
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

tion of the fig tree, one day rich in foliage but destitute of fruit, the next day withering and perishing. This, some commentators suppose, was taken by Jesus as an emblem of Israel or Jerusalem, with its pretentious religiosity and practical sterility, soon to crumble into ruins.[1] May not this subsequent Parable of the Fig Tree, alive with the promise of fruit, have signified Israel in a far-off appointed revival?[2] And are we not at the present time witnessing a wonderful recovery of the ancient people of the Jews, who, impelled partly by persecution, are seizing the unforeseen opportunity of becoming a free and prosperous nation in the land of their inheritance? Indeed, most of the great nations of mankind are astir with nationalistic ambitions and enthusiasms; which accords with St. Luke's version of the Parable: 'Behold the fig tree, and all the trees: when they now shoot forth, ye see it and know of your own selves that the summer is now nigh.' Are not these signs by which we, even we, may know 'that He is nigh, even at the doors.'

In the approaching crisis there is a special call for fortitude, watchfulness, prayer, and loyalty to our Master, that we 'may prevail to escape all these things that shall come to pass, and to stand before the Son of man.'

[1] *e.g.* Allan Menzies, *The Earliest Gospel*, p. 212.

[2] In Rabbinical literature Israel was compared to a fig tree because of Hos 9[10]: 'I saw your fathers as the firstripe in the fig tree at her first time.' It is recorded in the *Yalḳuṭ* ('Compilation,' assigned to the thirteenth century) that Yudan, a teacher of the fourth century, said that the fig tree was a symbol of the multiplying of Israel, because it becomes increasingly fruitful as the season advances. See *The Jewish Encyclopædia*, 'Yudan.' In *Agadath Shir Hashirim*, a commentary on Hosea assigned to the tenth century, among seventy names for Israel mention is made of 'the fig' because of Hos 9[10] (Edition by S. Schechter, line 115).

Literature.

OLD TESTAMENT SACRIFICE.

THE world of British Old Testament scholarship has produced two standard works dealing with Sacrifice among the ancient Israelites, that of Robertson Smith and the posthumously published work of the greatest of British Old Testament scholars, the late G. B. Gray. To these must now be added a third, taking almost equal rank with the other two, and filling up the gaps which their scheme necessarily imposed on the earlier writers. This last is the great work of W. O. E. Oesterley, D.D., Litt.D.—*Sacrifices in Ancient Israel: their Origin, Purposes, and Development* (Hodder & Stoughton; 12s. 6d. net)—in which the author sums up the conclusions reached after a lifetime of Biblical studies. Robertson Smith laid a firm foundation in the general Semitic conceptions of sacrifice, with special reference to those of Israel. Gray dealt with a number of external details, such as the altars and the festal calendars, in addition to his special contribution to the theory of sacrifice. The former scholar laid stress on the communion element in sacrifice, the second, on the idea of a gift made to the deity, though neither was blind to the importance of the aspect stressed by the other. Dr. Oesterley has concentrated on the ideas and motives underlying sacrifice in Israel, and to the two already mentioned has added a third—the thought of sacrifice as liberating the life of the victim for the use of God and man—insisting that any adequate discussion of the subject must take all three into account. The book is a balanced and penetrating study of the history of sacrifice in Israel as embodying these three fundamental ideas—perhaps feelings rather than ideas.

After a general indication of the presence of these three elements in the sacrifices of uncultured peoples, Dr. Oesterley narrows down the field of his research to the Semitic world, and shows how, in countless instances, an ancient ritual preserves the record of primitive ideas which have often been forgotten by the worshippers themselves. Israelite sacrifices began with the birth of the nation, during the nomad period; not merely was the Passover regularly observed, but other forms of festival and offering were normal. Here Dr. Oesterley (as he is practically bound to do) relies mainly on general religious psychology and on parallel customs known to have existed among other people on the same level of cultural, social,

and economic development. Five chapters, forming the core of the book, are given to the sacrifices of the agricultural period, and the author's main thesis is skilfully and convincingly worked out. Many scholars hold that the prophets of the eighth and seventh centuries denied the existence of sacrifice in the wilderness, and Dr. Oesterley devotes a chapter to the discussion of this subject, coming to the conclusion that only a single passage in Jeremiah can be fairly claimed for this point of view. The post-exilic period is then similarly treated, and in the last two chapters Dr. Oesterley carries his three basic principles into the thought of Jesus and of the Early Christian Church, showing how they find their fulfilment only in the death of Christ.

It would be superfluous to remark that this book is the result of many years of patient, laborious, and scholarly research. Not only is Dr. Oesterley familiar with the Bible itself; he has at his fingerends the whole literature of the subject, and the abundant references to other works can represent only a fraction of all that he considered and studied. It is, therefore, very difficult to challenge any conclusion which he has reached. Two points, however, may be mentioned, on which disagreement seems less hazardous than elsewhere. The first is the question of sacrifice in the nomad period. Here the evidence is less certain than in other parts of the book. That Israel, even in those early days, must have had some external means of making and maintaining contact with Yahweh will be universally admitted. But does it follow that this took the form of normal sacrifice, even though the institution was familiar among some other nomad peoples? Direct evidence is very scanty; we cannot be sure of the historicity of the details handed down by tradition. The prophetic attitude, in spite of Dr. Oesterley's powerful argument that the objection was not to sacrifice *per se*, but to sacrifice offered in an unworthy spirit, is still far from clear, and it might have been more satisfactory to claim that Jeremiah was not the only prophet to be mistaken on the historical point. A more serious omission, especially in view of the last chapters of the book, is the absence of reference to the forms of covenant ritual indicated, *e.g.* in Gn 15 and in Ex 24. True, these are not sacrifices in the strict sense, inasmuch as the victims are not offered to any deity, and this may have been the reason why they have not been discussed. But they offer a signal illustration of the principle that life may be liberated for the use of God and man. Further, it is surely in this feature of Israelite religious life that we may see one of the main threads in the complex doctrine of the Christian atonement? It is hardly possible to escape the feeling that Jesus Himself (to judge from Mk 14^{14} and 1 Co 11^{25}) found here one of the strongest of the motives which led Him to the Cross, and such a passage as He $9^{15ff.}$ suggests that the Early Church was not wholly oblivious to it. Perhaps in a later edition—or even in a separate monograph—Dr. Oesterley will give this matter as thorough a discussion as that which he has devoted to the meaning of sacrifice in the narrower sense. But, even allowing for this deficiency (if it be a deficiency), the book is one of the most important contributions to the study of Hebrew religion that have ever appeared in this country, and, with the work of Robertson Smith and Gray, forms a noble and enduring monument of Biblical studies.

