

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

PayPal

<https://paypal.me/robbradshaw>

A table of contents for *The Expository Times* can be found here:

https://biblicalstudies.org.uk/articles_expository-times_01.php

pdfs are named: [Volume]_[Issue]_[1st page of article].pdf

have something to supply what the inner light will not afford to the isolated souls of men ; something . . . to supply our limited intuition with the accumulated wisdom of the race, . . . some agent to set before our eyes in consecrated forms the everlasting drama of the divine condescension, and to force upon our understanding the symbolism of these transient phenomena and the spiritual potentialities of this material world, some organ to express our wavering faith in an abiding Creed. . . .'

'Thus it is that at the last religion can be neither purely individualistic nor purely determined. In one sense individualistic, yes, in so far as the ultimate responsibility of choice cannot be withdrawn from the conscience of each man, whether he shall accept this dogma and this form as complying with what seems to him the verity of his own inner life, or shall reject them as expansions in a false direction ; but determined also to this degree, that he will be extremely hesitant to set up his private judgment against a formulated tradition, and will prefer to abide in humble, yet not abject, submission to the Authority of a wider experience than his own.'

The last of the series is D'Arcy in his very remarkable book on *The Nature of Belief*. Critics seem agreed that this book is one of the ablest that have appeared of late. We are here in a totally different atmosphere, for the writer is not only a Roman Catholic, but a Jesuit. He rests the value of Authority in Religion on two main arguments—the historic experience of the race, and the limitations of the individual being.

'The majority of men have always lived under authority and taken their beliefs from others. It is their right and duty at times to question customs,

laws, authority, and beliefs, but it certainly is not normal or wholesome to question everything. There may be a few who in the full vigour of their extraordinary powers are capable of doing this, but the average man and woman have neither the capacity nor the time.

'The truth surely is that men are a compound of strength and weakness, and so various in character and talents that it is madness to demand of them all the same critical judgment on the questions which have troubled even the greatest intellects. We all start life with beliefs which we have learnt from others, and we all need a discipline to mould our character and our thought. Nor does this cease at some adult stage. We never cease to rely on community life and to lean on good friends, to give of the one talent which may be ours and to gain by the gifts and talents of others which we do not possess ourselves. We stand on the shoulders of the past and learn to the end of our lives from the accumulated experience of mankind.'

The significance of this series of writers on the value of Authority in Religion is increased by the variety of their outlook. The first is a Unitarian thinker, the second is a Scottish philosopher, the third is the head of a Presbyterian College in the University of Cambridge, the fourth is one of the very ablest Indian thinkers of our time, the fifth is an American Platonist and exponent of Mysticism, and the last is a Jesuit. The impressive fact is that, while their presuppositions differ greatly, to say nothing of their individual tendencies, they all agree, from their theoretical analysis, and from their practical experience, that Authority is indispensable for the individual if he would arrive at possession of religious truth.

Literature.

MODERN SCIENCE AND RELIGION.

THE Bishop of Birmingham has published his Gifford Lectures under the title of *Scientific Theory and Religion* (Cambridge University Press ; 25s. net). It is an imposing work of over seven hundred closely printed pages. The lectures cover the whole field of scientific inquiry, from physics and astronomy, up through biology and anthropology, to a consideration of the great ultimate problems

of mind, God, and immortality. To those who listened to the Lectures when delivered orally this weighty volume will come in one sense as a disappointment. For Dr. Barnes, in delivering the lectures, discoursed on Relativity and its geometrical basis with great charm and in the most lucid English. But now, in the lectures as published, he has seen fit to work out the mathematics of the theory at great length, with the result that the first three hundred pages of his book are

an appalling wilderness of algebraic symbols. It is safe to say that there is not one reader in a thousand who will not find these pages almost wholly unintelligible, and one fears that Dr. Barnes has launched his book with a mathematical millstone about its neck. This undue expansion of the first lectures gives to the whole work a somewhat pyramidal form. We note that Riemann's spherical geometry has received as much space as is given to the two great subjects of Man's Origin and Past, and God and our Belief in His Existence; while even Lobatchewsky's hyperbolic geometry is as fully treated as Immortality.

