

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

But there is nothing in the conclusion which survives that is any way similar either to the speech of Yahweh or to the Epilogue in the Hebrew work. And even the resemblance to the dialogue between Job and his friends is strictly limited; not merely has it but two interlocutors instead of four, but there is much less indication of character. The characters in Job, indeed, are less fully developed and differentiated than in other great dramatic literature, but far more so than the master and the slave in the Babylonian dialogue. Indeed, except perhaps in the last two lines, the two persons of the dialogue are the merest device for presenting two aspects of various forms of human activity.

Thus the main and perhaps the only but yet a sufficient justification for instituting any comparison between the Babylonian and the Hebrew works lies in this, that Job in respect of its form has hitherto occupied a quite isolated position in earlier Semitic literature. The distance between it and this recently discovered Babylonian dialogue is still great; future discoveries¹ may or may not do something to fill up the gap.

¹ Two other Babylonian dialogues have also been published by Ebeling in *Keilschrifttexte aus Assur religiösen Inhalts*: but he found himself unable to carry out his purpose of publishing these with translations in the *Mitteilungen* (see the *Vorwort* to the second heft of the *Mitteilungen*).

Literature.

THE ACTS OF THE APOSTLES.

THE most important event in the interpretation of the New Testament, since Sir William Ramsay began the issue of his books on St. Paul, is the publication by Messrs. Macmillan of the first volume of a series on *The Beginnings of Christianity*, to be edited by Dr. F. J. Foakes Jackson and Dr. Kirsopp Lake.

'The leading idea of this series is to continue the work begun by the late Bishop Lightfoot in editing Christian documents historically as well as critically. His great contributions of commentaries on the Pauline Epistles, Galatians, Colossians and Philemon, and Philippians, were succeeded by his masterly editions of the Ignatian literature and of Clement of Rome. It is now proposed to follow up these by an edition of the Acts of the Apostles in three volumes, and to extend the series down to the day when the Church obtained official recognition by the Roman Empire.' Part I. (in three volumes) will deal with the Acts of the Apostles, the first volume giving an account of the Jewish, Gentile, and Christian Backgrounds, the second containing the Criticism, and the third the Text and Commentary. The first volume has now been issued (18s. net). It consists of four sections with five appendixes. The first section, on the Jewish World, is divided into four chapters—Chapter I. 'The Background of Jewish History,' by the Editors; Chapter II. 'The Spirit of Judaism,' by

Mr. C. G. Montefiore; Chapter III. 'Varieties of Thought and Practice in Judaism,' and Chapter IV. 'The Dispersion,' both by the Editors. The second section describes the Gentile World. It is divided into two chapters—'The Roman Provincial System,' by Mr. H. T. F. Duckworth, and 'Life in the Roman Empire at the Beginning of the Christian Era,' by Professor Clifford H. Moore. Primitive Christianity is the subject of the last and longest section. It is written entirely by the Editors. Its last chapter is on Christology. The Appendixes are on 'The Zealots,' by the Editors; 'Nazarene and Nazareth,' by Professor George F. Moore; 'The Slavonic Josephus,' by the Editors; 'Differences of Legal Interpretations between Pharisees and Sadducees, by the same; 'The Am ha-ares (the People of the Land) and the Haberim' (Associates), by Professor Moore.

Now it is unnecessary to say that here we have the last word of scholarship. No doubt some of it will be out of date thirty years hence, as some of Lightfoot's work is out of date and erroneous now. But to-day it is all that is known. The only question is, Can the judgment of the editors be relied upon? And that question cannot be answered yet. When the volume on the criticism comes we shall see; we shall see more clearly when we can examine the volume containing the commentary. This volume is a matter of learning, pure and simple.

But notice one fact. Mr. C. G. Montefiore has

been chosen to write the chapter on 'The Spirit of Judaism.' That is the method adopted in *THE ENCYCLOPÆDIA OF RELIGION AND ETHICS*. Let the believer in the movement tell what the movement is. He can tell it from the inside. He must keep to fact, but let him give his own interpretation of the facts. It is only when we know the best that can be said of man or movement that we know that movement or that man.