THE BIBLE COMES ALIVE.

The stream of knowledge, long hidden under the soil of Palestine and neighbouring lands, continues to flow so strongly that Sir Charles Marston, one of the most devoted and munificent supporters of Biblical archæology, has thought it needful to issue a new volume, *The Bible Comes Alive* (Eyre & Spottiswoode; 8s. 6d. net). The main object of the book is to indicate how the external evidence supplied by archæology is confirming the Old Testament. After outlining some of the testimony that has come to light and discussing its bearing on the Old Testament, the author describes in detail the most recent discoveries made at Lachish under the superintendence of Mr. J. L. Starkey. Two chapters are devoted to the celebrated Lachish Letters, written in ink on potsherds, which were found beneath the floor of the gatehouse and belong to the early sixth century. These documents, eighteen in number, are communications from some officer commanding a military outpost to the supreme governor of the city, and are the first personal letters in pre-exilic Hebrew writing found in Palestine. They have been deciphered and elucidated by Professor Torczyner, of the Hebrew University, Jerusalem, whose book on the subject is now being published. One cannot peruse Sir Charles Marston's volume without renewed feelings of indebtedness and gratitude to him for his great services to archæological research. Not many distinguished Old Testament scholars, however, whose work is to interpret the discoveries, will agree with the Biblical standpoint he adopts or all the deductions he makes. The excavations being

carried on in the Near East undoubtedly fit into and supplement the Old Testament narrative, and are opening up a new chapter in Bible history, but the author's standpoint that the material of the Pentateuch cannot be distributed among different schools of writing, that oral transmission of any of the events is inadmissible, and that the Higher Criticism, so-called, of the records is entirely of a negative or sceptical nature, is one that few scholars experienced in Old Testament questions will approve of. The same may be said of some of the author's deductions. The translation, for example, by Professor Langdon of the writing on the red pottery bowl ('His righteousness is my hand'), now known to be entirely wrong (the letters are Phœnician and read 'In the third . . .'), is adopted and put forward as one of the facts testifying to 'the authenticity of the Sacred Narrative,' and as constituting an 'outside contemporary evidence of its genuineness' (p. 247). At the same time, the author's views as to the value of the Bible for the experiences of to-day, and its neglect by professing Christian people, are much needed and deserve wide publicity. If the Bible enshrines the Divine wisdom of the ages, as it undoubtedly does, there is surely nothing that can supersede its lessons, and these are more than ever necessary to-day when so many dangers threaten our civilization.

As for the Lachish Letters, while all scholars recognize their value in the confirmation of Jewish history, the author's conceptions regarding their date and other matters are open to serious question. They give every evidence of dating from Zedekiah's reign, not Jehoiakim's, and to place them in the latter is to miss their true meaning and significance.

These criticisms, however, of the volume are of little account compared with its real value. Sir Charles has produced an important book, one of his best, calculated to open the eyes of people indifferent to the Bible, and to enhance the credibility of the Old Testament. The information it gives us is of supreme interest, not only to Biblical students, but to ordinary readers. It is beautifully illustrated, contains several important appendices, and gives a comparative chronology of Egyptian, Babylonian, and early Biblical history.

INDIA REVEALS HERSELF.

Mr. Basil Mathews in his book, *India Reveals Herself* (Milford; 5s. net), seeks to reveal India to the West by letting us hear her own sons speak. No better method could be followed, especially in the case of one, like Mr. Mathews, who is only a fleeting visitor to the land. He has discharged his task with skill and sympathy, and has succeeded in presenting in the brief compass of this little volume what is probably a truer picture than many larger books achieve of the political discontent that embitters the spirit of so many and makes the relationships of British and Indian often so difficult. This is not the whole truth about India and we are loath to believe that it is true at all, and yet to shut our eyes to these facts is both foolish and cowardly. Mr. Mathews tells his story, extenuating nothing, but setting nothing down in malice, and it will be for our country's honour if we learn this book's uncomfortable lesson.

It is true that relationships have probably become rather less strained since Mr. Mathews made his investigation. In the last few months both political India and political England have abated something of their stubbornness and come a little nearer to each other. A freer and a more natural air seems to be blowing since the Congress governments have been set up, and Indians find themselves setting a course for the various provinces that is their own choice—whether it be good or bad—and not dictated to them. That from now on all will be well is too much, of course, to expect, but every month that goes past without 'safeguards' being invoked helps to establish a convention that will make them presently unnecessary and ensure greater freedom. The prison doors are opening, and the shadow of a repression that earned us many a *tu quoque* from the German and the Italian is lifting. Mr. Mathews in his chapter 'Whither?' could not foresee those changes and he has the wisdom to refrain from prophecy. And yet why should he not dream, as he does in an earlier chapter, of a day 'when the strange and the new have birth,' and when Jawaharlal Nehru 'will sit in Westminster or Geneva helping to weave the fabric of a new comity of nations.'

But India is not only politics though their sombre shadow has too long darkened the land's clear sky. Mr. Mathews provides welcome relief when he turns aside to describe the beauty of Ajunta and the cultural renaissance of which he sees clear signs. If he sees truly, then India is coming to the end of what the editor of the 'Legacy of India' calls the most sterile period in her history. One feels that the future of the new culture is still very uncertain. Even if one agrees with Mr. Mathews that Jawaharlal Nehru has set a fine standard for a prose literature in English, and that Sarojini Naidu has shown facility in producing English lyrics, still it is to the vernaculars that one must look for a renaissance

that will stir the spirit of the great body of the people. Rabindranath Tagore declares that it is 'the sorrow of separation' that inspires his poetry. Something of the same kind gives its charm to the prose of Nehru, that man who, as an Indian described him to Mr. Mathews, 'feels with the skin of an Englishman.' But while such inward conflict may create beauty in a single spirit it will hardly suffice to produce a literary renaissance.

Mr. Mathews does not omit the Christian forces in India from his consideration in this little book, but in another volume, soon, we understand, to appear, he will deal more at large with that element in the remaking of this people. The two books together will provide an excellent survey of what is happening at the present time in this land of so many possibilities. It is good that such books by one so skilled in painting a vivid picture should be available to interest our reluctant minds in the rebirth of a great nation.

THE PARABLES.

