

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

are for ever assured of the efficacy of the redemption there wrought, because it is guaranteed by the eternal validity of the self-sacrifice of the Redeemer who wrought it. 'Herein is love, not that we loved God, but that he loved us.'

As we stand once more in spirit by that hill outside the city walls, may we experience afresh the solemn grandeur of the transaction, and find anew, ere we pass on, the serenity of peace in His wounds !

Literature.

JEW AND CHRISTIAN.

CHRISTIANITY sprang out of Judaism ; the gospel had behind it the Law and the Prophets, especially the latter. When the Early Church came into being, it was already provided with a Bible whose value was recognized and whose inspiration was accepted as an article of faith. But the development of Judaism did not end with the closing of the Old Testament Canon, and from the middle of the first century B.C. the two faiths moved along divergent lines. The older religion grew more and more rigid in theory and practice, while the younger broke loose from the trammels of tradition to pursue the path dictated by the originality of its founder. Yet, in the end, it tended to produce a strictness of its own, which may not unfairly be compared to that of Judaism, though it never evolved the meticulous casuistry of the Rabbis, and has always been liable to fresh outbursts of spiritual independence.

We have this month three books which serve well to illustrate this general statement. Two deal with the Mishnah. The Mishnah is the corpus of traditional law, which accompanied and explained that found in the Old Testament. In its present form it is the creation of that Pharisaic element in Judaism which survived the catastrophe of A.D. 70, in which practically all other types of Israelite religion perished. To the Jew it seemed that God had, once and for all, expressed His will in book form, and all that was left for man was to carry it out. Naturally there were innumerable details which found no place in written Scripture ; every law needed some interpretation, and not a few demanded some mitigation, since their literal observance would have been an intolerable burden. Tradition held that the necessary instruction had been given by Moses himself, and handed down orally through the ages. Certainly the process which resulted in the Mishnah began as early as

the second century B.C., and continued for nearly four centuries, till the whole was codified by the great Rabbi Judah towards the end of the second century A.D.

Much of what is now contained in the Mishnah must have formed a part of the common scribal teaching in the days of Jesus, and a knowledge of this aspect of Judaism is indispensable if we are to appreciate the background of His life and teaching. It is almost incredible that Dr. Danby's is the first complete translation of the book that has appeared in English, and yet this is the fact. It is published by Messrs. Milford, and the full title is *The Mishnah*, translated from Hebrew, with introduction and brief explanatory notes, by the Rev. Herbert Danby, D.D. (18s. net). While no serious student of the New Testament should have ventured on an interpretation of any part of his field without some acquaintance with the Mishnah, it is painfully true that, as far as the English-speaking world is concerned, the greater part of it has been beyond the reach of all except a rather specialized type of scholar. Some of the tracts, it is true, have been edited in English ; the *Pirke Aboth* has been especially popular, and others are available, but it is only now that, for the first time, the ordinary English reader can form for himself an estimate of that 'tradition of the elders' which played so large a part in the life and thought of our Lord's contemporaries and fellow-countrymen. How many of us, for instance, have realized that the trial of Jesus before the High Priest was wholly irregular, and had no shadow of legality from the strict Jewish point of view ?

Dr. Danby's translation is in itself a fine piece of work. He has well brought out the cumbersome dryness of the style (offering, frequently, a strong contrast to the interest of the subject-matter), properly characteristic of most legal documents. The introduction and notes are a

valuable part of the work ; the latter, indeed, might have been increased in number, for points will often have been clear to the translator which are obscure to the average reader. Once or twice we might have preferred an alternative rendering, for example, 'layman' for 'Israelite,' but such instances are few and far between. On the whole, Dr. Danby has produced a standard work which will earn the gratitude of every reader who wishes to understand either Judaism or Christianity.

