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sacrificing, self-abnegating love. The way of the Cross in their case, too, will be the way to the throne. So with this assurance that suffering, self-sacrificing love is the highest thing in life because it is the deepest thing in God, and that the final power of

the universe is the power of this Love able to 'supply all' our 'needs from his wealth in glory in Christ Jesus' (4¹⁹), the letter ends on a note of triumphant praise. *Gloria Deo!* 'Glory to God our Father for ever and ever' (4²⁰).

Literature.

ORIENTAL ARCHÆOLOGY.

THE very erudite Volume XIII. for 1931-1932 of *The Annual of the American Schools of Oriental Research*, edited by Millar Burrows and E. A. Speiser (Yale University Press), is of more than usual interest to students of the Bible and of Oriental history and politics in the pre-Christian and early Christian periods. The volume opens with an account by T. J. Meek of excavations at Nuzi, which disclosed among other things a highly interesting and well-executed map, apparently of the western part of northern Mesopotamia. One of the editors, E. A. Speiser, contributes an important and fascinating article on 'Ethnic Movements in the Near East in the Second Millennium B.C.' He equates the Hurrians with the Horites, and confirms the probability of the Horites having played a far more important part than the present text of the Bible would lead us to suspect. The Ḫabiru, who had a career largely similar to that of the Hurrians, though there are also very marked divergences, he believes to have been bands of adventurers and soldiers of fortune, who may be safely identified with the Egyptian 'Apiru and connected philologically with the Hebrew עֲבִיר, the suggestion being made that עֲבִיר is capable of yielding the meaning 'passing from place to place,' and so derivatively 'being a nomad.' This leads the writer to discuss Abraham and the patriarchal stories, and it is good to hear from a disinterested archæologist that 'there is to-day no reason to doubt the authenticity of the general background of the patriarchal narratives,' that archæology has taught us to respect the accounts of the Old Testament, and that 'the narratives of Genesis find a well authenticated background in extra-biblical sources.'

W. F. Albright discusses, with numerous finely photographed illustrations, the excavation of Tell Beit Mirsim in south-western Judæa, with special reference to the Bronze Age pottery discovered in the campaign of June-August 1932. Much interest

will be created by the concluding article from the pen of C. C. McCown on 'The Goddesses of Gerasa' (*i.e.* Jerash). The goddesses attested by the Gerasene inscriptions are Artemis, who holds the place of honour, Urania, Hera, Nemesis, Dikaiosyne, Isis, and a Neotera. It is suggested that Urania, who seems best identified with the Syrian 'Anath, was Jeremiah's 'Queen of heaven.' There is a valuable discussion of κύριος and κυρία as divine titles and of their usage in other connexions. Among the competing cults Greek influence predominated, but in this 'most lively and interesting series of conflicts, the final victory went to the truly popular religion, Christianity.'

ASIA—THE CHURCH'S LOST CONTINENT.

In most of the courses in Church history provided in theological colleges little if any heed is paid to the progress and fortunes of Christianity outside Europe. For that there are reasons. The whole course of theological study is so short and so crowded with disciplines clamouring and competing for some place, that only selected stretches of history can profitably be handled. Further, the story of the Church outside Europe till the discovery of the New World, is so pitifully sad and uninspiring that there is a strong temptation to neglect it. The consequence has been that the story of the Church's fortunes in the great continent of Asia may almost be said to be unknown except to a few. In recent times some attempt has been made to fill that gap in common knowledge. Of such *The Eclipse of Christianity in Asia*, by the Rev. Laurence E. Browne, B.D. (Cambridge University Press; 10s. 6d. net), is clearly in a class by itself. We are weighing our words when we describe it as the most noteworthy contribution to the literature of ecclesiastical history that has been made for some time.

The story here set forth, and told with literary virility and grace covers the period of expansion and