The Rev. B. T. D. Smith, D.D., has contributed an invaluable critical study to the problems of the Parables in his *The Parables of the Synoptic Gospels* (Cambridge University Press; 12s 6d. net). The work consists of two parts. In Part I. he discusses the introductory questions relating to the Mashal, the varieties of Figurative Speech in the Synoptic Gospels, the Form and History of the Parables, their background and the religious ideas which they contain. Part II. is a commentary on the Synoptic Parables. Dr. Smith treats first what he calls 'Parables for the Times,' including the Fig-tree in Spring, the Strong Man Spoiled, the Sons of the Bridechamber, the Thief, the Ten Virgins, the Porter, the Waiting Servants, the Unjust Steward, On the Way to Court, and the Barren Fig-tree. Then follow the Parables of Growth: the Mustard Seed, the Leaven, the Sower, and the Patient Husbandman; and three chapters are given to Parables for Rich and Poor, for the Hierarchy and the Scribes, for the Pharisee and Sinner. Finally, various Parables are examined which cannot easily be classified—the Unmerciful Servant, the Tower Builder, the King Preparing for War, the Wicked Husbandmen, the Two Houses, the Body's Lamp, Salt, the Patch and the Wine-skins, Old Wine and New, the Vultures and the Corpse, the City on a Hill.

Dr. Smith's treatment is careful, scholarly, and thorough. Parallel versions in the Gospels are examined in detail, and similar Rabbinic parables are cited. Perhaps Dr. Smith is a little too suspicious of allegorical features as, for example, in the Sons of the Bridechamber and the Wicked Husbandmen, but almost always the comments are sane, judicious, and illuminating. The book will prove an indispensable guide to any student who desires to make a study of the Parables in the original; and for the Seminar and the Class-room there could be no better textbook. We congratulate Dr. Smith on a very fine achievement. Not forgetting the recent stimulating book of C. H. Dodd, and the scholarly work of W. O. E. Oesterley, we have no hesitation in describing this volume as the best modern contribution to the study of the Parables.

THE GROWTH OF CONVOCATION.

Convocation of the Clergy (S.P.C.K.; 15s. net), by Mrs. Dorothy Bruce Weske, A.M., Ph.D., published for the Church Historical Society, is a study of the antecedents and the rise of Convocation with special emphasis upon its growth and activities in the thirteenth and fourteenth centuries. The writer, who is from Cleveland, Ohio, worked on her subject at the University of London, the British Museum, Lambeth Palace, and other places on this side of the Atlantic, not to speak of the Cleveland Public Library and other libraries in America. Three years ago she presented her work as a thesis for the degree of Doctor of Philosophy at Radcliffe College, and amply earned the award of that degree.

After an account of the development of ecclesiastical assemblies in England before and after the Norman Conquest, the relations of the lower clergy and Parliament in the thirteenth and fourteenth centuries are considered. It appears that the lower clergy were first summoned to Parliament in 1295, but that they attended and continued to attend only in a consultative capacity. But if their position in Parliament was nominal, in convocation it was important. They realized in convocation the king's dependence on their grants and their power to delay royal procedure.

The problem of attendance on parliaments and convocations was one that affected all degrees of the clergy. There was the expense of it, whether attendance was in person or by sponsor, and the consent to new taxes on their spiritualities that might be involved. No wonder they bent their efforts towards transferring their greater activity to convocation.

By the end of the fourteenth century the framework for procedure in the Convocation of the

Province of Canterbury became fixed—the definite order of ceremony and business, the separate deliberations of higher and lower bodies, and the precise formulation of grievances and reforms. With the subject of grievances and reforms that of grants was closely linked. But never in the fourteenth century did the clergy reach a position strong enough to make grants absolutely dependent on the redress of grievances.

A comparison of the provinces of Canterbury and York shows that the province of Canterbury generally occupied the place of leader in the decisions. This was not due to the conscious assumption and forcible maintenance of a principle, but to the larger size of the province of Canterbury and its freedom from the raiding Scots, which made for greater financial resources.

What of the contribution of Convocation to the development of the English Constitution? Here is Mrs. Weske's answer: The contributions of the clergy were 'their adherence to the principle that in assemblies or congregations which concerned the whole body of the clergy, there should be representatives from every degree of clerical status; their insistence that those who were to give money for a grant should take part in the deciding of the amount thereof and the terms on which it should be yielded; their maintenance of the practice that the conditions of a grant and the grievances to be redressed should be presented in writing with clarity and precision of statement; and, finally, their constant emphasis on the principle that redress of grievances should be the inevitable recompense for a grant.'

Such are some of the results of Mrs. Weske's researches. The documentation is careful, indeed meticulously careful. And the volume contains in the appendices two charts of ecclesiastical assemblies, which are also carefully compiled. There is a satisfying bibliography and an excellent index. The work is all that a good thesis should be.

THE INTERPRETATION OF THE ATONEMENT.

There is a large number of recent books on the subject of the Atonement—last month we dealt with Dr. Vincent Taylor's important work—but there is room for such a study as is presented in Canon W. J. Sparrow Simpson's *The Redeemer* (Longmans; 6s. net). It is an eloquent defence, based on Scripture and the Church's practice, of the traditional view of the Atonement as both a godward sacrifice and a manward appeal; and it is couched in terms such as the lay reader will readily understand. The author has written many books, but we do not recall any book of his which excels this in clearness and vigour of presentation.

It undoubtedly makes a world of difference, as he says, whether a man believes in the Atonement as both a godward sacrifice and a manward appeal or as only a manward appeal. But, as he realizes, popular religion at the present day tends to affirm the manward appeal and to deny the godward sacrifice. In other words, it tends to affirm the subjective side and to deny the objective side of the Atonement. Accordingly, it is his purpose in these pages to urge that in this case, as in so many others, popular religion is right in what it affirms and wrong in what it denies. The Atonement is godward. It is primarily godward and secondarily manward. Its essence lies in the fact that it is the one and only perfect reparation offered to the Eternal Holiness; and that it was offered by the Son of God, who, for that very end, became the Son of man, to accomplish for His creatures what they never could accomplish for themselves.

In appealing to the Scriptures Dr. Sparrow Simpson gives us not so much a series of connected chapters as a series of studies of salient points, such as Isaiah 53 in the Jewish and in the Christian religion, St. John the Baptist on the Lamb of God, and the Cry from the Cross. In particular he dwells upon the Apostolic interpretation of the Crucifixion, in which redemption is variously explained as reconciliation, sacrifice, and priesthood. Nor does he restrict himself to an account of the Apostolic interpretations, but treats of historic interpretations, mediæval and modern; those of Anselm, Abelard, and Calvin; of M'Leod Campbell, Denney, and Moberly.