In Physics and Astronomy, where Dr. Barnes shows an easy mastery, his treatment is marked by an admirable caution and independence of judgment, but in the realms of Biology and Anthropology there is a certain tendency to accept the theories of the standard text-books and dismiss with impatience any critical attitude towards them.

At the same time every serious student must feel that this is a monumental work, and a work of the sort that is urgently needing to be done. In these days of increasing specialism, when the departments of science are so manifold, it requires immense industry and learning and courage to attempt a synthesis. Dr. Barnes is probably as well equipped for this great task as any living man, for he brings to it a scientific mind, a competent knowledge in many fields, a scrupulous fairness that shirks no difficulty, a wonderful power of sustained logical thinking, and a deep personal religious experience. Running through the whole work is a strong theistic argument presented with conspicuous moderation and persuasiveness, and the general conclusion reached is that 'the new knowledge of our era should not lead to scepticism or to religious indifference. Belief in God as Christ revealed Him is in no way inconsistent with acceptance of the standpoint created by modern science.'

AN APOLOGETIC ESSAY.

The Finality of Jesus for Faith (T. & T. Clark; 5s. net), by the Very Rev. Alexander Martin, D.D., LL.D., Principal of New College, Edinburgh, constitutes the thirtieth series of Cunningham Lectures. Dr. Martin is distinguished as an ecclesiastical statesman, and has borne a heavy share in the work of uniting the Church of Scotland and the former United Free Church, and in the tasks

that have ensued upon the Union. Consequently, there have been few contributions to apologetical theology from his pen in recent years. All the more welcome is the publication of these lectures, which are marked by clarity and caution, perspicacity and fair-mindedness, such as commend his expositions in the field of ecclesiastical politics.

There are six lectures in all. The first, which treats of 'The Christian Faith and Historical Relativity,' is a thoughtful contribution to the thesis that evolution cannot be applied as an exhaustive category of explanation on the level, at any rate, of human history: it may well be that in this sphere the supreme and final has in fact appeared in time.

The succeeding lectures pass from philosophy of history to New Testament exegesis. The significance of Jesus is set forth under the successive themes of Jesus the Rabbi, Jesus the Messiah-Son, the Sinless Jesus, Jesus the Saviour, and Jesus the Judge. Here follow some of the fundamental positions which Dr. Martin seeks to establish.

The ethico-religious teachings of Jesus are not His most characteristic contribution to the spiritual life of man; interwoven into their texture is the primary strain of self-reference. And what is determinative in His consciousness is the conviction that He is the fulfilment of His people's hopes, a conviction which rested on the sense of an inward relation to the Divine, of an experience and an authority belonging to Himself alone. It is because of His unique experience of an unbroken harmony with God that Jesus is the Christ; that, in other words, His personal realization of the ideal involves that there should be made thereby available for other men a power of moral self-realization for their lives also.

Dr. Martin is of opinion that an apologetic study may be content to construe Jesus in terms of the function He fulfils, needing not to enter into the problem of the nature of Him through whom so much is effected. The affirmation of Divinity thus involved may cite the authority of Melancthon in post-Reformation times and of Ritschl in our modern age. And it may be that only by a judgment of faith is Jesus to be regarded as Divine, and that faith may here rest and be content with its own reasons, which the reason does not understand. None the less there are many who do not think that the functions which Jesus fulfils are a sufficient clue to His significance, and that Christian apologetic should pass into Christian dogmatic and make the effort to define the person of Jesus dogmatically.

THE PARABLE.

