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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

Glasgow, he felt he ought to obey the call and return to the city of his birth. Here he remained to the end, labouring incessantly in the service to which he was called, beloved by his students, and becoming more and more widely known as an interpreter of the Bible.

His literary energy was amazing. He read almost everything that was written in his own field, while in other fields, far and near, he did much more than glean. In thirty-three years of authorship his own output included twenty-seven volumes, every one of which was produced with the most conscientious care, and with the single desire of bringing the Word of God into the minds and hearts of his fellow-men. The list of his published works as given in *Who's Who, 1934*, speaks for itself:

> *Messages of the Prophetic and Priestly Historians*, 1901; *The Divine Pursuit*, 1902; *Thoughts for Silent Hours*, 1902; *Old Testament Criticism and the Christian Church*, 1903; *Messages of the Psalmists*, 1904; *Introduction to the Old Testament*, 1905; *The Prayers of the Bible*, 1906; *Ten Studies in the Psalms*, 1907; *Commentary on the Epistles to the Corinthians and Galatians*, 1909; *The City with Foundations*, 1909; *The Historical Narrative of the Old Testament*, 1912; *A Cry for Justice: A Study in Amos*, 1912; *Revision of the Late A. B. Davidson's Hebrew Grammar*, 1914 (23rd Edition, 1930); *The Psalms in Modern Speech*, 1916; *The Problem of Pain: A Study in the Book of Job*, 1917; *The Wisdom Books, Lamentations, and the Song of Songs, in Modern Speech*, 1917; *Isaiah in Modern Speech*, 1918; *Jeremiah in Modern Speech*, 1919; *The Use of the Old Testament in the Light of Modern Knowledge*, 1922; *The Interest of the Bible*, 1922; *Key to Hebrew Grammar*, 1924; *Approach to the Old Testament*, 1926; *Guide to the Understanding of the Old Testament*, 1927; *Old Testament Scenes and Characters*, 1928; *The Message of Israel*, 1931; *Revised Edition of Introduction to the Old Testament*, 1932.

Besides all this, Dr. McFadyen was Editor of the 'Living Church' Series and co-Editor of the 'Humanism of the Bible' Series, and he spared no pains in the exercise of his editorial functions. He also made numerous contributions to Bible commentaries, dictionaries and magazines. His name has for long been familiar to readers of THE EXPOSITORY TIMES. His last book is not mentioned in *Who's Who*, for, though complete, the MS. was still in his own hands when he was called away. It will be a little book of some ninety pages, the production of which had for some time been one of his heart's desires. It will be called *Learning and Life*. It was intended by him to inculcate the true spirit and method of study. In it he draws upon his rich resources of learning and experience and gives us a revelation of his soul such as he has hardly done elsewhere. It is to be published soon, and may be commended to his readers and especially to his personal friends.

With a view to a just assessment of Professor McFadyen's contribution to Biblical, and especially Old Testament, scholarship it is requisite to take into account the background supplied by the general thought which surrounded his formative years. In the last decade of the nineteenth century, philosophical materialism seemed to be the goal to which a triumphant Science was driving, and destructive Biblical criticism had carried its negations to their utmost limit. The batteries of the intellectual enemy had been hammering not only Christianity but also the whole conception of the spiritual. It is true that neo-Hegelianism, in the hands of T. H. Green and the Cairds, had brought relief to many perplexed and storm-tossed minds. But there were honest thinkers who, while finding in Hegelianism a sufficient refutation of materialism, could see in it no promise of the rehabilitation of historic Christianity. Perplexity regarding the grounds of the Christian Faith remained. John McFadyen was one of those whose faith in Jesus Christ as Lord and Saviour remained rock-fast. Having himself weathered the storm, and recognizing how much depended upon a true interpretation of the Bible, he set himself by means of his special gifts to mediate between the old and the new.