It may be gathered that the book covers much familiar ground. It should, however, be noted that it contains two features which lend it a certain distinction. One is its constructive treatment of the idea of reparation as applied to the death of Christ on the Cross. The reparation did not consist in the suffering of physical pain, or in the fact of the Crucifixion, but was a moral reparation, consisting in the offering on man's behalf of the perfection of sinless sorrow.

The other distinctive feature of the book is the emphasis upon devotional (as compared with intellectual or theological) interpretation. As one would expect of an author who combines evangelical sentiment with Catholic practice, the institution of the Eucharist is regarded as in itself a defence—like the testimony of Scripture—of the

objective view of the Atonement. For the Eucharist is the Church's devotional interpretation of the Atonement as primarily not a manward appeal, but an offering presented before the Eternal Holiness. It is sacrificial because the Atonement is sacrificial. The Eucharistic sacrifice perpetuates the Pauline doctrine of redemption. And wherever the ancient doctrine of the Eucharistic sacrifice prevails, there the sacrifice of the Cross will be brought home to men's minds and hearts.

Those who differ from Dr. Sparrow Simpson in their interpretations of the Atonement cannot but admire the sincerity and consistency of this work.

C. F. ANDREWS.

Mr. C. F. Andrews is a persistent wanderer over sea and land, and in whatever part of the world Indians are to be found they draw him with an irresistible attraction. Some Europeans would describe him as a stormy petrel, always to be found where tempest is threatening. But it would be fairer to emphasize the earnestness with which he has laboured to promote better racial understandings, and the great success he has often had in assembling factors of reconciliation.

In his book *India and the Pacific* (Allen & Unwin ; cloth 6s. net, paper 3s. 6d. net), he treats mainly of certain problems connected with Fiji, and is specially concerned with the relations of the Indian immigrants to the Fijians and the Europeans. Despite the fact that he begins by saying that ' there are not many things to encourage us in the world to-day,' the tone of the book is optimistic. He finds that the abolition of the indenture system has meant a great improvement in conditions as compared with those at the time of his previous visit twenty years ago. There are still many things for him to criticise, such as separate electorates, threatened return to nomination instead of election ; monopoly by Europeans of the higher posts ; relics of feudalism in the contrast between their houses and those of the Indian labourers, etc., but on the whole his criticism is friendly. Only once does he seem to be a little unfair—when, discussing the question of separate versus joint electorates, he explains that the European objection is due to the fear that only the European whom the Indians like would be elected, and goes on to point out that the Europeans could retort by electing the Indian whom they liked best, quite forgetting that the European vote would be so small as to be almost negligible in a joint electorate. Mr. Andrews' fundamental political conviction is that the time has come for the British Empire to shed its imperialism and develop as a commonwealth of nations. He very rightly argues that, if, as he thinks is the case, political power is becoming precarious, there is no limit to the moral and intellectual influence which a European may still exercise. The general position taken up in the book is that ' if the British attempt to retain a virtual oligarchy or dictatorship, they will in the end be excluded, by the opposition of other races, from the larger moral sphere where their influence might still prevail.' This might be said to be true not only of Fiji, but of India also, and other larger portions of the Empire.

Mr. Andrews' excursions into world politics, or, at least, the problems of the Pacific, are interesting. He thinks that the affiliations of northern and western Australia are Asiatic, and that it would be politic for Australia to make friends culturally and economically with India before it is too late. By ' too late ' he means that an understanding between Japan, China, and India might cut off Australia completely from the western world and lead to disaster if the old misunderstandings between the European and the Asiatic still persist. Mr. Andrews hopes for reconciliation, and his common-sense treatment of the situation in this book—which it might be said would be all the better of a little pulling together and excision of repetitions—will do much to help towards this end.

THE APOSTOLIC TRADITION.

The Treatise on the Apostolic Tradition of St. Hippolytus of Rome (S.P.C.K. ; 12s. 6d. net) has been edited by the Rev. Gregory Dix, Monk of Nashdon Abbey, and is being published for the Church Historical Society. So far the first volume only has appeared. It contains a historical introduction, textual materials, and a translation into English, with an *apparatus criticus* and some critical notes. The second volume will conclude the work, and will contain the Introduction and Commentary. If it fulfils the scholarly promise which the first volume indicates, the whole will be a valuable contribution towards a full understanding of Hippolytus' significant treatise. Professor Easton's recent translation has been very useful, but on certain textual points this work may correct Professor Easton's, and it will otherwise supplement it.

The little Greek treatise whose title is the *Apostolic Tradition* was issued at Rome by the anti-Pope and martyr St. Hippolytus about A.D. 215. It claims to be an accurate account of the inner

life and religious policy of the Christian Church of the sub-Apostolic Age. It deals first with the institution of the various ranks of the Christian hierarchy, then with the initiation of the laity, and finally with what the editor calls 'The Devout Life for Normal Christians.'

The editor gives in the general introduction an account of Hippolytus in his relations with his rival Callistus, in which the former's character does not appear in a good light. There is little doubt but that Hippolytus suffered from pride and complacency, narrowness and obstinacy, and, in his enmity, malignancy. And the whole story of Hippolytus, which the editor records, tends to raise serious questions about the contents of his treatise. 'How far can we be certain that the usages it describes represent more than the preferences, perhaps exceptional and perverse, of a schismatic individualist? How far back does the "Tradition" go, and to what extent does it represent what was normal in the Great Church in the second century?'

Such are the questions the editor will seek to answer completely in his second volume. Meantime we observe that he thinks he will be able to justify a high degree of confidence in the evidence of Hippolytus, and to show that the 'Tradition' represents the mind and practice not of Hippolytus only but of the whole Catholic Church of the second century. Whether he will succeed in showing that or not, there is no question as to the importance of the 'Tradition' as an illuminating source of evidence.

THE NEW LIFE OF JESUS.

We use the definite article because *The Life of Jesus*, by Mr. Conrad Noel (Dent; 12s. 6d. net), is not simply one among many conventional 'lives.' It is an outstanding performance. In sheer bulk it is remarkable, a volume of over six hundred large-sized pages, with four long appendices, with an elaborate summary of Old Testament history, with sketches of the contemporary scene in Rome and Roman lands, and outlines of the popular religions of the Empire. All this is included in the comprehensive plan, and each item has its contribution to make to the total view. The author has read widely and mastered his material. He writes with distinction and with a freshness and originality which are always a sign that the reflections and conclusions are coming off his own mind. It must be said also that for a person of his religious colour his independence and objectivity are remarkable. No one reading these absorbing pages would have any reason to conclude that Mr. Noel is a priest of the 'English Catholic Church,' which presumably means what is generally known as 'Anglo-Catholic.'