A new book by the author of 'Jesus and Life' is sure of a welcome from the discerning. 'Jesus and Life' was a book among a thousand, quite as good, quite as original and revealing, as 'The Jesus of History.' And now Professor J. F. McFadyen, D.D., gives us *The Message of the Parables* (James Clarke; 6s. net). The first seven chapters are of a general character, and formed the substance probably of the Bruce Lectures, out of which this book has come. They deal with the teaching methods of Jesus, Parable interpretation, and questions raised by the Parables. Then follows a series of expositions of the individual Parables. The earlier chapters are full of much needed instruction. In particular, the sixth chapter must be singled out for its suggestiveness. Dr. McFadyen points out that the Parables as we now have them are in the form they took after being used by Christian preachers for many years. This accounts for the differences, for example, in the story of the Great Supper as it appears in Matthew and as it appears in Luke. Similarly it explains the variations of the Talents from the Pounds. The point is of real importance, and this suggestion is only one instance of the freshness of mind and independence which Dr. McFadyen everywhere displays in this book. The expositions of the Parables themselves are admirable. Their chief value is the insight the writer displays into the permanent principle embodied in the story before him and the vital realism with which he translates it into the terms of our present-day life. This is a book to be cordially commended to all who would understand the mind of Jesus, and especially to those who have to reveal that mind to others.

THE EZRA APOCALYPSE.

Modern minds are apt to pass Apocalyptic lightly by, as involving speculations too grotesquely out of touch with reality; but no true student of the New Testament can afford to adopt this attitude, as contemporary religious thought was saturated with Apocalyptic. Of all the extant specimens of this literature the most attractive, and in many ways the noblest, is *The Ezra Apocalypse*, or 4 Ezra, or, as it is called in the English Apocrypha, the Second Book of Esdras: there are in it an earnestness, a wistfulness, a pessimism, a pathos, a magnanimity, which put it in a class by itself. It is also of considerable interest in relation to the teaching of Paul on the Law, Sin, and the Fall. An adequate treat-

ment of it, which in this country has long been overdue, has been at last furnished by Professor W. O. E. Oesterley, D.D., Litt.D. (Methuen; 15s. net), whose long and arduous labours in the field of later Jewish literature peculiarly qualify him for such a task. The strictly exegetical portion, which is very thorough and amply illustrated from Apocalyptic and Rabbinic literature, is preceded by a searching discussion which deals with all the main topics of the book; for example, the dates of its component parts, its doctrine of Free-will, the Messianic Age, the Resurrection, etc., and its importance for the study of the New Testament. The part of it that matters most, chs. 3-14, or more particularly 3-10 (for 11-14 are shown to be of independent origin), were originally written in Hebrew and are assigned to c. A.D. 100. The chief interest in the book for modern readers is the manifest revolt in the author's mind against the narrow and cheerless view, which nevertheless he feels obliged to teach, that the vast majority of the human race are going to perdition; he had a pitiful and tender heart, full of a solicitude for the fate of the Gentiles, which is little less than wonderful, considering the contemporary attitude of Rome to the Jews. All this and much more is lucidly and learnedly dealt with by Dr. Oesterley.

A SPIRITUAL PILGRIMAGE.

From Faith to Faith (Putnam's; 7s. 6d. net) is an autobiography of religious development in which Dr. W. E. Orchard traces the pathway which has led to his recent admission, as a 'convert,' into the Roman Church. The autobiography proper, which occupies about two-thirds of the work, is of absorbing interest. In it Dr. Orchard records the story of his evangelical conversion, the stern intellectual discipline by which he fitted himself for the work of the ministry, the religious and mental development he underwent during his two pastorates at Enfield and The King's Weigh House, and the extremely difficult and painful experiences through which he passed in connexion with his final submission to Rome. Few readers, it is to be hoped, will be able to read unmoved of his growing perception of the importance of an adequate doctrinal basis for Evangelicalism, his devotion to the ideal of Universal Peace, and his sustained and fearless endeavour to promote understanding and ultimate corporate union between the sundered communions of Christ's Church. It was during the later years at The King's Weigh House that the problem of reunion became especially acute, and Dr. Orchard

tells us that he was increasingly realizing that the abandoning of the claims of Rome, 'even if conceivable, would deprive all Christendom of stability, lose us the one concrete example of unity, and leave us without any guarantee that eventually the very foundations of Christianity might not be surrendered.'