decline from the sixth to the fourteenth century. The expansion was marvellous. The same martyr-spirit that won the Roman Empire secured toleration for Christianity in Persia; and Christian Missions were attended with great success much farther East, till the Cross was almost planted on the shores of the Pacific. Over a large portion of the Continent Christianity was obliterated by Islam. In Western Asia the Church just survived. How did such a tragic loss befall Christendom? Mr. Browne is sure that persecution played a very small part. True, there were outbursts of persecution from time to time, but he pertinently reminds us that the Church won her greatest victories in face of persecution. He shows, too, and it will be a revelation to many, that on the whole Islam was disposed to live on very friendly terms with Christians. Muhammadan scholars and rulers were fond of meeting Christian scholars for discussion on credal matters. Still more noteworthy was the degree to which Muhammadans were influenced by Christian life; so much so that sometimes Muhammadans, looking wistfully to Jesus, joined with Christians in the celebration of His Nativity. Christians in Asia were not driven at point of sword to embrace Islam. Mr. Browne's view is that the Church in Asia missed a great opportunity; not only so but was led astray by a kind of idolatry. 'The thing that turned Christians to Islam was the common acceptance by Muslim and Christian alike of the error that the favour of God is shown by worldly success. The vision of the might of the Muslim Empire had the same overawing effect as the colossal golden image set up on the plain of Dura. They fell down and worshipped.' Yes, truly, it is a sad albeit an instructive story.

RELIGION IN THE ROMAN EMPIRE.

Professor A. D. Nock of Harvard has given us a very learned and scholarly study of the old and the new in religion from Alexander the Great to Augustine of Hippo. He entitles the work *Conversion* (Milford; 15s. net). The title is apt to mislead, and we do not regard it as a particularly happy one. Some may turn to these pages thinking to find in them a psychological study; while others, aware that they are a contribution to history rather than psychology, may yet find in them much that they do not want. None the less the reader cannot but be impressed by the range and fulness of Professor Nock's learning and by his skill in attractive popular presentation.

The appeal of Christianity to the citizen of the Roman Empire has in the main been studied from the Christian point of view. Here the attempt is made to look at it from the outside. Accordingly, the larger part of the work is devoted to a presentation of the advance in the Græco-Roman world of other forms of religion than Christianity, such as Orphism and Mithraism, and of other ways of life which also won adherents, such as the Pythagorean, the Cynic, and the Epicurean.

Conversion, which implies turning from something to something else, was at once involved in adherence to Christianity. But it was not involved in adherence to the cult of Mithras, Isis, or their compeers. The importance of one cult, the helpfulness of one deity may be greatly stressed, but that is all. One may properly speak of attachment to a cult but not of conversion to it. Attachment to a new cult did not necessarily involve any more than the devotion of Catholics to the cultus of a new saint. But adherence to a new philosophy often meant a radical change of life, as when Augustine became a Manichæan. And against the sporadic indications of conversion to religion in antiquity may be set a far greater body of evidence for conversion to philosophy.

The remainder of Professor Nock's book deals with the spread of Christianity in the Græco-Roman world, with the teachings of Christianity as viewed by a pagan, and with three types of conversion to Christianity—those illustrated by Justin, who came to Christianity at the end of a disappointed intellectual quest, by Arnobius, who came in a mood of revulsion from paganism, and by Augustine, for whom as for modern converts Christianity was always in the background. There are also modern converts whose main concern, like Augustine's, was to find whether Christianity could be intellectually respectable.

Professor Nock concludes by pointing out that he has surveyed only one chapter in the long history of conversion, and that there are many more—'the extension of Christianity to the natives of Britain and Germany and Scandinavia, the rise of Islam, the extension of sects in the Middle Ages, the choice of individuals during the Reformation and the Counter-Reformation, the phenomena of modern revivalism, and the rise and expansion of Buddhism.'

ANCIENT ITALY AND MODERN RELIGION.

It was a happy choice which led Professor R. S. Conway to choose, as the subject of his Hibbert

Lectures, the bearing of some of his special studies in ancient literature and archæology upon modern problems of religion. It is also a matter for general satisfaction that the lectures are now available for a wider public in a volume, beautifully printed and lavishly illustrated, which is published by the Cambridge University Press under the title *Ancient Italy and Modern Religion* (10s. 6d. net). The printed lectures reveal the freshness of statement and fertility of suggestion which have charmed successive groups of his students at Cardiff and Manchester.

In the hands of some interpreters the themes treated in the first three lectures—*Pictures of Pre-Roman Religion*; *Orpheus in Italy*; *The Etruscan Influence on Norman Beliefs*—might have a limited appeal, but, in writing on these subjects, Professor Conway is able to show how far back lie the roots of such things as the Processional element in religion, Masses for the dead, and some of the less creditable ideas associated with the Forensic theory of the Atonement. He even suggests that the ancient Italian habit of recognizing special functions in special divine entities may have contributed at least some of the material to the final formulation of the doctrine of the Trinity.