In the *Mishnah of Rabbi Eliezer ; or, The Midrash of Thirty-Two Hermeneutic Rules*, edited from old Manuscripts by H. G. Enelow (Bloch Publishing Co. ; \$5.00), we have an illustration of another tendency in Judaism, for this work belongs to the class of 'Haggadah,' or works dealing with exegesis, rather than to that of 'Halakah,' which laid down rules of conduct. The 'thirty-two Middoth' are canons of interpretation which often seem to us fanciful and even absurd. Yet it must not be forgotten that they spring from an intense conviction that the Old Testament was the Word of God, in which every grammatical form and idiom had its own spiritual meaning and value. The rules themselves, together with a 'Baraitha,' or set of illustrations, have long been known from the work of a mediæval Jewish scholar, Shimshon of Chinon. But it is clear that his work is based on that which goes by the name of R. Eliezer (middle of the second century A.D.), only now discovered in its complete form, and published for the first time. It is interesting to note that our new text has thirty-three and not thirty-two canons (No. 29 is divided into two), and that one of them bears a different name from that found in Shimshon. The illustrations given in the 'Baraitha,' also, do not wholly correspond with those handed down by the later scholar. But the 'Middoth' and 'Baraitha' occupy only a small portion of the present work (three chapters out of twenty), and the greater part of it consists of homiletic material of considerable interest, much of it, curiously enough, based on the Book of Proverbs.

This edition is a fine piece of scholarly work. The Hebrew text is carefully and fully annotated, mainly with references to other Rabbinic writings. There is a useful introduction, and the lack of an English translation is to some extent counterbalanced by a fairly extensive summary of the contents of the book. This volume helps us, even more than the *Mishnah*, to appreciate the lines followed by Judaism after the divergence of Christianity.

It is the Christian side of the matter which is presented to us in *From Sabbath to Sunday*, by Paul Cotton, Ph.D. (The Author, 453 Vine Street, Bethlehem, Pa. ; \$1.50). It is true that Dr. Cotton gives us only one illustration, but much of what he says shows us that he rightly regards this as typical of the general movement of the young religion. He very skilfully traces and appraises the two forces at work, the one being a revolt against Judaism, the other an inevitable impulse to follow its practice. The primitive Church accepted Judaism in its entirety, but added the observance of a special day—the Lord's Day. As the breach between the old and the new widened, the Sabbath fell into comparative insignificance—partly because of minor influences from the pagan world, but, at the same time, the Lord's Day tended more and more to absorb the characteristics of the Jewish holy day.

Dr. Cotton's work, while thoroughly scholarly and, in the main, reliable, leaves room for further discussion on one or two points. He does not seem to realize that the Sabbath passage in Jer 17¹⁹⁻²⁷ is almost universally regarded by Old Testament scholars to-day as a late addition to the prophet's utterances. The attitude of Jesus Himself is far too lightly handled ; surely it is clear that our Lord did make a direct and positive challenge to the Law itself on this point, and that He claimed the right to control, and, if He thought fit, to supersede, any point, even in the Decalogue ? Many of us will feel that, after all, Paul was a good deal nearer to Jesus than Dr. Cotton suggests. Once or twice there are unexpected omissions. In discussing the conflicting evidence for the date of the Crucifixion, Dr. Cotton, while citing Paul as being probably on the Johannine side, does not note the significance of the phrase, 'Now is Christ risen from the dead, and become the *firstfruits* of them that slept.' And it is difficult to understand his failure to mention the *Doctrine of Addai* for, though the passages referring to worship are later insertions in that work, they are almost certainly a good deal earlier than Eusebius. But all these points together cannot blind us to the fact that Dr. Cotton has made a very important contribution to the subject he discusses, and that, in the main, he has solved the difficult problem presented by it.

MINGANA MANUSCRIPTS.