The terms of submission presented the real difficulty, and especially the phrase in the formula of reception by which the convert is required to declare that he abjures and detests all heresies, schisms, and sects opposed to the Catholic Church. However, by the aid of a dictionary, obviously somewhat hurriedly consulted, and by the aid of the Latin tongue, Dr. Orchard was able to surmount the obstacles, and so to renounce the Churches of which, successively, he had been the pride and ornament. The last three chapters are propagandist. There is much acute reasoning in these chapters, and not a little penetrating criticism, but the author never really discusses his vital assumption that the Roman Church actually is the One Church, founded and commissioned by our Lord. How easily the difficulties are evaded is shown by the almost naive statement: 'If we would be human we must be rational; if rational ethical; if ethical evangelical; if evangelical catholic; *if catholic Roman*; that is the logic of progress, freedom, light.' Surely, it is only those who want to be convinced who can swallow the baseless assumption we have italicized! But we must not indulge in bitter words concerning one whom we shall always honour for his piety and evangelical convictions. None the less, the wonder remains whether one who has changed his spiritual house so often will find in Rome his permanent home, or a prison.

CHRISTIAN DOCTRINE.

What It Means to be a Christian (Faber & Faber; 6s. net), by the Right Rev. Arthur C. Headlam, C.H., D.D., Bishop of Gloucester, originated in a Charge addressed to the clergy and churchwardens of the Diocese of Gloucester. Accordingly, it seeks, and seeks very successfully, to combine theological and philosophical theory with simplicity, clearness, and reality, and thus to be appreciated and understood by clergy and laity alike.

The exposition of Christianity here presented is divided into three parts, the Christian faith, the Christian life, and the Christian Church. Under the first part are treated successively the doctrines

of God, Christ, the Holy Spirit, the Trinity. The fourth chapter deals with the Christian morality, while the fifth and sixth chapters deal with the doctrines of the Church and the Sacraments. There is a concluding chapter on the Hope of Immortality. It will be seen that the volume covers the ground of Christian Doctrine, and that it concentrates upon the fundamental doctrines.

There is nothing very new or striking in the treatment, but it has the merit of being carried out in view of recent discussions. And where the exposition touches upon controversial matters, as in the doctrine of the Sacraments, Dr. Headlam is very frank in the declaration of his standpoint. Speaking generally, his standpoint is that of a modern conservatism, with the avoidance of extreme positions. Consequently, his book may be regarded as typical of the Anglican approach to Christian Doctrine. But it will also be found profitable and informative by readers of all communions.

CHRISTIAN UNITY IN PRACTICE AND PROPHECY.

A very important, interesting and exhaustive treatise on *Christian Unity in Practice and Prophecy*, in these days ever more increasingly pressing itself upon the conscience of all Christians, has been published by Messrs. Macmillan & Co. (14s. net). The author is Mr. Charles S. Macfarland. He has shown a deep and highly praiseworthy determination to place at the disposal of all his readers as complete a statement as is possible, especially in the six appendices, of all recent deliverances of Councils at Stockholm, Lausanne, Jerusalem, and Lambeth. The writer lays stress on the value of such Conferences, as representative men of all the Churches come together, and find in prayer and hymn their one essential unity. The Church has but one gospel, and that has been more splendidly voiced in the 'Te Deum' than in any creed, and more realized in devotion, in a common fellowship, than in any form of church service. The essential unity of the gospel has its own constraining and unifying influence. In the ages the dogmatism of men and the decisions of Councils, giving authoritative place to creeds, which at best were but approximations to the understanding of the Faith, and the laying of emphasis on Order, which is ever a secondary matter, has tended to divide the Church, and lead to those separations, the continuations of which to-day the deliverance of Lambeth declares is a call to penitence. The unity