It is, however, in accord with the writer's considered aim. He has had before him a double purpose, to be objective and to be historical, *i.e.* to write always with the background in view. So far as the first of these aims is concerned he has achieved a considerable, but by no means complete, success. In an appendix he gives us examples of the 'subjective' Christ depicted by certain writers, the Sabbatarian Christ, the Total-abstainer Christ, the Vegetarian Christ and the Pacifist Christ. He might have added the Apocalyptic Christ. He himself presents what, without very much straining, might be called the Economic Christ. His political (or social) sympathies are obvious, and he has allowed them to affect his general picture of Jesus, and to colour his interpretation of certain incidents. An extreme instance of this is the revolutionary opinions of Mary as seen in the *Magnificat* and the influence she had in forming similar opinions on Jesus, the Baptist, and James, 'if Mary had some share in the education of all three.' Another is his paraphrase of what Jesus meant, in the Parable of the Rich Fool, by 'Who made me a judge or a divider over you?' as follows: 'What have I to do with your petty squabbles about private property? My business is with a world where all essential property will be held in common, and there will be found to be not only enough, but plenty for all.' In the first temptation of Jesus, the writer tells us, it was the food problem that was before Jesus. And in His general outlook the Kingdom He meant to found was a better world for all.

With regard to the other point, Mr. Noel very properly sees the ministry of Jesus against the background of His day. And this background is sketched with great fullness. But much that is given us here, while of great interest and value in itself, seems to have little relevance to the work or ideas of Jesus. The elaborate narrative of Old Testament story is to a large extent superfluous. The account of Oriental religions does not seem essential to an understanding of the mind of Jesus. And even the picture of ordinary life under the Roman tyranny has a limited application. It is only fair to say that the writer has gone into these matters with some fullness in order to show that the teachings of Jesus were given under much the same conditions as obtain in our modern world

and cannot be asserted to be inapplicable to it.

The outstanding feature of this brilliant account of Jesus and His teaching is the assertion and prolonged proof that Jesus intended to found a social commonwealth of justice for all. This is the meaning of the Kingdom of God and it was the main conception in the mind of Jesus. This raises two questions: First, *was* the Kingdom actually the ruling thought in our Lord's mind? And secondly, was the Kingdom that Jesus had in His mind to be a commonwealth or a spiritual reality in the soul, the reign of God in His children? With regard to the first question, it may be reasonably argued that the main thought of Jesus was not the Kingdom but the Fatherhood of God, and that the Kingdom was simply the inherited framework in which Jesus put this governing faith. The second question is more difficult. Mr. Noel argues strongly and with conspicuous ability for the idea of the Kingdom as a commonwealth, a better world of equality and fairness and plenty. He devotes two chapters to the saying of Jesus: 'The Kingdom of God is within, or among, you.' He holds that 'within' is impossible, and that 'among' confirms the idea of an organized community. A great wealth of learning is devoted to showing that the background of the idea in the Old Testament and Apocalyptic confirms this conclusion. And at any rate it may be said that he has made a case which all future interpreters will have to consider.

It must not be thought, however, that this book is an essay on the teaching of Jesus about social welfare. Mr. Noel gives us a month by month, sometimes a week by week, narrative of the life and ministry of our Lord. Nearly half of the book is devoted to the evangelic story, and the story is told vividly and arrestingly. There is not a dull or conventional page in the whole of it. The writer differs from Rawlinson and the Form-critics in holding that a chronological account of the life of Jesus is possible, and that Mark can be taken as a sound basis for this. And we think he is right. But no one, if he has strong convictions, could write the story of Jesus without raising questions of interpretation on which differences are inevitable. We have marked at least half a dozen of such points on which violent contradictions will be offered by others to his conclusions. But this only shows how individual and independent the writer is.

A word must be added on two points. The book is beautifully dressed, with good clear type and attractive binding. And the seven maps are well drawn and very helpful.

A MASTER OF PREACHING.

That Principal Macgregor has published a new volume of sermons is already known to the readers of this Magazine, for in last month's 'Christian Year' they enjoyed the leading ideas in his study of Hag $2^{3.9}$. In those spacious days when many volumes of sermons appeared, a volume by Principal Macgregor was an outstanding event; how much more is this so to-day when the number of sermon volumes is so much less. In *Christ and the Church* (Hodder & Stoughton; 6s. net) he deals with twenty-eight great subjects in the way that we have learned to expect—deep penetrating thought and fine restrained writing. Here is his message to those who would narrow the Church:

'Anthony Trollope did not pose as anything but what he was—a bluff, hearty, sport-enjoying Englishman, yet in one place he exclaims, "We are not forced into Church? No, but we desire more than that—we desire not to be forced to stay away." That is a saying to be seriously pondered, for though men indifferent too often lay the responsibility for their irreligion on the pious, yet this fact remains, that amongst the indifferent there are creatures with vastly more of religious interest than they realize. They do believe in goodness, and in their hearts they reach after it; but the Church when they approach it does not seem manly or plain enough. The penitence in its expression sounds morbid and excessive; the virtues exalted by the preacher are not those which they most admire. They come seeking bread, and, in its place, they are offered a haze of pious words. Yet surely in the religion of Jesus there are realities to match their deep desire—helps, teachings, duties, inspirations; and the Church which is true to the Lord, who had thought for the sheep outside this fold, ought less narrowly to consider the taste and the restrictions of the few within. The Church of Jesus should be a place very lightsome and very large, hospitable, elastic, varied, adventurous, so that men of every temper may find a home within its walls. "My house," He says, "shall be called a house of prayer for all nations"—that is a great and rebuking word to which we do well to give heed.'

AN AMERICAN PSYCHOLOGIST OF RELIGION.

The Psychology of Religious Living (Cokesbury Press; $2.50), by Karl R. Stolz, Ph.D., D.D., Dean of Hartford School of Religious Education, contains

the substance of lectures delivered in several theological seminaries, universities, and summer schools conducted for ministers and laymen. It is an attempt on the part of one who has done clinical work in mental hygiene and therapy, and has had practical experience with undeveloped or disorganized individuals, 'to explore the psychological fundamentals of religious personality.'

Part I. treats of the Backgrounds of the Religious Quest, and the questions it raises are such as the following: What constitutes religion? How did it originate? How has the idea of God been evolved? Is humanism a religion? How has the psychology of religion arisen, and what are its methods of investigation?