Readers of the admirable 'Bulletin' of the John Rylands Library in Manchester during the

past few years have learned something of the admirable collection of Oriental manuscripts which Dr. Mingana has made and studied. It now appears that Dr. Mingana's journey in 1925 was financed by Mr. Edward Cadbury, and that the same munificence not only made subsequent journeys possible but also the publication of the present massive catalogue. The full title is *Catalogue of the Mingana Collection of Manuscripts*, now in the possession of the Trustees of the Woodbrooke Settlement, Selly Oak, Birmingham, vol. i. *Syriac and Garshūni MSS*, by A. Mingana (Heffer; £5, 5s. net). The Woodbrooke Collection of Syriac Manuscripts has now probably no rival in the world except that of the British Museum. Dr. Mingana's work in the Near East really began over thirty years ago, and in the present volume we have the results of a vast and ever-extending experience, which shed a flood of light on the history of Oriental Christianity.

In all 606 manuscripts are described, and nearly all of these range in date from the middle of the sixth to the end of the eighteenth century. The contents of these manuscripts are very varied. All the Old Testament (including the Apocrypha) and all the New Testament are represented: among New Testament Apocrypha we find the *Acts of Matthias*, *Acts of Thomas*, *Apocalypse of Paul*, *Apocalypse of Peter*. Among the other manuscripts are to be found 'Apostolic' Canons, Canons of Councils and other ecclesiastical Canons, breviaries, service-books, calendars, hymns, commentaries, homilies, Acts of Saints, and medical works. Of the Fathers the following, among others, are represented, Anastasius Sinaita, Athanasius, Basil of Cæsarea, Chrysostom, 'Clement of Rome,' Cyril of Alexandria, Cyril of Jerusalem, Diodorus of Tarsus, Dionysius, Barsalibi, 'Dionysius the Areopagite,' Ephrem, Epiphanius, Eusebius of Cæsarea, Evagrius, Gregory Barhebræus, Gregory of Nazianzus, Gregory of Nyssa, Gregory Thaumaturgus, Hippolytus, Isho'dad of Merw, Jacob of Edessa, Jacob of Serug, Philoxenus of Mebbug, Severus of Antioch, and Theodore of Mopsuestia.

The contents of each MS. are described in English, and the first and last words are given in Syriac or Garshūni. Considerations of cost probably prevented the addition of select photographs. The second volume of the Catalogue will contain further Syriac MSS and also Arabic MSS. All concerned in the production of this great work, including the Aberdeen University Press, are to be heartily congratulated on the achievement.

A NEW TRANSLATION OF THE GOSPELS.

The English reader of the New Testament has been well supplied in recent years with translations from the original. We hope it is not invidious to name only those by Weymouth, Moffatt, and Goodspeed. Here before us, however, is much more than a new translation of the Gospels; the volume contains also an extensive and valuable essay on the origin of the Gospels and informative notes on the new readings adopted for the translation. It is by Professor Charles Cutler Torrey, of the Semitic Languages Chair at Yale, and its title is *The Four Gospels* (Hodder & Stoughton; 10s. 6d. net).

The attempt is here made to give an English rendering which takes constant account of the original Semitic or Aramaic text, everywhere—it is claimed—closely reproduced in the Greek. 'The invariably mechanical, word-for-word method of turning Semitic into Greek, employed at this early time, combined with the ambiguities inherent in a script which possessed only consonants, leaving the vowels to be conjectured, made a certain amount of error unavoidable. The causes of such error, and therefore the correct interpretation, can usually be seen without difficulty, when the Semitic equivalents of the Greek are carefully studied.'

In a number of cases Professor Torrey is of opinion that the Greek rendering is a cause of misunderstanding, in a few cases he has seen good reason for emending the Greek text. In the translation the Greek is followed closely, except in the cases just mentioned, the language of the English Revised Version being freely used. It appears to us, however, that Professor Torrey sometimes sacrifices elegance and forcefulness unnecessarily in his endeavour to avoid modern idioms on the one hand, and preserve the flavour of antiquity on the other.

The type of Aramaic which is supposed to underlie the Gospel records has more affinity with the language of the Aramaic portions of Daniel and Ezra than with that of the Targums and the Rabbinical writings. The Greek text followed is almost always that of Westcott and Hort.