of the Church, our author abundantly proves, can be found only in a 'real and true loyalty to Christ,' and never in any confessional Statement. We agree that while differences of credal statement may at first have been necessary, they have all to give way in their separateness, as a fuller view of the truth as a whole is being reached. What is ever important is the deeper truth lying beneath and beyond all temporary expression, which by its own essential dynamic urges the human spirit on to better expression, for life is ever more than form. If the formula 'Faith and Order' is used harm may result. If the Faith is made supreme it will in course secure its own order and expression. The author shows how Rome has made Christian unity almost impossible as it limits the Voice of God to one Order, and to one fold. Rome has thus ignored the working of the Holy Spirit, and the truth of the one flock with many folds.

ARCHÆOLOGICAL LIGHT ON THE EARLY CHRISTIANIZING OF SCOTLAND.

Not many students of the growth of Christianity in Scotland have paid any attention to what archæology has to disclose. It has remained for Dr. G. A. Frank Knight, who is universally known for his archæological scholarship (as evidenced by his 'Nile and Jordan' and other productions on the Near East), to deal with this interesting aspect of the matter. He has given us a veritable mine of early Scottish religious history in his latest work, *Archæological Light on the Early Christianizing of Scotland* (James Clarke; 2 vols. 24s. net). The book, as the author admits, is revolutionary. The current belief is that Scotland was a pagan country until St. Ninian built his first church at Candida Casa towards the close of the fourth century, and that after this missionary's death the light died down until the land was again evangelized by St. Columba in the sixth century. Dr. Knight combats this mistaken idea. He produces abundant evidence to show, not only that Christianity had been introduced into Scotland long before St. Ninian arrived on the scene, but that numerous evangelists—more than eighty—educated at Candida Casa and elsewhere continued to labour throughout the land, and had built scores of churches before Columba landed on Iona. The author's facts are based on reliable archæological proofs (gathered from the ruins of churches, monuments, carved stones, wells, etc., in every part of the land), fortified by authoritative references to over fifteen hundred volumes which

he has consulted. One valuable characteristic, indeed, of his work lies in the innumerable notes (wisely placed at the end of each chapter) containing the references, together with much additional information.

Beginning with the early ages and the religion and morals of the ancient Celts, Dr. Knight deals with the coming of the Romans and the arrival of Christianity, and thereafter describes the romantic career of some four hundred Celtic missionaries, some of whose names have been entirely forgotten, and ends with the period of the Culdees, the triumph of Christianity over Norse paganism, and the passing of the Celtic Church. He has succeeded in producing two volumes of extraordinary interest, which will remain a valuable reservoir of the archæological, political, and religious life of Scotland from prehistoric times to the reign of Queen Margaret. The work is one that looks at the development of the Scottish Church and State from a fresh angle—the archæological one, and should thus be in the hands of every student of Scottish history, whether minister, antiquarian, or others interested. It is clearly written, chronologically accurate (so far as knowledge goes), and bears evidence of brilliant scholarship on every page.

SIR JAMES JEANS.

In *The New Background of Science* (Cambridge University Press; 7s. 6d. net), Sir James Jeans, M.A., D.Sc., F.R.S., gives us a fresh and important study of those problems concerning space, time, and the constitution of matter which physicists like himself, Sir Arthur Eddington, and others, have done so much to bring before the public mind in recent times. Many readers who have been charmed by the writer's fascinating pictures of the universe around us will find the present work less picturesque and somewhat more difficult. Particularly when he comes to deal with matter and radiation he expresses himself in mathematical symbols which will be Greek to the majority. His progress throughout might be likened to an aeroplane sailing brilliantly overhead, but disappearing from time to time in a cloud. Mathematicians who attempt popular exposition might do well to consider that, if the average reader has gained such knowledge as he possesses of the Newtonian physics without, perhaps, ever having mastered the theorem of Pythagoras, it is not likely that he will ever be made to comprehend the mysterious fact that $pq-qp$ is equal to an imaginary fraction