THE DEVIL AND SATAN.

Professor H. B. Swete delivered a course of lectures on *The Parables of the Kingdom*. They have now been published, under the care of two of his pupils (Macmillan; 7s. 6d. net).

It is a long time since we had a strong book on the Parables. And yet no part of Scripture more demands or more repays sure handling. Professor Swete's book is short and authoritative. One might prophesy with little venture that it will become the most popular of all his books.

On the Parable of the Tares he comes to 'the enemy.' The enemy is the Devil, explained our Lord. In an after-note Swete says: 'So many Christians now deny that there is any personal Devil that it is worth while to labour this point a little. First as to the names: *devil* is of course merely one who accuses, maligns; *Satan* is merely an adversary, or, as the parable translates it, an enemy. But the Satan, the Devil, singles out a particular person who is pre-eminently the Adversary, the Accuser; the person who, as St. John says, is commonly called *Devil* and *the Satan*. This person is mentioned only in the later post-exilic books of the Old Testament, and by name only in three passages, Zechariah iii., Job i., and 1 Chronicles xxi.; and the natural inference is that this conception of *the Satan* or personal adversary of God and men—at least under this name—was a somewhat late importation into Jewish theology, possibly as some say of Babylonian or Persian origin. Into that question I need not now go; in any case it was in our Lord's time an article of common belief among the Jews, and was accepted, as it seems, by our Lord in His teaching. The question is whether, this being so, it is binding on Christians, or rather whether it is to be taken as expressing a great and tremendous fact in the spiritual world.

'Now it is clear, I think, that our Lord *did* accept current terms, and even current beliefs, so far as

it was possible to do this consistently with essential truth. It is characteristic of His teaching to start with what people believed, and to use their own expressions and terms so far as He could. You see this in His use of the word *Gehenna*, and *Paradise*, and *Abraham's Bosom*, and perhaps also in much of what He says about demons; for instance, it seems evident that the boy from whom He cast out a demon (Mc ix.) was subject to what we should now call epilepsy; and that when Jesus rebuked the deaf and dumb spirit, He used popular language just as He did when He rebuked the raging winds and sea, as if they had been living things. But His constant acceptance of the principle that a personal evil power presides over all that antagonism to the good will of God which we can plainly see at work is, as it seems to me, far too grave a matter to be treated as a mere concession to popular belief. Even in the case of possession it may be suspected that there is very much more of truth in the current belief than many moderns suppose. But whatever may be thought of the connexion of alien will-power with certain diseases such as epilepsy, there is nothing in science which can disprove the existence of a central personal force of evil such as the New Testament and the teaching of our Lord Himself presuppose. And though I am not prepared to assert that the existence of a personal Devil is an article of the Christian faith, to decry which is heresy in the ecclesiastical sense, I am bound to say that to deny the existence of a personal Devil seems to introduce a grave element of uncertainty into the teaching of Christ and of the Apostles; for of what can we feel sure if on this very fundamental question that teaching is not to be taken seriously?'

THE PRAYER BOOK.

No demand seems to have been more often or more earnestly made by the men in the trenches, when they opened their minds to the padre (if they were of the Church of England), than that there should be a great alteration made in the Prayer Book. And the padre himself, when he had time to record his impression, was as urgent and earnest as the men.

Has anything been done? The Prayer Book is as it was, and no official sanction has been given to an abbreviated or otherwise altered use of it. But tacitly men are encouraged to meet the

strongly felt desire for brevity and intelligibility. If they shorten the service or modernize the language it is understood that they will not be called to account.

But that is not enough. Eight years before the War there arose a public movement for the revision of the Prayer Book. It began with a modification of the Ornaments Rubric. Once begun, the revision went forward. On one part after another there was 'debate, consideration, consultation, and agreement,' until at last it has been found possible to issue an edition of *The Book of Common Prayer* with the main proposals and suggestions incorporated. The edition has been prepared by the Rev. John Neale Dalton, M.A., F.S.A., Canon of Windsor. It is issued from the Cambridge University Press (30s. net).