The last three lectures, however,—*Breaking through the Maze*; *Modern Problems in the Eyes of an Augustan Poet*; *The Road to Christmas*,—will have a wider appeal, for here Professor Conway returns to views in relation to Vergil which he has maintained for over thirty years. He reminds us how greatly Vergil helped to lift and to transform the grosser superstitions of the pagan world, and in how many ways he contributed to the political, ethical, and spiritual benefit of his own age and to the life of succeeding generations. 'Who can doubt,' he asks, 'that Vergil's insistence on human affection was an influence of unmeasured power in opening the way for the only religion that has ever striven to make that affection its central strain; the only religion that, rightly or wrongly, in a cruel world, has ever dared to believe and to proclaim the faith that God is Love?'

In the final lecture Professor Conway expounds Vergil's fourth Eclogue, and shows that it has its warmth, unity, and meaning in 'the human affection of which a little child is the centre.' 'Understood in the only way possible to the mind of the early centuries, that Eclogue made him a direct prophet, and therefore an interpreter of Christ; and it is not the deepest students of Vergil who have thought him unworthy of such a ministry.'

A STUDY IN CHRISTIAN SOCIOLOGY.

The Social Implications of the Oxford Movement (Scribners; 7s. 6d. net) is composed of the Hale Lectures for 1933 delivered in the Seabury-Western Theological Seminary by the Rev. William George Peck, Rector of S. John Baptist, Hulme, Manchester. It may be that Mr. Peck has exaggerated the social significance of the Anglo-Catholic Revival. It may also be that he is too dogmatic in his insistence on the supernatural quality of the Church of Christ. But he has given us a strong and impressive book, and, granted its presuppositions, a very convincing one too.

He is never weary of affirming that the Oxford Movement must be viewed as the resurgence of a new, yet old, conception of the basis and purpose of world-order, and that it did not merely remind men of spiritual reality; it reminded them also of the supernaturally founded and shaped social institution called the Church. And his thesis, which is vigorously sustained, is that only upon the principles of that Divine Society can the true elements and fruits of modern culture be rescued from waste and frustration, and made subservient to the spiritual end.

The spiritual end is not conceived as unrelated to secular affairs. The civic and economic pursuits of mankind are to be made instrumental in the effort to seek first the Kingdom of God. Thus Christianity enshrines a truly humanistic principle: the Kingdom of God finds its sphere within human personality and society. And Catholic humanism must oppose itself uncompromisingly to the aims and progress of that secular humanism, that liberalism, which has so long dominated modern thought and activity, and of whose material collapse the evidences are only too patent to-day. 'The world now knows that catastrophe is by no means excluded from the possibilities of the future. But though all men despair, we shall not despair. By the Word made Flesh, by the sign of the Holy Cross, by that most excellent mystery, the Church, we are pledged to a faith that cannot be shaken, to hope against hope that love may conquer a loveless world.' 'The Catholic Revival meant that within the visible, historic Body of Christ, with its dogmas and sacraments, was to be found the true source of social redemption.'

Mr. Peck goes on to say that the Church must possess not only a social conscience, but a sociological intelligence, so that its criticism of the passing order, or of any proposed substitute, may be fundamental

and realistic, and also that its own alternative may be valid. Thus the Church is bound by its own first principles to rebuke any social or economic system which deprives large numbers of men of the material means of a sacramental self-expression. In Mr. Peck's opinion neither Communism nor Fascism has yet faced the dominant reality of our situation, which is that the work-State is obsolete. It is only a Catholic sociology which can interpret aright the potentiality now in the world. But 'the question that still remains dark and doubtful before our eyes is whether the resurgence of the idea of the Divine Sacramental Society can win the allegiance of the western world with sufficient rapidity to avert the threatening disaster.'

AN OUTLINE FOR CHILDREN.

A difficult, ambitious, but really important task has been attempted in *An Outline of Religion for Children*, by Mr. E. R. Appleton (Hodder & Stoughton; 8s. 6d. net). It is a very big book (nearly eight hundred pages) and heavy in the hand, but for older children with a strong literary appetite there is in it an infinite fascination. All the great stories of the world are told here, and told well. All the great personalities of history are sketched here, and sketched with amazing felicity. All the religions are here, their legends and their truth and their founders. The beginning of the book is rather difficult, but once the author gets into his stride, we are led on from period to period, from the early faiths to the Old Testament, then (in an excellent section) through the New Testament, from that to the Reformation, the struggles, political and social as well as religious, of the Middle Ages, from the Renaissance to the Great War, with a closing section on the main message and worth of true religion.