of Planck's constant. Sir James Jeans deals at considerable length with that most elusive subject, Heisenberg's Principle of Indeterminacy, and discusses the views of Einstein and Planck. The following sentences may briefly indicate some of his conclusions. 'It is through the wave picture of matter that we must approach reality, and the abandonment of a space-time representation of Nature would seem to be the first step on the journey.' 'The classical theory represented Nature as situated wholly in time and space, and at the same time governed by a strict determinism. The newer theories, which alone agree completely with observation, show that we can retain *either* the space-time representation of the older pictures of Nature *or* the strict determinism, *but never both.*' 'In so far as science now draws any picture at all of matter, it is one which seems in every way closer to mind. . . . Yet the essence of the present situation in physics is not that something mental has come into the new picture of Nature, so much as that nothing non-mental has survived from the old picture.'

So much has been written recently on Wesley and Wesleyanism that there would hardly seem to be room for anything fresh. Here, however, is a book which claims with reason to fill 'a gap in Methodist literature.' The title is *John Wesley and the Eighteenth Century*, by Mr. Maldwyn Edwards, M.A. (Allen and Unwin; 6s. net), and it is devoted to 'a study of his social and political influences.' The writer has made an exhaustive search through contemporary newspapers and pamphlets bearing on his subject, and from these he throws much light on Wesley's political views and his influence on the great public questions of his day, such as the American War of Independence, the French Revolution, the Abolition of Slavery, and various humanitarian reforms. The whole makes a contribution of real value to Wesleyan literature.

It will be remembered that Dr. Gossip of Glasgow gave a very full account of Professor Maurice Goguel's *La Vie de Jésus* in the October number of THE EXPOSITORY TIMES. The French edition was published by Payot, in Paris. We are now delighted to welcome a translation, the publishers of which are Messrs. George Allen & Unwin, London, and the price 25s. net. The translation has been made by Miss Olive Wyon. Dr. Goguel has promised to follow up *The Life of Jesus* with a

second volume dealing with the Apostolic Church. We shall look for this with interest.

The Gospel according to St. Luke (Cambridge University Press; 7s. 6d. net), edited by Mr. H. K. Luce, M.A., is the latest addition to the 'Cambridge Greek Testament' series. The editor, who is a schoolmaster, had the Sixth Form boy in view when writing the Introduction and Notes. The Introduction is short, and points out that Gospel criticism has followed the three main lines of textual criticism, source criticism, and form criticism. It also contains an up-to-date account of the study of the authorship, date, and sources of the Third Gospel. The editor's theological standpoint is liberal. The Notes are simple, clear, and well arranged. The Greek text is also clearly printed and arranged, and the whole volume is a worthy addition to a notably useful series.

The Advancing Company, by Miss Phyllis L. Garlick (Church Missionary Society; 1s. net), is 'the C.M.S. story for the year 1932,' and it is as full of interest and fascination as any of its predecessors. It deals with the work of the Society under four heads, Africa, the Near East, India, and the Far East. The narrative is rounded off by an introductory chapter on the Fact of Advance, and a concluding chapter on the Cost of Advance. The gist of the story is that fields are whitening to the harvest, and that native churches are advancing in numbers and capacity in spite of the most adverse circumstances, but that the work is crippled by failing resources at the home base.