The expositions are useful and the author is well read in the recent literature. Naturally he refers chiefly to the literature produced on his side of the Atlantic, but he appears to have missed some recent contributions of significance by writers on this side, such as Malinowski and Marett. The former's views on the relation between magic and religion merit at least a hearing, and we are not sure that the latter's use of the term 'animatism' has been rightly grasped. Malinowski has written much since 1922, and Marett a great deal since 1909.

Part II. deals with Religious Experience and Personality, and here the author moves in that practical field in which he is so deeply interested. The questions arising here are many and various, like the subjects treated. The chapters to which one most readily turns are those in which such subjects are treated as conversion, personality, control, prayer, worship, occultism, and mental health.

Take one of those subjects, that of prayer, which, as the author says, 'is either the grossest form of superstition or the culmination of wisdom.' We pass over his discussion of 'subjective prayer,' the answers to which are resident within the soul of him who prays, and turn to his discussion of 'objective prayer,' the answers to which—if and when given—influence other persons or effect changes in the external world. Prayer of the first type, 'personal objective prayer,' may possibly be answered sometimes by direct divine action, but the author hastens to add that such a question lies outwith the domain of the science of psychology. It is a question for the philosopher and theologian. As for 'impersonal objective prayer,' he allows here no loophole for validity. Indeed he affirms it to be sinful to attempt to change God's established order.

Here is a quotation which will give an impression of the style of the book, which abounds in the terminology of recent psychology, and at the same time indicates the author's view of prayer: 'When the individual has lost confidence in the power of prayer to protect fruit trees in a critical stage against the usual ravages of a severe frost, he may still with the utmost assurance offer the prayer of aspiration and thereby reach a higher level of personality integration, offer the prayer of consecration and thereby dedicate himself to the implications of a fresh outlook, offer the prayer of submission in the day of tribulation and thereby absorb an otherwise disrupting experience, offer the prayer for guidance and thus sensitize conscience and unify life in terms of duty or manifest destiny.' But if prayer is to be thus interpreted in psychological terms, many will be inclined to ask, Why pray? Why use the name of God? Why not simply wish or will?

In *Swords or Plowshares?* (Abingdon Press; $2.00) the Rev. Earl Cranston, Ph.D., writes on 'How can war be avoided now and permanently.' It is a book addressed in the first instance to Americans, but it contains many wholesome truths not only for the U.S.A. but for the nations generally. The writer examines the history of the American people to discover what the various wars in which they have engaged have accomplished, and whether some better way than war might not in each case have been found. Not every one will agree with his analysis, but it is pleasing to note his sympathetic and understanding treatment of Britain's aims and policy. Perhaps he has not made sufficient allowance for the apparently uncontrollable and dæmonic element in world affairs which baffles statesmanship, and seems to work like an inevitable doom. One feels it somewhat facile to suggest that some happy word or the transfer of a few votes would easily have been sufficient to alter fate. The book, however, is a careful historical record, full of instruction and wise guidance for all citizens who ponder the supreme problem of world peace.

If any one desires a plain statement of the old Reformation theology we can commend, *The Christian Evangel*, by Principal John M'Nicol, D.D. (American Tract Society; New York; $1.50). It is a piece of solid workmanship closely following the lines of New Testament teaching. In the sub-title it is called 'a modern restatement of the ancient faith,' but there is nothing distinctively

modern about it. There are no references whatsoever to modern thought and practically no illustrations. The writer has confined himself to the one task of giving a systematic exposition of Bible teaching as that is understood in evangelical circles. In this task he has attained a very considerable measure of success.

In the Church of Scotland Youth series a book for Bible Classes has been issued on *The Making of a Christian*, by the Rev. George M. Dryburgh, M.A. (Church of Scotland Committee on Publications; 1s. 6d. net). It deals with the relation of youth to all sorts of factors, like money, leisure, work, friendship, the mind, the body, home, prayer, Sunday, the Church. Questions for discussion are supplied after each chapter. The work is intelligently done. The style is perhaps rather condescending, and there is not a sufficient emphasis on social problems like housing and poverty, the real things that trouble (or ought to trouble) youth. But the book will be a help to leaders of young people's societies or classes.

One of the signs which indicate a welcome recovery of interest in the Bible, and especially in the Old Testament, is the appearance of so many sound popular books about it. To the existing list we must now add *The Old Testament To-day*, by the Rev. W. L. Northridge, M.A., B.D., Ph.D. (Epworth Press; 3s. 6d. net). Here we have a useful and workmanlike Introduction to the Old Testament, treating the subject along familiar lines and with the usual divisions. Dr. Northridge writes in a clear fashion, putting his material into a form which the lay reader can easily grasp. His tone is modest; he makes less claim to scholarship than he might have done, and is content for the most part to cite the opinions of others, sometimes without offering a decision between rival views. He has made himself a master of the modern position, and has made good use of the most recent standard works. He has thus produced a comprehensive survey of the Old Testament from the literary point of view, well adapted to the type of reader for whom it is intended. There is a useful Bibliography, to which, however, one or two books may well be added. Lods' two volumes, in Hooke's translation, certainly deserve mention, for instance, and Miss Allen's 'Short Introduction to the Old Testament' and Welch's 'Visions of the End' should certainly not have been omitted from their respective sections.

A perfectly charming book for parents, teachers, children, and everybody is *Manners Can be Fun*, written and drawn by Mr. Munro Leaf (Hamish Hamilton; 3s. 6d. net). It is a thin, large book about the size of Struwelpeter, and just as funny. Every page has a 'manner' in large black type, and a drawing to illustrate it. The drawings are 'primitive,' such as a child would draw if he had humour and genius. The book as well as the manners is good fun.

The Good News of Luke the Physician (Lutterworth Press; 3s. 6d. net), with commentary, by the Rev. P. N. F. Young, M.A., is an edition of the Third Gospel on comparatively novel lines. There is a short Introduction to the Third Gospel, in which the late Dr. Streeter's critical positions are endorsed. This is followed by an English version, which keeps close to the Authorized and Revised Versions, arranged in chapters and paragraphs, with the verse numbers in the margin. Then comes a Commentary of some three hundred pages in length, clearly spaced out and written in a style at once interesting, clear, and consecutive. The standpoint is both conservative and modern (in the sense of being adopted in view of modern literary and historical criticism), and the book may be commended as suitable for use in schools and colleges where acquaintance with the original Greek text is not required.