It would be difficult to praise too highly the vivid power of this wonderful sketch. It has the many-sided attraction of history, biography, anecdote, and all of the best. When the writer finds himself on thin ice, he gets over it without mishap, very skilfully yet with perfect sincerity. He could not be expected to be always right. In his pages on Mr. Moody, for example, he says of the famous revival hymns that you will not hear many of them sung to-day. As a matter of fact they are sung every Sunday in thousands of churches and chapels. On the other hand there are many acute judgments scattered over these chapters. What could be better than this, for

example, on the main defect of our modern education: 'It teaches you how to count your change at the box-office, but not how to appreciate the quality of the performance.'

It may seem ungracious to point out defects in this really fine achievement. But one or two small criticisms suggest themselves. Why no index? There must be hundreds of names mentioned, and you may want to recall what is said about Buddha or Knox or St. Paul. This is a serious defect. It may be suggested, also, that the style of writing is somewhat advanced for children. 'The poise of his individuality' is not a phrase they would easily understand. And, finally, the illustrations, which are plentiful, really beautiful and frequently strikingly original, seem rather above a child's appreciation. But these are points on which there may be two opinions. About the value and the absorbing interest of this remarkable book there can be only one opinion.

RADHAKRISHNAN.

East and West in Religion, by S. Radhakrishnan (Allen & Unwin; 4s. 6d. net), is something of a disappointment. Radhakrishnan is so notable a figure, with a mind so stimulating and arresting that to come upon him, not at his best, is a sore disillusionment. And he has fallen far below his usual standard here. There are, indeed, many things in these three lectures and sermons to excite the now familiar, wondering admiration. But the calm, dispassionate scholar, with his charming width of sympathy, gives place rather too often to a somewhat bitter controversialist and partisan. The cultured voice grows, at times, shrill—becomes, indeed, a scream upon occasion, as when he touches upon pacifism, and the like. The East is glorified, the West is caricatured, with a sad lack of art. Facts, staring everybody in the face, such as the monstrous failure of Hinduism to feel any shame over appalling social sins until the light of Christianity, falling upon them, made them unbearable, are quietly ignored. And so on and so on. The pace is more rapid, but the talk more platitudinous and less convincing. Mr. Joad has written a book hailing this author as a possible liaison officer between the East and West. It seemed a likely enough rôle. But, after all, it will not be. For in spite of his enormous erudition, and the ease with which he moves among us, Radhakrishnan does not understand the West, nor its religion, peers at it from the outside and talks of it like a foreigner.

*THE LECTIONARIES OF THE GREEK
NEW TESTAMENT.*

The Lectionaries, which have long been sadly neglected by Textual critics, except Scrivener, Gregory, and a few others, are receiving increased attention. A series of 'Studies in the Lectionary Text of the Greek New Testament' is to be published by American scholars, and the first volume—*Prolegomena to the Study of the Lectionary Text of the Gospels* (University of Chicago Press; 9s. 6d. net)—has now appeared, edited by Professors Ernest C. Colwell and Donald W. Riddle, of the University of Chicago. Professor Colwell explains the contents, the technical terms, and the methods that should be adopted, and insists on the importance of studying the Lectionaries lection by lection. Professor Riddle exposes the baseless assumption that the Lectionaries may be neglected because their text is so largely that of the *Textus Receptus*, and shows by means of a valuable collation of MSS, that surprising attestation is often given of 'Neutral' and other early readings. Important studies on special points are also published by Professors Paul Schubert and J. M. Rife, while, in Part II., a full collation is supplied of four Gospel Lectionary MSS. Professor Colwell points out that the MSS cited and collated in the volume are used to illustrate the method which has been adopted, and that they have not been published before.

The greatest gratitude is due to these scholars who are working so nobly in a neglected field, and it may be regarded as certain that ultimately valuable harvests will be reaped. This hope is justified by the progress already made, and by the fact, which becomes increasingly manifest, that the Lectionaries were produced by scribes who worked carefully and in a conservative spirit. 'Figuratively speaking,' Professor Colwell remarks, 'the lectionary is a preservative into which from time to time portions of the living text were dropped. Once submerged in the lectionary, each portion was solidified or fixed' (p. 17). To this we may add an interesting quotation from Professor Riddle, who says: 'Our studies lead us to believe that the lectionary text is to New Testament textual criticism what the Septuagint often is in emending the Old Testament text. Just as the Septuagint antedates the Hebrew MSS by centuries, so the lectionaries in certain areas go back to MSS of the Middle Ages to periods not less ancient than the uncials ΚΑΘΗ, and in type of text preserved go back to the very fountain head of the neutral text'

(p. 41). This volume will no doubt speedily be in the hands of specialists, but, we would add, any one with a reasonable knowledge of Textual Criticism will be able to follow its carefully reasoned argument.