The Rev. A. C. Bouquet, D.D., has published volume vi. in his series of 'Modern Handbooks on Religion' under the title *Jesus: A New Outline and Estimate* (Heffer; 6s. net). The stamp of the book is modernist, but the author makes an able and courageous attempt, not only to depict the Historical Jesus, but also to discuss His relation to Deity along lines suggested by the theory of emergent evolution. The treatment of the Atonement is much less successful, and hardly amounts to much more than the idea that the death of Jesus symbolizes and expresses God's offering of Himself 'for the purpose of convincing mankind as to His own nature and character.' Besides these topics, the book includes fresh discussions of such themes as the Finality of Christianity, St. Paul, the Church, and the Future of Religion. Dr. Bouquet is by no means certain that the more complicated and ancient forms of Church organization (whether for

worship or administration) are the best, and is convinced that 'unless we have little short of a new Reformation or a kind of religious revolution, it is hardly rash to predict that in many localities churchgoing will have almost ceased in twenty years' time.' This is, indeed, a thoughtful and challenging volume. _____

A History of the Evangelical Party in the Church of England (Longmans ; 3s. 6d. net) appears to be a re-issue of the third edition (1911) of a work by the Rev. G. R. Balleine, M.A., which was first published in 1908. One of its aims is to clear away a few of the misconceptions that prevail about the Evangelicals ; and perhaps it is fitting that in this centenary year, when much is being written about the Oxford Movement, attention should be directed to the history of a great party in the Church of England which owes its existence to an Oxford Movement of more than two centuries ago. _____

The Life of John Colet, by Sir J. A. R. Marriott (Methuen ; 6s. net), is a charming book. Colet is little known by 'the public.' Erasmus, his friend, everybody knows. Sir Thomas More many know. But Colet is an unfamiliar name. The reason is perhaps that his influence (which has been both wide and deep) on thought and religion was exercised without any blowing of trumpets or party cries, and perhaps because he was not an extreme man in any sense. At any rate Sir John Marriott has done his part in revealing Colet to the world, and no one will read this book with anything but the greatest pleasure. _____

In *The Macdonald Presentation Volume* (Milford ; 34s. net) we have an excellent tribute to Professor Duncan Black Macdonald, the celebrated Arabic and Islamic scholar at Hartford Theological Seminary, Connecticut. The volume consists of thirty articles by former students, presented to him on his seventieth birthday. Many of these students have risen to high positions as professors in other parts of the world, and their articles show a thorough mastery of the language, literature, theology, philosophy, and history of the Semitic race in general and of Islam in particular. Those on 'Jewish, Christian, and Samaritan Influences on Arabia,' 'The Problem of Semitic Alphabet Origins,' 'Remarks on the Study and Teaching of Arabic,' and such like, form a valuable reservoir of Semitic knowledge, and make an excellent background for Old Testament study. Some of the articles, such as 'Philonism in the Fourth Gospel,' and 'The

Portrait of Jesus in the Sayings Source,' are of interest to New Testament students also. Professor Macdonald is well known for his various publications, and especially his contributions to the *Encyclopædia Britannica* and the *Encyclopædia of Islam*. We commend the volume to all Biblical students, and especially to those interested in Semitic and Islamic literature, as a valuable addition to their library. _____

Mr. Humphrey Milford has published at the price of 1s. the *Visitation Charge of the Bishop of Oxford at the Diocesan Visitation, 1931*. After discussing the practice of the Reservation of the Sacrament, the Bishop of Oxford goes on to consider (i) the fact of schism, (ii) the method of God's revelation, (iii) the gospel-message and the Church, (iv) the application of his positions to present problems. The whole is conceived in the interests of Church unity. _____

Two books of interest to teachers of the Bible need little more than mention to commend them. One is *More about the Junior Department*, by Miss Ethel Archibald Johnston, who has already written admirably on other themes (National Sunday School Union ; 1s. 6d. net). There are chapters on the junior scholar himself, on his worship, his lesson, and his life. A useful list of books is added. The other book is *The Teaching Church at Work*, dealing with methods in adult religious education (S.P.C.K. ; 2s. net). Each chapter is by a different hand, and the subjects dealt with are group discussion, tutorial corporate study circles and preaching. The book is meant as a guide to the further study and religious training of people of all sorts who need and wish to make advance in religious knowledge. _____

Background books are of very great value in religious education. The more the teacher knows of the *milieu* the better he will teach. We have many books of this nature, like 'The Local Colour of the Bible,' by Budden and Hastings. A fresh contribution to this type of help is *The World of Jesus*, by Mr. Henry Kendall Booth (Scribner's ; 8s. 6d. net). It is a good book, including everything on which a teacher would like information, the environment of Jesus, physical, intellectual, social, and religious. It is also a beautifully printed and bound book. Our only criticism is that on many subjects the information given is meagre. We could have spared the large print in order to get more detail. But what we have is excellent,

and there is a list of books for further study, not by any means exhaustive but perhaps sufficient.

