. But it never ceases to be serious under its playful 'hits,' and one could not easily find a statement of the religious case more fitted to help people to 'keep their heads' in face of present tendencies. We warmly commend this fine book alike for its literary qualities and for its able and steady and open-minded presentation of the Christian position.

*Vita Christi* is the second volume of a series of meditations on our Lord's public life, by Mother St. Paul (Longmans; 5s. net). They are interesting and edifying without being startlingly original. The book is suitable for devotional use.

*The New Testament, Volume IV. : The Epistle to the Hebrews, The Pastoral and Catholic Epistles, The Apocalypse of St. John* (Longmans; 8s. 6d. net), is the concluding volume of 'The Westminster Version of the Sacred Scriptures,' which has been issued under the general editorship of the Rev. Cuthbert Lattey, S.J., and the Rev. Joseph Keating, S.J. The contributors to this volume are the Very Rev. Canon Patrick Boylan, M.A., D.Litt., D.D.; the Rev. Francis Gigot, S.T.D.; and the Rev. W. H. Kent, O.S.C. They have provided Introductions to the New Testament writings named in the title, as well as translations of them into English, the translations being supplemented by useful explanatory notes. The complete work forms an interesting and instructive addition to the literature that has gathered round the New Testament in recent years.

The Translation, taking it as a whole, is very readable and combines fidelity to the original text with modern diction. The Introduction, as one would expect, is conservative on questions of authorship and date. For example, Hebrews is regarded as a Pauline writing. But there is evident sympathy with the view, allowed by the Biblical Commission of June 24th, 1914, that the form of the Epistle may be due to another than St. Paul, such as St. Luke,

Barnabas, Clement of Rome, Apollos or Aristion. And another welcome evidence that there is no longer any rigid division between modern Roman Catholic and modern Protestant in the field of Biblical Criticism is the frequent reference to works of Protestant scholars, such as Pfeiderer and B. Weiss, Swete, Ramsay, and Moffatt. A Roman Catholic writer who has apparently been of much help to the authors of this volume is Professor Jacquier in his 'Histoire des Livres du Nouveau Testament.'

Dr. Mott has been before the world as a leader for over forty years, and all that time he has been in touch with leaders, so that he, if any one, has the right to discourse on leadership. His lecture on *Leadership of the Constructive Forces of the World* (Milford; 2s. net), delivered at St. Andrews on February 12, fully justifies his great reputation. After touching upon the pathetic need of leadership in this 'machine age,' Dr. Mott proceeds to discuss the qualities necessary to leadership and how they may be cultivated. Some of those qualities are creative power, the possession of guiding principles, sympathy, vision, foresight, open-mindedness, willingness to seek counsel, swiftness of resolution, ability to co-operate, unselfishness and readiness to suffer. One who aspires to leadership may find inspiration in the study of biography and in contact with great teachers, and he must learn to cultivate the habit of brief occasional withdrawal from affairs, in order to steady his own soul. 'We do not think, and we do not pray'; that, as Bishop Gore has said, explains much. Part of the value of this study is that it abounds in illustrations of the principles the lecturer is seeking to enforce. Here are some of his leaders—John Knox, Lenin, Kemal Pasha, Cecil Rhodes, Booker Washington, Presidents Lincoln, Wilson, Roosevelt, and Masaryk; Mussolini, Gandhi, Moody, Livingstone, Burns, Florence Nightingale, and many more—a motley throng, but each with a lesson for us to-day.

Professor Frederick Anderson, of Stanford University, has edited 'Three Papers on the History and Language of the Hittites,' by George Hempl, late Professor of Germanic Philology at the same University, and given to them the general title of *Mediterranean Studies* (Milford; 7s. net). The first lecture deals with the prehistoric wanderings of the Hittite Greeks; the second, with Hittite Doric, with special reference to the cuneiform tablets edited by Professor Delitzsch in 1914, which contain a glossary with Hittite translations of Sumerian and Assyrian

words; while the third lecture, on 'Cuneiform Hittite,' gives a transcription and translation, with philological commentary, of (1) the Letter of King Amenophis III. of Egypt to King Tarcondorou of Arsama, and (2) the Song of Lappaïos. The general thesis is that the Hittites were Greeks, and that Hittite is a form of Doric Greek, though much older than the Doric known to us, and difficult to recognize through being represented by a cuneiform system little adapted to do it justice. The trilingual glossary, when the meaning of the Sumerian and Accadian words is known, throws welcome light on Hittite, but Hempl believes that in not a few cases the meaning of the Hittite word will be determined by the Greek, and that this in its turn will determine the meaning of the Sumerian and Accadian.

Naturally, owing to the migrations, the Hellenic blood of the Hittites had not remained pure, and it would be idle to expect a close approximation to the classical Greek type. It is contended that the original home of the Greeks was probably Hungary, and that 'the Greek world was a great deal larger, Greek civilization was much older, and Greek speech broke up into dialects at a far earlier day than we have been led to suppose.' This obviously compels a reconsideration of many problems, historical, ethnological, and even literary, such as the Homeric problem. Historians and philologists will find much food for thought in this very learned book.

The Rev. J. MacBeath published some little time ago, through Messrs. Morgan & Scott, a collection of Sermons that were recognized to be not only thoroughly evangelical, but full of suggestive ideas. Each sermon in this volume dealt with one of the hills of God. This month Mr. MacBeath has published a book similar in intention and manner—

grouping the sermons round the names of God—Jehovah-Jireh, Jehovah-Ropheka, Jehovah-Nissi, Jehovah-Mekadishkem, Jehovah-Shalom, Jehovah-Rohi, Jehovah-Tsidkenu, Jehovah-Shammah. The title is *What is His Name?* (3s. 6d. net). We have pleasure in drawing attention to this unpretentious but stimulating little book by giving a sermon from it in 'The Christian Year'—in an abridged form.

We desire to call attention to a book on the religious education of children which stands out by comparison with similar books because of its conspicuous merits: *God and the Little Child*, by Mrs. Elsie L. Spalding, B.A. (National Sunday School Union; 2s. 6d. net). The book is crammed with common sense from one who is herself a mother, and a thoughtful and intelligent mother. In a somewhat wide acquaintance with the literature of this subject we have not found any book so competent, so suggestive, so practically helpful. It ought to be in the hands of every mother, every teacher, and perhaps most ministers. This is not to say that all Mrs. Spalding's opinions are right. But on point after point we find a healthy and sane attitude that has been derived from enlightened experience. Her first contention is the sound one, 'Begin with Jesus.' In her second part she has a delightful series of chapters on pictures, prayer, Nature, music, the Bible, handwork, and so on. She dislikes the ordinary pictures of Jesus, with the weak, effeminate face, and says she does not know any satisfying picture of Him. Let her buy a copy of Titian's 'Tribute Money,' and she will find a perfectly satisfying presentation of both the strength and the tenderness of Jesus. In the last part of the book we have Mrs. Spalding's renderings of stories of Jesus for little children.

## In the Study.

### *Virginitus Puerisque.*

#### The Six Senses.

BY THE REVEREND E. J. JENKINSON, GATESHEAD.

'Speak, Lord; for thy servant heareth.'—1 S 3<sup>o</sup>.

THERE are some people who say that we have only five senses, but they are very wrong indeed. We have six senses. All children know what the

first five are: taste, smell, hearing, touch, and sight.

Now any one of these can decay from lack of use. If you do not put them into active use, they will get worse and worse. Any one of them might even vanish altogether. The writer of that charming book, *Feats on the Fiord*, had the misfortune to lose her sense of taste. To her, both the bread and butter, and the cake which comes after, tasted alike.