THE EMERGENCE OF NOVELTY.

Professor C. Lloyd Morgan, D.Sc., has written an interesting and valuable book, *The Emergence of Novelty* (Williams & Norgate; 7s. 6d. net), which he describes as 'an episodic talk from an old arm-chair.' The book, of course, is very much more than that, but the phrase well indicates the personal point of view from which it is written. In it he seeks to revise his theory of cosmic advance, to give especial attention to the relevant features of mental development, and to show throughout the part played by the emergence of new factors in the story of Evolution. He is insistent that, while secondary novelty can be observed in processes repeated under laboratory conditions, primary or original novelty, which could never have been predicted before its actual occurrence in the course of evolutionary advance, has also to be taken into account. 'The deeper we pry into the hitherto hidden arcana of nature,' he says, 'the less of the merely mechanical do we find' (p. 56).

The inquiry naturally covers a wide field; it includes such topics as Matter, Life, Mind, the processes of learning and association, the Space-Time problem, the genesis of Thought, and even such wider issues as the Emergence of Value and the 'genealogy' of new elements in religious thought. It is a real merit of Professor Morgan's method that he distinguishes so clearly between the metaphysical, the scientific, and the psychological approaches to the subject of Emergent Evolution, and that, while he himself deals with the scientific and psychical aspects, he points out that 'to distinguish lines of inquiry and prosecute them severally does not imply that the subject-matter of each inquiry is separable from that of the others' (p. 109). Many readers will note with interest his opinion on the question whether it is possible to interpret physical and psychological processes in terms of evolutionary development and at the same time to retain in some form a belief in cosmic Purpose. Professor Morgan sees no inconsistency in accepting both these positions provided that each is regarded as complementary to the other.

The book, in spite of good illustrations and a clear style, is not easy to read, but it repays reading

at least twice. There are many interesting references in the book to the views of A. N. Whitehead and S. Alexander, and especially to Alexander's 'Space, Time, and Deity'; but in such references Professor Morgan's purpose is rather to elucidate his own point of view than to submit the views of others to polemical criticism. Altogether, this is a notable work, which no one ought to miss who is interested in modern developments in the theory of Evolution, and who is anxious to understand what is being said by specialists and at the same time to shape views of his own. Such readers will thank Professor Morgan for his 'arm-chair,' and will take leave of him with a better understanding of much that is extremely puzzling but always fascinating and important.

NEWMAN.

An interesting biography of Newman comes from an American Roman Catholic writer, Mr. J. Elliot Ross, *John Henry Newman: Anglican Minister, Catholic Priest, Roman Cardinal* (Allen & Unwin; 7s. 6d. net). It comes with the full approval of the Roman authorities, having the usual 'Nihil Obstat' and 'Imprimatur' at the beginning. This is a trifle surprising, because the book is very frank, and allows us to see, not only the defects of its subject, but the weaknesses of the system he embraced. This is the real merit of the 'Life,' for it is not otherwise remarkable. The author is, however, a convinced Roman Catholic. He persistently misrepresents the Reformation, which he calls 'the Protestant Revolt,' as a transference of authority from the Church to a book, and he regards liberalism as the mistake of subjecting to human judgment doctrines which rest for their reception simply on external authority, that of 'the divine word.'

This latest essay makes very clear that Newman's significance and influence are to be found in something almost outside himself. As a historian he ranks far from a high place. He was hardly in any sense a Biblical scholar. He was credulous in a childish fashion. And he was, to an almost incredible degree, indifferent to the social problem of his time. It was a time of grave social issues yet he was uninterested in them. He lived in the midst of a poor district in Birmingham, but he did nothing to improve the conditions of the people, moving about among them like a ghost, as though totally unconscious of such a thing as social injustice. As a preacher he influenced many people, but his sermons, while couched in beautiful English, are dull and

unimpressive. Principal Shairp says of them that 'if he had preached one of his St. Mary's sermons before a Scotch town congregation, they would have thought the preacher a "silly body."' And finally, his religious influence does not seem to have been deep. The late Principal Denney once said in private conversation, 'Newman didn't know God.' That seems at first sight a harsh judgment. But in all probability Dr. Denney was thinking of incidents like some of those reported in Wilfrid Ward's great biography. When Newman visited Rome after his conversion he went into a little church where there was the permanent presence of the Host, and in a letter home he wrote that it was wonderful to think of God thus looking out on the busy street and its life, not apparently realizing that God was *in* the life of the busy street as really as He was in the Church.