The Book of the Master of the Hidden Places (Search Publishing Co.; 12s. 6d. net) contains 'The House of the Hidden Places' and 'The Book of the Master,' by Mr. W. Marsham Adams, formerly Fellow of New College, Oxford. It is now nearly forty years since the late Mr. Marsham Adams first propounded his theory as to the intimate correspondence that exists between the Egyptian so-called 'Book of the Dead' and the passage-chambers of the Great Pyramid. That theory found expression in the two works above-named, written in 1895 and 1898 respectively, and these have now been amalgamated by Mr. E. J. Langford Garstin, the editor of the work before us, into one consecutive whole, redundancy being avoided, and in cases of overlapping the more striking version being selected. He has also given in an Appendix a selection of texts from the Ritual corroborative of the parallelism indicated by Mr. Marsham Adams. It is claimed that these two works are the most remarkable that have been produced during the last half-century by any Egyptologist; and that, while some of Mr. Marsham Adams' theories may not find acceptance in certain quarters, he has established a definite relationship between the 'Book of the Master' and the pyramid of Khufu, the 'House of the Hidden Places.' We commend this interesting volume, which contains many photographs and drawings, to the attention of our readers.

Those who appreciated 'St. Paul's Life of Christ,' by Mr. Gwilym O. Griffith, will be glad to read his new book, *The Testament of Glory*, and other Johannine Studies (S.C.M.; 3s. 6d. net). There are three 'studies' in the book, one on the Gospel with the title of the book as its heading, one on 'St. John himself,' and a third on the lesser Epistles of St. John. There is a great deal of quiet pondering behind these chapters. The reader is conducted through the meditations by a guide with spiritual insight, and finds everywhere something suggestive and revealing. Mr. Griffith really makes the Gospel live for us. It is a big thing to say, but he does make it in some ways a new thing, vivid, real, impressive, and full of light. Those who love the Fourth Gospel will love this book.

The author of *Human Welfare: The Social and Educational Essentials*, Mr. Michael Kaye, M.A., Ph.D. (Williams & Norgate; 6s. net), has a preface entitled 'My Convictions.' He tells us he is inclined to be a Liberal but objects to Free Trade (and also Protection); he believes in world-controlled production and distribution but rejects Communism; he welcomes the reinforcement of religion, but thinks Christianity useless and wants to see an altruism independent of religion. Somehow or other an altruistic state is to arise from amiable parents and loving teachers. The two parts of this book are on 'Society' and 'Education,' and both make a plea for a somewhat utopian ideal that seems to have no visible foundation.

The Message of the Epistles.

The Letter to the Galatians.

BY H. G. WOOD, M.A., WOODBROOKE, BIRMINGHAM.

WE sometimes put to ourselves the fortunately speculative question, 'If we were asked to surrender one of the Gospels, which should we select for sacrifice?' If a similar question were raised concerning the corpus of the writings of Paul, we should certainly not be prepared to let the choice fall on Galatians. If we were to be permitted to retain only one of the Apostle's letters, it might very well be Galatians that would be honoured as the one with which we could least afford to dispense.

Few letters are more important for our understanding of the essential Paul, of the man and of his faith.

As a historical document, the letter presents many difficulties. When was it written? We may well hesitate between a date immediately before the Council at Jerusalem described in Ac 15, or a later date during Paul's stay at Corinth. To whom was it written? The South Galatian theory commands the majority of suffrages to-day, but