The Approaching Advent of Christ (Marshall, Morgan & Scott; 6s. net), by the Rev. Alexander Reese, is an examination of the teaching of J. N. Darby and his followers. To many this must be an unfamiliar name, and it may surprise them to be told that the Separatist Movement which he initiated has spread to the remotest corners of the earth, enlisting supporters in most of the Reformed Churches in Christendom—among Evangelical Anglicans, Fundamentalists, Plymouth Brethren (whose founder was J. N. Darby), free-lance Bible teachers, and evangelists, and all whose leanings are toward 'a realistic programme of the End.' Mr. Reese, who serves an American Presbyterian Mission in Brazil, buckles to his task with good will, being persuaded—curiously enough, many will think—that these prophetic theories should be subjected to thorough examination. It is no use, as he says, bowling to Bradman, or pitching to 'Babe' Ruth, with a ping-pong ball, and against the wind!

He first states the orthodox pre-millennial view, which is traceable to the close of the Apostolic Age, then summarizes the doctrine of the new school of

pre-millennialists, which arose about 1830, and then investigates the teaching of Scripture on the resurrection of the saints and kindred topics. Meeting the Darbyists on their own ground, and summoning the accredited commentators to his aid, he shows how ill-founded are the characteristic Darbyist theories. He does not think that the Brethren need relinquish all that Darby taught for 'their and our good,' but they should relinquish only what was not derived from Scripture—'from refining what the Bible left rugged, and meant to remain rugged.'

It is Hard to be a Christian, by Rev. Samuel M. Zwemer, D.D. (Marshall, Morgan & Scott; 3s. 6d.), contains about a dozen addresses, some of which have been given at religious conferences in England and America. They form a wholesome change from much of the religious writing of to-day in respect of the fact, hinted at in the title, that they stress the reality and power of sin, and the sterner aspects of the Christian life. The writer's theology is that of John Bunyan, and he acknowledges indebtedness to Bishop Andrews, Alexander Whyte, and George Matheson. That is not to say that he is unfamiliar with more modern thought, but he looks on life with serious eyes in the light of the Cross, and finds that salvation is no easy thing. As the Sadhu Sundar Singh once remarked to the writer, 'Those who think that salvation from sin will come easily have no strength to abandon sin; but those who realize that God became incarnate and shed His blood to save us from our sin, will not do that which gives suffering to God, or to a brother in Christ.'

The name of Mr. A. J. Russell, the author of 'For Sinners Only,' on the cover of a book is doubtless enough to assure it of a widespread welcome. And there is much to interest and inspire in his latest book, *Healing in His Wings* (Methuen; 5s. net). It professes to be the biography of a spiritual healer who is simply named Dorothy, but it can hardly be called a biography. The central figure is presented with a somewhat provoking elusiveness, and only glimpses and hints are given of her life and work. One fails to see why this air of mystery should be thrown around the subject. There is also evidence of padding, as when we are told at some length of a 'princess' who called a meeting and forgot all about it, and of the author bumping over rabbits when motoring to Stranraer. At the same time it is manifest that 'Dorothy' is a remarkable character and a gifted healer. What is written here of her home of healing and of her religious experiences is very beautiful and inspiring.

The Childhood of Jesus, by Miss Geraldine Cummins, with a Preface by Mr. Eric Parker (Frederick Muller; 5s. net), is another of those imaginative reconstructions of Scripture story which are becoming increasingly common. It is praised by the publishers as 'unique,' and by Mr. Eric Parker as 'beautiful,' and doubtless both adjectives have some truth to back them. It all depends on whether you like this kind of thing. There are hints and suggestions in the Gospels that can be used to build up a picture of the child Jesus on substantial foundations. But this book, interesting and even fascinating as it is in some ways, is to a very large extent sheer imagination. With this caveat, we may say that the writer has done her best to present a life-like figure and has largely succeeded.

Saul of Tarsus, by the Rev. F. Warburton Lewis (Nicholson & Watson; 6s. net), is a sequel to the same writer's 'Jesus of Galilee,' and has been written in response to many requests from readers of the earlier work. It is a picture of St. Paul, or rather a series of pictures, mainly of his spiritual life and development, in the setting of the events of his career. The book is based on the work of Professor Ramsay, to whom the writer expresses his indebtedness. 'Saul of Tarsus' is hardly an accurate title, since all through it is the Christian that is in view. But those who enjoyed 'Jesus of Galilee' will be satisfied with this portrayal of His great servant. It is all vivid and alive. It professes not to be a 'hand-book' or a 'biography.' It is rather pictorial and revealing, and aims at showing the real stature of the Apostle as a witness and servant of his Lord, and in this aim the writer achieves a considerable success.

At Christmas time those who want calendars with a religious message, and books for boys and girls that combine well-written stories with religious teaching naturally turn to Messrs. Pickering & Inglis.

We draw attention to the calendars and almanacs. They are the *Golden Grain Wall Calendars*, all with brightly coloured pictures. They are in tear-off block form, and have a selected Scripture text for every day. There are the following varieties: *Daily Manna* (1s.), *Grace and Truth* (1s.), *Young Folks* (1s.), *Daily Grain* (1s. 3d.), *Golden Text* (1s. 3d.), *Daily Meditation* (1s. 6d.). The *Golden*

Grain Almanac is published in two sizes—pocket size (2d.) and large type (3d.).

Turn now to the books. We have three for younger boys and girls. *Under New Management*, by Mr. Raymond H. Belton (1s. 3d.), is an account of a club formed by two small boys and two small girls. Nothing but mischief was done at first, but presently the club fell under new management. In *Accidents will Happen*, by Miss Winifred M. Pearce (1s. 3d.), the twin sons of an archæologist have many adventures, especially Michael who goes with his father to Iraq. The hero of *Danny and the Alabaster Box*, by Miss Constance Savery (9d.), is a small boy with a large missionary interest. Danny gradually gathers enough money to fill the alabaster missionary box. For older boys and girls Messrs. Pickering & Inglis have published *Twelve Clever Girls*, by Mr. J. A. W. Hamilton (1s.). It gives an account of the work of Elise Sandes, the soldiers' friend, and Agnes E. Jones, the workhouse reformer, among others. And *Pioneer Days in Darkest Africa*, by Mr. Arthur G. Ingleby (2s. 6d.), is a biography of Charles Albert Swan, a missionary for years in the heart of darkest Africa. This book has a good map and a number of illustrations. If you must choose, and you are twelve or over, this is the volume for you.