What, then, was the real significance of Newman? It lies in the fact that he embodied in himself the resurgence of a 'Catholic' movement, and by his adhesion to Rome put himself at the head of it. In addition to this, two things are clear about him: he was a magnificent controversialist and he possessed a personal magnetism that drew to him the devotion of very many. He had, in a hard-worked phrase, a genius for friendship, and he spent much time in keeping his friendships in repair. As the expression of a great and far-reaching religious movement his works will live, and will be consulted even when (as is probable) they are not widely read.

The books on psychology that are of real value are those which combine theory with practice, and give practice the greater weight. We may fairly say this of *Commonsense Psychology and the Home*, by Mr. Frederick H. Dodd, M.R.C.S., L.R.C.P. (Allen & Unwin; 5s. net). Dr. Dodd has had a large experience in charge of medical and psychological departments for the care of children, and he is refreshingly free from fads. He has applied his medical knowledge and his practical experience of children as human beings to the complex questions of home building and home training; and on such questions as the growth of the child, the place of authority, the child's point of view, sex knowledge, the family circle, he has a great deal of wisdom to impart to parents and teachers. He is not carried away by the modern craze for allowing the child to do what it likes, and he says, with humour and originality, that the training of children ought to be designed not to make the child happy but to secure

that the adult will be happy! It would be too much to expect a psychologist to be entirely free from the tiresome habit of treating the abnormal as if it were quite usual. And we have some traces of that even here. But not many. This is a wise and helpful book.

The Church of Scotland Year Book for 1934 (Committee on Publications; 2s. 6d. net) has reached the forty-ninth year of its issue. It is now a bulky volume of over four hundred pages of small type. It has a speaking likeness of the Moderator, the Right Rev. Lauchlan MacLean Watt, D.D., LL.D., who in a brief foreword describes it as 'the roll-call of an army following one divine purpose and hope—of a host pledged to labour and to prayer for the advancement of the Kingdom at home and in the world abroad.' It has been compiled and edited by the Rev. L. C. Phillips of Buckie, assisted by the Rev. T. Caldwell of Aberlady, with such care and accuracy that the Moderator says he has not come across an omission. The total amount of Christian liberality recorded by parishes and churches in 1932 was £1,743,359 as compared with £1,792,587 in 1931. The proportional division of £1 of contributions to the funds of the Church shows that Maintenance of the Ministry gets 5s. 6½d., and Foreign Missions 5s. 8d., in addition to 3s. 2d. from the Women's Foreign Mission Fund. The proportion spent on Temperance propaganda is three halfpennies per pound. There is nothing relating to the Church of Scotland, its work at home and abroad, that will not be found in this Year Book.

The latest publication of the American Schools of Oriental Research consists of two excellent papers, the one on *Ethnic Movements in the Near East in the Second Millennium B.C.*, by Mr. E. A. Speiser, the well-known Professor of Semitics in the University of Pennsylvania, and the other on *The Bronze Age Pottery of the Fourth Campaign at Tell Beit Mirsim*, by Professor W. F. Albright. The two papers form the *Annual* for 1933 of the American Schools, but they have also been issued as an Offprint Series, No. 1 and No. 2 respectively (J. H. Furst Co., Baltimore; 60 cents each). The former is a convincing and brilliant contribution to the problem of the Hurrian race, the new ethnic group which is now known to have occupied extensive sections of the Near East during the second millennium. Professor Speiser gives reasons for regarding the designation *Subarean*, often applied to this race, as not only inferior to *Hurrian*, but demonstrably incorrect, and shows that their penetration into Palestine is

established through the independent evidence of proper names, and is reflected in the Egyptian Huru and in the Biblical sources dealing with the Horites. The relation of the Hurrians to the Habiru (who are equated with the Hebrews in the wide sense) and the Hyksos is discussed and clarified. The paper, extending to forty-two large pages, is replete with the latest information regarding the various races which inhabited Mesopotamia and neighbouring regions four thousand years ago, and is of the utmost value to all archæologists and historians of the Near East. The other paper, which contains a study of the pottery belonging to the Bronze Age at Tell Beit Mirzim (supposed to be Debir), has an Appendix of twenty-seven Plates, giving hundreds of drawings, tracings, and photographs of the pieces. In this brochure, Professor Albright has furnished archæologists with a mass of detailed information in his usual clear-sighted, scholarly manner. His views and the tabulated results will be welcome, not only to all excavating in Palestine who are called upon to date their ceramic finds, but to the numerous interested scholars at home.