This appears to be a work well worthy of the consideration of experts in New Testament studies. But we imagine Professor Torrey will have difficulty in securing the acceptance of a number of his main positions, such as his belief that the Fourth Gospel was carried out of Palestine by one

of the Christian fugitives, to be translated and put in circulation at a later day.

CONSTRUCTIVE THINKING.

Essays in Construction is the title of the latest volume by the Dean of Exeter, Dr. W. R. Matthews (Nisbet; 7s. 6d. net). The title is appropriate, for, if there is nothing like systematic theology in the book, its aim is wholly positive, and its general result is a quite unusual reinforcement of faith. It is the finest kind of apologetic, dealing just with the difficulties most of us feel, and dealing with them with sincerity and trained intelligence. It is a great relief to read a book of religious thinking that does not go wearily over the ground that has been so often trodden by flat feet, but attacks each problem with that best kind of originality that consists of simply using one's own mind.

Another important feature of these essays is that they are written in language, and in a thinking style, that any intelligent layman can easily follow. This is a merit of the first order, for one of the most unfortunate features of the religious situation to-day is the gap between the scholar and the average man in the pew, a gap so wide that only echoes of the results of enlightened scholarship float across to the lay mind. Dr. Matthews thinks and writes as if he had never seen a professor's chair. And that is the highest compliment we can pay him.

These are essays, but they are not casual. There is a clear progress through the book. We begin with the broadest questions of religious inquiry—Religion and Illusion, Proving God, Evolution—and go steadily on towards the Cross and the Resurrection. And it is all so fresh and satisfying, so absorbing and so rewarding. It is one of the most interesting books we have had for long, and no one will close it without a feeling of gratitude that it has come his way.

Facing Our Day, by the Rev. William Chalmers Covert, D.D. (Abingdon Press; \$1.50), is a typical American pronouncement, forceful and businesslike, with an imposing array of statistics to support the argument. Dr. Covert has for years taken a foremost place in Christian and social service, and is well qualified to diagnose the moral and religious conditions which prevail in the United States. His book contains about a dozen short essays on such topics as an Age of Machines, an Era of Leisure,

a Vogue of Religious Cults, etc. His endeavour throughout is to show how the Christian message is to be adapted to meet the circumstances of the age. He writes in a most interesting and informing way, and his outlook is brightened by a great hopefulness.

An outsider sometimes does see most of the game, and Professor M. J. Bonn is a shining example of the truth of the proverb. Not that he is an outsider and nothing more. Far from that; he travelled extensively and over considerable periods in the land whose civilization he sets himself to analyse—the United States of America. His work was published in German and has been most adequately translated by Miss Mabel Brailsford—*The American Experiment: A Study of Bourgeois Civilization* (Allen & Unwin; 10s. 6d. net). The 'experiment' has been and is the creation of a capitalist society composed of men and women supposed to be free and equal. The thoroughly democratic ideal was complicated by the New England Puritanism and Theocracy which played such a part in American life, which to an ever-increasing degree was modified by the influx of elements that demanded freedom of a different kind from that which Puritanism was disposed to allow. It is a most interesting and truly deep-sighted book—discussing an almost bewildering variety of topics, of special interest and pungency being, perhaps, the place of women, divorce, and prohibition.

A paraphrase of the First Epistle to the Corinthians has been done by Mr. H. E. Bryant, B.A., and entitled *Christianity in Practice*, according to St. Paul (The Atlantis Press; 6d.). The paraphrase is really an expanded translation, and it is accompanied by a series of brief introductions, explaining the drift of each chapter. A book like this by a serious student would be very helpful if used alongside the text.