Mrs. Anne Byrd Payson chanced to read 'The Christ of the Indian Road,' and was inspired by it to work out a technique of the Christian life for herself. This was the source of her book 'I Follow the Road.' Now she has written a sequel—*Rule of the Road* (Putnam; 3s. 6d. net)—in which she describes the help given through this technique to others. Many people who had read her first book wrote to her for guidance. Some of her dealings with them are recounted here at length. There is no mention of 'The Oxford Group' here, but the book is on the lines of its work. The stories are told very frankly, and they are all very interesting and enlightening. Mrs. Payson's main demand is for the spirit of forgiveness. It is through this we are really united to the life of Christ. If you have any one you dislike or despise or 'bar,' you must get rid of this attitude if you are to get peace and power in Christ. There is a real originality and freshness about this book which come from its being first-hand and really alive.

A remarkable book, *Church Music in History and Practice*, by Winfred Douglas, Mus. Doc., Canon of Denver, is published by Messrs. Scribner's Sons Ltd. This volume is in the series of the Hale Lectures publications. The Rev. Charles Hale, Bishop of Cairo, died in 1900, and in his Will he provided a fund to be held in trust for the general purposes of promoting the Catholic Faith by lecture courses, one of the subjects to be Church Music.

The volume under review covers the history of Church Music from its Hebrew and Classic basis to the present time. The subject is divided into the following sections: (1) Music of the Eucharist in Plain Song; (2) Evolution of Polyphony; (3) Gregorian Psalmody; (4) Post-Reformation Office Music; and lastly, Pre-Reformation and Post-Reformation Hymnody. The book is a mine of scholarship. It is not a volume for the general reader but for the expert.

Worship and Prayer (S.P.C.K.; paper 2s., cloth 3s. net), by Mr. Hugh Caiger, consists of Fifty-Two Talks to Young People. It belongs to the series of S.P.C.K. Educational Books. The author has already expounded the Church Catechism in Fifty-Two Lessons, and we commend this similar venture to the notice of Sunday-school and Bible-class teachers. He seeks here to explain why one should attend public worship, and how to make both corporate worship and bedside-prayers a spiritual education. Everything is simply and clearly said, and there is a wealth of apposite illustration. Appended to the Talks on Worship and Prayer are Talks for Advent, Christmas, Lent, Easter, and Whitsunday.

A sequel to 'Aims and Ideals of Christian Living' is provided in *The Modern Pilgrimage*, Forty Lessons for Bible Classes, Youth Groups, and Study Circles, by various contributors, edited by the Rev. J. R. Lumb, M.A., and introduced by Dr. Rawlinson, Bishop of Derby (S.P.C.K.; paper, 2s. 6d., cloth, 3s. 6d. net). This book is not meant to provide ready-made lessons, but rather to help in getting young men and women to think about the great matters of faith and action. It begins with two sections on what may be called Revelation (the Psalms and the Life of our Lord), followed by a section on the Prayer Book. From these subjects we pass to the problems of to-day, and then to the Christian life in its various aspects (at work, at play, at home, and so on). A section on four marks of the Christian life includes freedom, authority, conscience, and vocation. And the volume concludes with six chapters on 'Torch-bearers'—Patrick, Eliot, Patteson, Mary Bird, Pao-Swen, and Bishop Azariah. It will be apparent that there is

plenty of food for thought here, and when it is added that among the contributors are Miss Dorothy Batho, Miss E. M. Fox, and others nearly as distinguished it will be equally apparent that there is plenty of stimulus also. The Bishop gently criticises Miss Fox for taking the Gospel of Mark as a reliable chronological guide to the life of Christ. In spite of his great authority, we venture to think that Miss Fox is on perfectly sound lines here.

It is an evidence of the interest in religion among the youth of our time that so many books come from the press which deal with the subject as a living problem and aim at giving the young a workable faith. Such a book is *Making Religion Real*, by Rev. Leslie J. Tizard, B.A., B.D., B.Litt. (S.C.M.; 3s. 6d. net). After showing the perils and loss involved in a desire for indiscriminate experiences, the writer goes on to deal with the need for purpose in life, for getting down to the reality of things, for moral decision and personal service. The style is direct and forceful, the argument lucid and aptly illustrated. It is a book of very sane Christian guidance for the young.

Dr. F. J. Rae is well known as a devout and experienced teacher of Scripture. Through his contact with students and his work in the training of teachers he is exceptionally well placed to understand the problems that arise in keen young minds in regard to the Bible. He has now published an excellent little book—*The Bible Teacher's Difficulties* (S.C.M.; 3s. net)—in which he deals in a simple and straightforward way with leading difficulties. Topics discussed are such as: Is the Bible the Word of God? Why teach the Old Testament? Can we trust the Gospels? Miracles and the Virgin Birth. It is not to be expected that his solutions will satisfy every reader, but every one will be conscious of the scrupulous fairness and judicial balance of the statements, of the tender regard for the conscience of others, and of the writer's own devoutness of spirit and ardent love of truth. The book should prove helpful to many.

Recent Biblical Archaeology.

By the Reverend J. W. Jack, D.D., Glenfarg, Perthshire.

The remarkable discoveries being made at Lachish by Mr. J. L. Starkey continue to throw an interesting light on the worship and customs of the Israelites. They show that this city was a stronghold of heathen practices, a fact which is in accord with the Biblical references (cf. 2 Ch 25^{27}, Mic 1^{13}). The tombs belonging to the seventh and sixth centuries B.C. reveal a preponderance of Egyptian paganism. Amulets of Egyptian deities have been found in large numbers, affording evidence that the household gods of Egypt, such as Bes, Ptah-Soker, Isis, Bast, and others, enjoyed the popular confidence. Many pottery figurines of the Mother goddess (the 'Queen of Heaven,' cf. Jer 7^{18}) have also been unearthed. The beautifully polished seal (believed to date from about 600 B.C.), which we mentioned in a previous article, contains in its upper register two pagan emblems, namely, the figures of a winged serpent and the 'ankh' or Egyptian life-sign, and in its lower register—strange to say—the orthodox names Shefatiah and Asiah, both of which are compounded with the name of Yahweh. There seems to have been no return to true religion in post-Exilic times, for a solar shrine belonging to this period has been discovered in the city. Not far from it was a square limestone altar, evidently used for incense, and containing on one side the figure of a bearded man with upraised arms and on the other a large human hand in relief—two symbols which are known to be almost exclusively associated with the solar cult. Apparently, there were numerous adherents of this heathen worship in the city at this time (as there were at Jerusalem also, cf. Ezk $8^{15.\ 16}$), and there must have been considerable religious laxity throughout all the period of the monarchy, giving ample provocation for the prophetic denunciation of Judah.

Among other discoveries in Lachish have been groups of basins or large cup-holes in the limestone rock, with connecting channels between them. These were used, it is believed, for crushing the