The Rev. A. C. Bouquet, D.D., is an audacious soul. Yet his audacity is justified. As the fifth volume of his series of 'Modern Handbooks on Religion' he takes in his stride the colossal subject of *Man and Deity* (Heffer; 7s. 6d. net), and after sixty pages of interesting introduction, live and up to date, and facing the problems of the time, starts out on his tremendous pilgrimage of conducting us in a single volume through all the great religions of the world. Primitive Religion, Mesopotamia, Egypt, Zoroaster, India, Buddhism, the Religions of China, Crete, Greece, Rome, Middle and Northern Europe, Teutons and Celts, Islam and Muhammad, all are firmly sketched with skill, with long and apposite quotations from their sacred books, and all in some four hundred and fifty pages. Obviously this is a mere introduction to each of the great faiths, but it is a real introduction. If many things are missed which would of necessity find a place in a full rounded statement, in a picture drawn life-size, what rather strikes one is how much is here—not crowded nor confused, but lucid, interesting, the main essentials cleverly selected. This is rather a surprising achievement. There is no better introduction to Comparative Religion. It is not easy to recall one that is so good.

Few men have a wider knowledge of the churches of Christendom than Professor Adolf Keller. Few

have so profound a sense of the desperate crisis into which all the churches have come, or have laboured so devotedly to bring the scattered fragments back to their essential unity in Christ. From this point of view Professor Keller welcomes the widening influence of Barthianism because it cuts across national and denominational frontiers and is beginning to make a mighty stir in many a valley of dry bones. *Karl Barth and Christian Unity* (Lutterworth Press; 10s. 6d. net) is written to describe and criticise in a sympathetic spirit this movement. It contains a most valuable survey of the spiritual life of the various churches, Protestant, Eastern, and Roman, and this alone would make the book worthy of careful study. It goes right down to the roots and is fitted to cause searchings of heart in all the churches. It leaves us with a sense of utter human helplessness, out of the depths of which divine hope must spring. It is a book, as Professor Emil Brunner says, which 'keeps a level which has seldom been reached, and can do important service of mediation.'

That traveller in many lands, Mr. H. V. Morton, has been encouraged by the success of his 'In Search of Scotland,' published four years ago, to write a companion volume entitled *In Scotland Again* (Methuen; 7s. 6d. net). On this occasion Mr. Morton entered Scotland by motor-car by way of Carlisle and Ecclefechan, made his way to Dumfries, where he found the Globe Tavern 'full every night of ordinary workmen, road-menders, and labourers,' thence into Galloway, 'perhaps the least-known district in Scotland.' It was here he met one of the natives, who said to him, 'Oh, ye like London. Och well, there's no accounting for tastes!' From the Mull of Galloway Mr. Morton takes his reader through the Burns country to Glasgow and by way of Loch Lomond to Oban, Staffa, and Iona, to the landing-place of bonnie Prince Charlie, and to the monument in his honour at Glenfinnan. 'As I sat on the mossy wall that runs round the monument in Glenfinnan, I thought that it was as sad as Charlie's grave in the crypt of St. Peter's in Rome.' Who will ever seek to repair that ugly decaying tower? Mr. Morton made his way to Inverness, far too soon for the discovery of the alleged monster in Loch Ness. He hastened north to John o' Groats, saw the north coast of Scotland as far as Cape Wrath, and, returning to Inverness, decided on a walking tour among the Grampian Hills, of which he gives his readers a most vivid description.

Finally, he leaves Scotland by way of its Capital,

with a conviction deepened by a second visit to the War Memorial on the Castle Rock, that it 'is the most beautiful memorial in the world.' 'The more I know of Scotland,' Mr. Morton writes, 'the more certain I am that of all the countries in the world its people are the most kindly, the most polite, and the most considerate.' This is not a guide book of the ordinary type. It has nothing to tell any one of time-tables or routes, but it is the more entertaining on that account.

The defect in modern so-called religious education is that often it is not religious. The Bible is treated merely as history, and its events as 'Bible stories.' The eternal truth in them is ignored. But the value of the Bible for education is that it contains a revelation in history of spiritual reality that is timeless. And it is the special value of *The Bible and the Quest of Life*, by Professor Bruce Curry of Union Seminary, New York (Milford; 7s. 6d. net), that it expounds the Bible solely for its religious significance, and therefore for its urgent applications to our own problems. Professor Curry takes it period by period, selecting the passages that reveal the questions which engage the minds of men from age to age. He has something to say about the background of each selection, then a brief comment on its original meaning, then a series of 'view-points' that point to a deeper and permanent meaning, and finally a number of questions for discussion. Here is material for study groups, Bible classes, and sermons, and it is good material.