It is issued without authority. The editor emphasizes that. What is its object? 'If a revised edition of the Book of Common Prayer is ever to become the prayer book of the Church of England, this can only be attained, not by resolution of Convocation or by authority of Parliament, but by the mature judgment that Church people, clerical and lay, have formed upon its merits; yet if that opinion and judgment is to be of real and worthy influence it must be well-informed.' The aim of this edition is to induce a 'thoughtful public opinion on these matters, by simply and frankly shewing what the approximate result would be of the adoption of certain of these Proposals on the text of the present Prayer Book, together with some other rather important additional Suggestions.'

The Psalter required revision most of all. The language has often been altered. But the editor would not have it supposed that he has simply used the Authorized and Revised Versions. 'It will be evident,' he says, 'how often recourse has been had to the earlier Coverdale, and how surprisingly modern are some of his renderings of the rocky terseness of the original. Of the verses that were recommended to be omitted in recitation by Canterbury Convocation, only six in Psalm 69 and fourteen in Psalm 109, one verse only in Psalm 137, and one verse in Psalm 140 have here not been printed. These practically are the only omissions which the Upper House of York Convocation desired. But in Psalm 141, verses six to eight are so corrupt or obscure that they convey now scarcely any real meaning at all, and so have

been omitted. One might perhaps be tempted to do the same with verses twenty-nine to thirty-one in Psalm 68, were it not that the whole of that grand Psalm resembles a Pindaric Ode in its reference to persons and places, semi-obscure to later readers, but no doubt clear in the author's time to his own contemporaries.'

The volume is a triumph of the art of printing.

THE ODES AND PSALMS OF SOLOMON.

A new edition has been published of the Odes of Solomon. It includes the Psalms of Solomon, and is in two volumes. The first volume contains the Text with facsimile reproductions (10s. 6d. net). The second volume contains a Translation with Introduction and Critical as well as Expository Notes (21s. net). The publishers are Messrs. Longmans. The title is *The Odes and Psalms of Solomon*, re-edited for the Governors of the John Rylands Library by Rendel Harris and Alphonse Mingana.

'The Odes of Solomon (in a Syriac translation, accompanied by the Psalms of Solomon) were discovered by Rendel Harris on Jan. 4, 1909, in a MS. in his collection, which is said by the discoverer to have come from the banks of the Tigris. It was numbered in that collection Cod. Syr. 152, and has now been transferred to the John Rylands Library, where it stands as Cod. Syr. 9. The MS. is a small paper volume, much worn and stained, and has lost, apparently, three leaves at the beginning and perhaps three leaves at the end. In other respects it is complete, very carefully written and legible, forming a volume of 56 leaves preserved from an original volume of 62 leaves. The first and second Odes and the opening of the third Ode stood on the leaves that were lost at the beginning; and the Psalms of Solomon at the other end of the book are defective from Ps 17³⁸ to the end. The omissions are to be regretted, especially at the beginning of the book, but they are not serious, and the missing first Ode has been recovered from the *Pistis Sophia*, so that what is really lost in the Odes is the second Ode and some verses at the beginning of the third Ode. The defect at the other end of the book has been met almost completely by the British Museum MS. discovered by Professor Burkitt.'

In the editing of the text, account has been taken of the suggestions of many scholars, but

only the most assured emendations have been incorporated. Others have been discussed in the critical notes to each ode in the second volume. One important change has, however, been made in the text of this edition. 'In working carefully through the text, the editors became convinced that they were dealing with matter that was either Oriental in origin or so coloured by Oriental modes of thought and expression as to be practically Oriental, and they decided that it was necessary to reconstruct, as far as possible, the rhythms which underlay the recovered Syriac text, and which showed remarkable parallelism with early Syriac poetry. The text has accordingly been broken up; and this made it necessary to redistribute and renumber the verses as they were given in Dr. Harris's *editio princeps*: such change in standards of reference is in itself undesirable, but any student who examines the new arrangement of the text will see that it could not very well, in the present case, be avoided.'