Atheism in the English Renaissance, by an American writer, Mr. George T. Buckley (Cambridge University Press; 11s. 6d. net), is a scholarly and interesting investigation of the existence of an atheistic tendency in English literature of the sixteenth century, and the reaction against such. The writer unfolds the part played by the fresh study of the Classics, and of course has no difficulty in showing that the enthusiasm for Aristotle, Cicero, Lucretius, and others was apt to engender doubts of orthodox belief, and stimulate what he

calls 'incredulity.' Doubt came into England from France and also by the 'Italianate' Englishmen who made the grand tour. But was there much that deserves the name of Atheism in England? Mr. Buckley explains that in the sixteenth century almost any departure from orthodoxy or any new teaching was liable to be dubbed 'atheistic,' and in particular that the man rightly or wrongly suspected of seditious views was almost *ipso facto* assumed to reject God as well as the king. He puts in a mere footnote what should be given enormous weight, that the fact that pulpit denunciations of atheism were strong and frequent is no argument at all for the real existence of widespread atheism. To parade their own ability to confute an atheist, whether he actually exist or not, has been one of the temptations of preachers in all ages. That it was so at the period in question seems proved by the direction given to ministers in the next century to avoid dragging old heresies from the grave.

In This Light, by the Rev. Alan T. Dale, B.D. (Epworth Press; 3s. 6d. net), is 'a study in the nature of Christian discipleship.' The writer, a missionary in China, found himself impelled by his new and strange environment to rethink his faith and test its foundations. He gives us here a brief review of the process. He has read widely in Christian literature and has a competent knowledge of modern thought. He has, however, attempted to cover too wide a field, with the result that his reflections on critical and historical questions and on moral problems, however excellent, are too brief to be adequate. They are chiefly interesting as throwing light on the process by which a modern mind passed through uncertainty to a firm anchorage in Christ.

The untimely death of William Fearon Halliday deprived the Church of a distinguished thinker and a lovable personality. A memorial volume, edited by Rev. John R. Coates, has now been published—*Personal Freedom through Personal Faith* (Hodder & Stoughton; 5s. net). Following some tributes by his friends, the main part of the book consists of twelve lectures and sermons which give some sample of the quality of the man. The first and longest is on the subject of 'Is Prayer Reasonable?' It is characterized by sound Christian thinking illuminated by fine psychological insight, the latter a quality which Mr. Halliday possessed in the highest degree, as all who have read his 'Psychology and Religious Experi-

ence' are well aware. This volume is a worthy tribute to a gracious personality whose memory his friends would not willingly let die.

The Royal Banners, by the Rev. Bernard Clements, O.S.B., of the Anglican Benedictine Community (Longmans; 3s. 6d. net), contains a series of addresses given at Holy Trinity, Sloane Street, during Holy Week, 1933, as well as addresses on the Seven Words, an Easter Sermon, and an 'Instruction' on Duty towards God. It is a merit of such books as this that they set our face towards the Cross, and help us to approach it in the spirit that is open to the workings of God. This is not only a devout book, but is marked by very considerable ability. It displays a welcome combination of brains and piety, and these penetrated with a very real sincerity.

An Anthology of Prayers, compiled for use in school and home, by the Rev. A. S. T. Fisher, M.A. (Longmans; 3s. 6d. net), is welcome because of its comprehensiveness. It includes Zoroaster and Robert Louis Stevenson; it draws on saints and sages, philosophers and prophets, men and women. Æschylus is here and Browning, Isaiah and Milton, and even Henry VIII. Many of the prayers are for common use, others are for private devotion, and the usual rubrics have suitable forms suggested. Breadth and a devout spirit characterize this selection and will make it acceptable and widely useful.

The Coming Kingdom and the Coming King (Marshall, Morgan & Scott; 2s. 6d. net), by the Rev. N. A. E. Earle, M.A., LL.B., lately Vicar of St. John's, Birkdale, Lancashire, may be described as a study of the Parousia on the basis of a literalist acceptance of Scripture teaching, and inspired by a sorrowful sense of the shortcomings of the organized Church. Mr. Earle has fulfilled his task with great care, showing himself to be well versed in the Scriptures. Now and again he leaves the field of Holy Scripture to discuss the modern situation. Like a true apocalyptist he has little sympathy with the notion of a Kingdom of God upon earth to be achieved through a process of social reconstruction, and bids us concentrate thought, time, prayer, and energy on the work of preparing men for the Second Coming of Christ.