He made no claim to originality of thought, nor did he aspire to the excogitation of new hypotheses to replace those which had found general acceptance among reverent scholars. He was profoundly interested in the controversies which were still being waged around the books of the Old Testament, but he was content in the main to weigh the evidence adduced on both sides, point out the objections which could reasonably be urged against a new theory and give its author credit for its merits. He loved to speak kindly concerning any contribution which bore the stamp of sincerity and hard work. Indeed, it is near the truth to say that he was disposed to praise everybody except himself. He seldom said anything more devastating about a piece of honest work, even when he differed *toto caelo* from its

author, than that which he recently wrote with reference to a book by the Jesuit, Albert Condamin. That book was a long argument for the strophic character of Hebrew poetry. McFadyen summed up his review of the book in the words: 'Those who can still believe in the strophic nature of Hebrew poetry will find in Condamin the best that can be said for it.'

A generation ago he was inclined, like the majority of Old Testament scholars of that time, to take it for granted that the Graf-Wellhausen hypothesis for the solution of the literary problem of the Hexateuch possessed all the fixity of a law of Nature. More recently, when the foundations of that hypothesis began to shake even more violently than the so-called laws of Nature themselves, he characteristically re-opened his mind without coming down strongly upon any new ground. Of course it was because he could find no solid ground upon which to come down. He was latterly of the view that Old Testament Science, like Natural Science, had now far smaller ground for dogmatism than in the preceding generation. Dogmatism had been disturbed in both cases by fuller knowledge. In reviewing a book by Volz and Rudolph, in which the conventional criticism of the Pentateuch was treated with something like scorn, our old friend E being characterized as a figment of the critical mind, and P being allowed right of way only when it is seen to have nothing to do with *narrative*, McFadyen, after weighing the *pros* and *cons*, concludes by saying: 'The book, however, is very important; and if its conclusions were accepted, it would mark a new epoch in Pentateuchal criticism.'

In the rough-and-tumble of controversy this Amiel-like temper of mind may not seem to get us any farther on. But it does something which may turn out to have been more vital than that which such controversy is ever likely to achieve. For one thing, it sweetens the atmosphere of debate, and that is still a high desideratum, for there are many who have not yet learned that contempt for other minds, or even lack of sympathy with them, does no real good but much positive ill. And for another thing, McFadyen's balanced and pacific temper in the interpretation of history probably hits nearer the mark than the bellicose attitude of those who forget that their yard-sticks are not battering-rams. History is not a smooth plane upon which events can be correlated by the method of simple location; nor yet is it a physical continuum to be explained upon the principle of the parallelogram of forces. History is a battlefield of contending viewpoints and interests. McFadyen came to see that clearly, and so, in his interpretation of history, his desire to do justice to both sides made him reluctant to accept correlating hypotheses.

Apart from these hard questions, it is not hard to see wherein McFadyen's real strength lay as an expositor of the Old Testament. Its core was a simple and tenacious faith in Jesus Christ which stood the test of life. Like Timothy, he was early in the fold. The home of his childhold was one in which God's name was honoured and God's Word loved and in which the family life was like beautiful music. His younger brother Joseph had a richer vein of humour than he, and all the members of the family had their own sterling qualities of mind and heart. The congregation of his childhood was that of Barrowfield Church, Glasgow, whose minister at that time, John Edgar, after whom he was called, was a man of rare evangelical fervour. Barrowfield congregation must have been a true Christian *κοινωνία*, to judge from the number and quality of the ministers whose early spiritual home it was. Such were the influences amid which John McFadyen was nurtured in his boyhood and youth, and he remained true ever after to the rock from which he was hewn.

Purity of heart and diligent study helped him to the attainment of that spiritual insight which marked his interpretation of Scripture. The union of consummate scholarship with consummate selflessness could hardly miss the vision of the Unseen. The psalmists' outpourings of heart and the prophets' 'Thus saith the Lord' became his very own, and so this scholar became like 'an householder, which bringeth forth out of his treasure things new and old.'