The Introduction, which is found in the second volume, is a remarkably acute and lucid product of British scholarship, fit to stand beside any continental work. Note some conclusions:

(1) Time and Place:—'If we are wrong in assigning them as written at Antioch in the first century, we are not far wrong either in place or in time.'

(2) Jewish or Christian?—'We shall assume them to be Christian, for all objections on this side are either superficial and need not be regarded, or they are such as are evanescent as soon as we succeed in getting at the meaning of the author. No one who has spent any time on the study of the book would lay any stress on the fact that the name of Jesus does not appear in its pages, for it is clear that the author has a distinct Christology, not very different from that of the Nicene theology, and employs most of the terms and figures in which the early Christians expressed their doctrine of the Divine nature. His Christ is the Christian's Christ, with an Incarnation in terms more pronounced, in some respects, than the New Testament itself.'

(3) Greek or Syriac?—The balance of the argument is on the side of Greek rather than Syriac as the original.

When we pass to the Notes we are still in the land of lucidity and the interest has increased. It is a strange circumstance that the two clauses in

the Creed which are now most severely criticised, the Virgin Birth and the Descent into Hades, are dealt with in the Odes, the one in the 19th, the other in the 22nd. The Notes on these two Odes are full of curious information—the serpent of Paradise and the Dragon myth, the reason why Moses was told to take hold of the serpent into which his rod was turned by the tail and not by the head (*Christ* being appointed to bruise the *head* of the serpent) and much else.

THE CHANGING EAST.

We are very familiar with the idea of the unchanging East. Professor Edward Caldwell Moore of Harvard is struck with the rapidity and thoroughness of the change that is coming over the East. So in his title *West and East* (Duckworth; 12s. 6d. net) he puts the West first. For the change, seen most vividly in Japan, is due to the adoption of Western civilization. His volume (the Dale Lectures, given at Mansfield College, Oxford, in 1913) is occupied with the causes that have led the East to submit at last and so drastically to change, and with the development of the change in social, political, and religious life.

The causes are of two kinds. 'There has been, in the first place, frank advocacy of western principles of trade and government and, more recently, of secular education. These have been put forth at times by western men as the sole means of creating even the simplest conditions of well-being in the East. For example, in the newly opened parts of Africa, or again in poverty-stricken regions of India and China, there has been an avowed propaganda on behalf of western political and social and economic ideas and a generous sympathy with efforts of orientals to transform their institutions in consonance with these ideas. With enthusiasm men from the West resident in the East have thrown themselves into the work of education in these lands, into philanthropy and reform, into the healing and prevention of disease, into efforts for the mitigation of evils of every sort, and for the amelioration of all conditions of life. This movement has been avowedly secular in its interest. It has often boasted of its contrast with the missionary endeavour. The other motive is moral and religious in its nature. It has aimed primarily at changes in the inner life and religious convictions of men. There has been, mainly

since the last decade of the eighteenth century and practically throughout the non-European world, a wide and zealous propaganda on behalf of the western man's religion. There has been a great enthusiasm for Christian missions.'

Professor Moore believes that these two movements are not antagonistic and ought never to have been suspicious of one another. The secular movement is not 'able to complete its work without advancing towards the area of that which is in principle ethical and religious.'

'The missionary movement also has never been able to complete its work, or even greatly to advance that work, without calling to its aid factors which are not exclusively those of the inner life. The religious spirit must find expression in the outward life of man. There are traits of Christian character which are developed only as men engage in their trades and politics and co-operate in their social organizations and economic endeavours. The highest type of Christian missionary has often been, to an extent of which he was perhaps not aware, the exponent of certain political ideas and educational principles as well.'

These causes are then shown at work throughout the East; but, as already said, most conspicuously in Japan. Politically and economically the change in Japan is thorough enough. The religious change is not so evident. Will Japan become Christian? 'Of the three great religions of Japan, two are foreign to Japan. They came as missionary religions. They must have undergone the process of nationalization and naturalization in Japan, of assimilation of themselves to Japan and of Japan to them. Can they undergo that process once more? It is not that they have again to travel to a world across the sea. The world from across the sea has travelled to them. The result is the same. They have not come again to the need of naturalization. The need of naturalization has come to them. They have only to stand still and do nothing in order to become alien religions in the new Japan, precisely as the paganism which was indigenous to Italy became an alien religion in Italy when the dying old world and the rising new world had asked the questions which Christianity alone could answer. If that happens the strange religion from the far West will be the one which will be at home in the East. It will be naturalized and assimilated and bound by a thousand ties to all the rest of the life of new Japan.'