Mr. S. D. Gordon has issued a new volume of 'Quiet Talks,' namely, *Quiet Talks on the New Order of Things* (Oliphants; 5s. net). His style of writing is sufficiently known, as his little books have enjoyed an amazingly wide circulation. This latest addition, however, while it will be warmly welcomed by some readers, may be less acceptable to others. Those who pin their faith to the literal fulfilment of all Old Testament prophecy, and who interpret the visions of Daniel as history written beforehand, will find much here to confirm the opinion that the end of the world is at hand. But along with much of what must be regarded as very dubious exegesis there is mingled a great amount of fine spiritual teaching which will be of value to many.

In connexion with the centenary of Spurgeon's birth, his old friend and pupil Dr. J. C. Carlile, C.H., has written what he calls 'an interpretative

biography'—*C. H. Spurgeon* (R.T.S. ; 7s. 6d. net). It is written with reverent care and warm affection. The writer says, 'Since Mr. Spurgeon's death a generation has grown up to whom he is little more than a name. Perhaps the time has come to interpret the man and his message in the light of the years. Like Dr. Johnson, Spurgeon is one of those who gain by being impartially drawn, though unless he has vision and sincerity the work of an impartial biographer will be just as insipid as that of the neutral historian.' It cannot be said that he has been quite successful. He takes too much for granted. Forgetful of the new generation to whom Spurgeon is only a name he assumes on the part of the reader a knowledge of the facts of the great preacher's career which comparatively few now possess. At the same time it is a book which will be a joy and a delight to the elect circle, which must still be wide, of Spurgeon's disciples and admirers. Chapters are given to discussions of Spurgeon in his preaching, writing, mysticism, social service, theology, and finally in his value for to-day. These themes are all amply illustrated by incidents from his life and work. This book should do much to encourage preachers to trust in the power of the gospel, and to strike once more the note of certainty in their preaching.

In *Side Notes on the Bible* (Search Publishing Co. ; 3s. 6d. net), by Lady Petrie, we have fifteen short chapters which help to visualize the background of conditions and events in the ancient East. Having been closely associated in the work of her distinguished husband, she has been able to take a number of fresh facts from his discoveries, and uses them in this little volume to illustrate certain texts and passages of Scripture, from both Old and New Testaments. In addition she gives fifteen remarkable illustrations of a photograph nature, along with an excellent photograph of Sir Flinders himself taken recently. There is also an Appendix containing a chronological table, giving the relations

between Egypt and Palestine from 3500 to 1000 B.C. The book is a valuable one for Bible students owing to its trustworthy statements of discoveries, and to the light which these throw on the Biblical narrative. Here is some excellent archæological material, thoroughly up to date, for sermons and addresses.

The Dramatic Personality of Jesus (Williams & Norgate ; 5s. net), by Mr. Knight Dunlap and Mr. R. Sutherland Gill, is an attempt to depict the 'impression' made by the personality of Jesus upon the minds of modern students of the Gospels. The writers disclaim the intention of reconstructing the historical facts, but allow that the historical problems cannot be ignored since much of the material must be rejected in constructing a sound dramatic personality. The authors are true to their canon. They dismiss the Virgin Birth, and insinuate that Jesus was the son of a priest, or perhaps a former high priest, and find in this the key to His subsequent antagonism to the ecclesiastical authorities. 'Mark,' they think, 'presents a picture of a mountebank, pathologic, ignorant, tricky, but complacent, with an extraordinary high degree of self-opinionation and egotism' (p. 52). This, however, is but one of *two* personalities represented in Mark, and it is the second which wins their favour—a purely humanistic figure, who believes Himself commissioned by 'the Father,' shuns publicity, and knows how to die gloriously in defeat. This radical attitude does not deliver the authors from a credulity which bases statements on slight evidence or none at all. They think that Jesus 'undoubtedly' 'spoke Greek and Latin and other tongues,' was 'a pronounced anti-ecclesiastic,' was probably influenced by Philo through John, may owe much of His ethical teaching to Buddhism, and must have held shockingly radical views about marriage. It is possible that the book may appeal to readers who are morbidly interested in the authors' minds ; as a serious study of the personality of Jesus it is negligible.