In 'The Study Hour' series a volume on *St. Mark* appears from the pen of the Rev. W. Graham

Scroggie, D.D. (Marshall, Morgan & Scott; 5s. net). Dr. Scroggie's standpoint of steadfast orthodoxy is well known, as also is his gift for interesting exposition of Scripture. His book on St. Mark will be warmly welcomed by all who have already seen it in a serial form, and it will be found edifying in a high degree by those who appreciate a close and devout study of Scripture.

A charming and helpful book on how to conduct a beginners' department in Sunday school is sent out by the National Sunday School Union, to which we owe so many good books on religious teaching—*Beginners' Work and Worship*, by Miss Winifred E. Barnard (2s. 6d. net). Miss Barnard is an experienced hand at this work, and in her book expounds the technique which infant teachers have developed for the benefit of the toddlers. Such a book has been keenly desired, and it is a great matter to have it provided by one so well able to offer the guidance that is needed. The divisions of the book are: The Child We Teach; The Department Organization; and The Department Worship. In addition there is a quite full music section, and suggestions for fuller study in relevant literature. This book is indispensable.

Mr. Alexander Gammie is an experienced biographer, and he has done an excellent piece of work in his life of the *Rev. John M'Neill* (Pickering & Inglis; 5s. net). He has patiently gathered the facts, which cannot have been an easy task in so wandering a life and so varied a ministry, and he has set them all down in a straightforward and interesting narrative. He has succeeded in presenting a vivid picture of the great evangelist and indicating something of the secret of his power. More might have been told of the unparalleled success of M'Neill's mission in Chicago, perhaps the greatest personal triumph of his life, when theatre after theatre, which had been closed down because unable to compete with the attractions of the World's Fair, was reopened and filled with eager crowds. The excellent photographs in the book have caught the inimitable twinkle in his eye, but no biographer could hope to reproduce the delicious boyish chuckle which was always ready at a moment's notice to bubble up in his throat. Perhaps the finest thing in the whole book is the prayer he wrote for his wife when she was in a nursing home waiting an operation. It is an extraordinary blend of tenderest human affection and purest devotion. It ought to become a classic.

'*Them Also*,' by Miss Mary Warburton Booth (Pickering & Inglis; 3s. 6d. net), is a touching account of mission work among women and children in North India, where the writer has laboured for a quarter of a century. In previous books she has told of her work in the early days. Here she continues the story in a series of loosely connected sketches and incidents. The mission is run on lines of faith and prayer, and the record given here is a powerful witness to the reality of Divine leading and the sufficiency of the Saviour's grace. Miss Booth has a graphic style, and the simplicity of her narrative has a strange power of touching the heart to pity and sympathy with the daughters of India whom she loves so well.

A lovely little book, which will be greatly appreciated all over the Church, is *The Children's Corner in the Parish Church*, by Frances Lillie (S.P.C.K.; 2s. net). If the idea is new to you, you will find here the history of its origin and growth, and also hints, and more than hints, as to how to make and conduct a children's corner in the church. The whole conception of the thing is exquisite, and the exposition and illustrations in this little book are worthy of the theme. What does it do? Well, it makes little children at home in God's House. And as a result 'out of my fifteen girl candidates for confirmation this year, ten owed their association with the church to the children's corner,' says one worker. It is not a school of instruction so much as the channel through which the religious instincts of the child can find an outlet. Get this book.

Anima Christi: A Little Treatise on the Spiritual Life, by the Rev. H. Leonard Pass, M.A., B.D., Canon of Chichester (S.P.C.K.; 6s. net), might be described as a book of modern mysticism on ancient lines. It is based on the classical prayer 'Anima Christi,' the authorship and date of which are unknown. In form the book is an exposition of the prayer, clause by clause. More correctly each clause is the text of a chapter, and the chapters are divided into three parts, containing the dogmatic, ascetical, and mystical treatment of the subject. Finally the book takes its main way through the three stages of the pilgrim's journey—Purgation, Illumination, and Union. It only remains to add that the chapters are written in a beautiful spirit, with humility and insight not unworthy of their subject.