An important factor in his success as an expositor of the Bible was his easy command of simple, terse, dignified, smooth-flowing speech. The incomparable balance of Hebrew poetry made its way into the fibre of his mind and gave him a felicity of expression which is like a sustained echo of the twenty-third Psalm. His love of honesty and purity set its stamp upon his literary style. Here, certainly, 'the style is the man.' Among the things which he hated were vulgarity and laxity in expression. Anything approaching slang, or even colloquialism, especially in new translations of the Bible, was abhorrent to him. His sense of the majesty of the Word of God inspired him with a reverence which recoiled from that vulgarizing which so often vitiates the attempt to make that Word plain to the ordinary man. He had a

jealousy for the dignity of the form in which the Bible speaks to us.

But he was far more than a student and expositor of Scripture. While he took little or no part in ecclesiastical affairs, it would be a sheer misunderstanding to regard him as a recluse whose world was bounded by the four walls of his study or classroom. If he spent more hours per day in his study than most of us do, it was in order that he might the better take the whole world for his parish. In his later years he travailed in soul over the state of the world, and came out openly and boldly, whenever opportunity offered itself, to the assistance of any movement which aimed at a better understanding between the nations or goodwill among the classes of society. He was essentially a peace-maker. Nor did his concern for the world as a whole lead him, as it leads so many, to forget the prior duty to be kind to one's neighbour. A kinder or more obliging soul than John McFadyen there could hardly be. When he felt that he could be of real help to any one, whether it was to preach for a minister in need, or as an elder to visit the sick in his district, or in general to help any kind of lame dog over any kind of stile, at whatever inconvenience to himself the helping hand was stretched out in the spirit of one who felt that the privilege and joy of it were chiefly his own.

He made his name in the study of Divinity, but every one who knew him well is aware of the wealth of his humanity. Nothing that was truly human was foreign to him. He could not only *sing* 'A man's a man for a' that'; he *practised* it in all his dealings with his fellows, and that with ease and grace. He hated snobbery in all its many forms, but especially intellectual snobbery. When he spoke to you, whatever your intellectual equipment, you felt that he was interested in you, for he *was* interested. That made him beloved by the many and perhaps a little despised by a certain few. His favourite diversions were music and swimming. The present writer, who used to sing and swim with him when he was twelve years of age, can recall vividly the interest he took in the information, which came to him first at that time, that the Greek ideal for the good citizen was a perfect balance between 'music and gymnastic.' He knew, of course, the wide meaning which Plato gave to 'music,' but it looks as if he had resolved early to let the more specific definition of the Greek ideal of life govern his own lighter phases.

It goes without saying that a man like this was a great friend. He would fain have been a true friend to everybody, and he knew exactly who were his true friends. The things which impress us most in our reading reveal what manner of people we are. And it is very revealing to find the following extract at the end of the 'Words of Life' Series which he gives us in *Learning and Life*: 'The true communion of friends who trust each other is the best we have in this world and brings us nearest to the light.' He had learned that deep truth well.

'Now the labourer's task is o'er.' It was John McFadyen's wont to move somewhat quickly and quietly among us when he was here. It was thus also that he moved when he passed from us to the other side. As he went from the little room of this earthly life to the larger and fairer room which his Lord had prepared for him, like another saint whom he resembled, he passed out somewhat quickly and closed the door quietly behind him.

Some Economic and Social Factors in the History of Israel.[1]

I. In External Relations.

By Professor T. H. Robinson, Litt.D., D.D., D.Th., University College, Cardiff.

A study of the trade routes of the ancient world, linking up the great centres of civilization, is sufficient to suggest the supreme importance of Syria and Palestine. Commerce with Africa was possible only through this narrow corridor, and the eastern world could reach the Mediterranean only by crossing it. There was, it is true, a route which led across the north of the Arabian peninsula, but

[1] A lecture delivered before the Semitic Department, University College, Bangor, April 24, 1933.