The Word to Peter (Stock; 3s. net), by Mr. J. A. Heaton, is an account of Peter's training, and of

his message concerning religion and some more or less vital modern questions. But the Peter who speaks here is not the Saint but some modern man, of Christian piety, conceived in the author's brain or drawn by him from life. The volume takes at first the form of a spiritual biography (or, it may

even be, autobiography), and then of meditations and reflections on spiritual themes represented as uttered by Peter. Curiously enough, these meditations and reflections appear, according to the narrative, to have been set down by Peter in a hurry, pending an order for his removal to an asylum!

John Edgar McFadyen, 1870=1933.

BY PROFESSOR THE REVEREND DANIEL LAMONT, D.D., EDINBURGH.

READERS of THE EXPOSITORY TIMES have already learned with sorrow of the passing of John Edgar McFadyen last Christmas Eve. We say from our poor little point of view that he passed *out*. Could we but take the standpoint of Eternity, we should say that he passed *in* to the Presence of his Lord. The carols, which were ushering in the day of glad remembrance, ushered in for him a far happier day which never wears to evening. He closed his second last class-lecture with the words: 'Gentlemen, learn to look at your lives in the light of Eternity.' That was a characteristic utterance. And in little more than a week he had entered into the fulness of the light of which he spoke.

Any one who ever met him, in the great, deep sense of the word *met*, must feel that it is unfitting to dwell much upon his academic distinctions. These were illustrious and many; so many that the mere catalogue of them would easily exhaust the limits of this article. But distinctions as such weighed so little with him, that it would be untrue to his memory to give them an exalted place in our appreciation of him. With singular spontaneity and success, he carried out the counsel of his old teacher, James Denney: 'The best thing to do with College honours is to forget them.' Nevertheless, *we* ought not to forget, nor can we forget, that John McFadyen was one of the most distinguished students of his time. His record bears witness to this at least, that in School, University and College he gave his mind to the business which lay to his hand.

There are in our day some superior quarters in which there is held to have been genuine merit in paying attention to anything rather than to the student's proper business. Next door are the quarters haunted by those who have a soul above money and are constantly in debt. The common sense of mankind is not impressed by the man who

has a soul above honours without ever having tried to deserve them. John McFadyen was insistent upon fidelity to present duty. This was a mark of his life from boyhood on to the end, and it played its own part in bringing him to the spiritual insight which sees that the Eternal shines through at every moment upon him who keeps the window of his soul unshuttered and clean.

Here, then, is the bare outline of his early record:

1886: Hutcheson's Grammar School, Glasgow: dux; 1890: University of Glasgow: Logan Memorial Prize for the most distinguished graduate in Arts, Snell Exhibition, George A. Clark Fellowship; 1895: Balliol College, Oxford: B.A. with first-class Honours in Classical Moderations; 1898: Free Church College, Glasgow: first place over Scotland in Exit Examination.

During his course in Divinity he took two Summer Semesters at the University of Marburg, where he won the best of all his prizes, Marie Scheffer, whom he married in 1898.

At the close of his College course his reputation as a scholar, especially in ancient and modern languages and in Biblical Literature and Theology, stood so high that almost immediately he was called to the Chair of Old Testament Literature and Exegesis in Knox College, Toronto. It was during his twelve years in Canada that he laid the foundations of his fame as teacher, expositor, and author. He and his wife and two boys were so happy in the free, open life of Canada that they were fain to remain there. But when an urgent and unanimous call came from his old Church in 1910, to succeed his own teacher and friend, Sir George Adam Smith, in the Chair of Old Testament Language, Literature and Theology in the United Free Church College in