PROGRESS.

Dr. J. B. Bury, Regius Professor of Modern History in the University of Cambridge, has written a book on *The Idea of Progress* (Macmillan; 14s. net).

Professor Bury's recent attitude to life is puzzling. He does not say, and he may not think, that it is not worth living, but he makes manifest that he does not think it worth taking seriously. It is not an unusual result of what is called 'free-thinking.' Professor Bury is a rationalist. His whole soul is given to the consideration of things that are present and seen. And the issue is disappointment.

This book is an inquiry into the origin and growth of the idea of progress. But Professor Bury is not interested in the idea of progress. Other people are interested in it, and he traces the history of their interest. But he does not share it. For what is progress? It is scientific discovery, the increase of knowledge and of the means of luxurious living. Professor Bury is not concerned about scientific progress. He does not believe in the increase of knowledge. It might be all right if, as knowledge grows from more to more, reverence dwelt more within us. But as it is, he is of the mind of Koheleth, that he that increaseth knowledge increaseth sorrow.

What, then, is progress? What else is it? If it were increase of the knowledge of God, if it were the recognition of the Spirit dwelling among us and leading us into all the truth—that would be something to believe in, something worth believing in. But Professor Bury does not believe in that.

And so the book ends in an anti-climax of almost incredible emptiness. It ends with these two queries: 'Does not Progress itself suggest that its value as a doctrine is only relative, corresponding to a certain not very advanced stage of civilisation; just as Providence, in its day, was an idea of relative value, corresponding to a stage somewhat less advanced? Or will it be said that this argument is merely a disconcerting trick of dialectic played under cover of the darkness in which the issue of the future is safely hidden by Horace's prudent god?'

What is the difference between training and education? Mr. George Willis says it is a difference of speech. A boy who has had a Public

School training is educated, 'however stubbornly he has resisted the educational influences to which he has been subjected,' simply because he has been taught a little Latin; the boy who has been educated at a national school is only trained, 'no matter what aptitude and diligence he has shown in his schooldays,' simply because he has learned no Latin. It is a matter of speech. The one can speak well, the other cannot. 'An uneducated person is known by his speech, or rather by his want of speech, by the narrowness of his range of expression and apprehension. The reason of this deficiency is not hard to discover. Two-thirds of English words are borrowed from the Latin. Therefore in order to understand the English language of to-day, it is necessary to have some knowledge of the elements of Latin.'

Mr. Willis has written a book on *The Philosophy of Speech* (Allen & Unwin; 7s. 6d. net). It is original; it is readable; it has the making of speakers in it, if speakers can be made.

Dr. Rudolph Steiner's *The Threefold State* has been translated into English (Allen & Unwin; 5s. net). It is an attempt to solve the social problem. As in the body there are three systems, that of the nerves and senses, that of the circulation of the blood, and that of the digestion; so in the social world there are three systems, the economic, the political, and the spiritual or individual. And it is by giving each of these parts of social life its proper place and co-ordinating them that the social problem is solved. The three branches of the body social 'must not be artificially centralized into some abstract theoretical kind of unity in a parliament or otherwise. They must become three actual, living members of the social body, each centred in itself, working alongside one another and in co-operation.' The three elements correspond to the three watchwords of the French Revolution—Fraternity, Equality, Liberty.

John Handyside, a brilliant student in philosophy at the University of Edinburgh, and subsequently Lecturer in Philosophy in the University of Liverpool, was killed in the war on October 18th, 1916. Professor Pringle Pattison has discovered three essays which he had written; and, with a biographical preface, he has edited and published them. *The Historical Method in Ethics, and other Essays*, is the title (Constable;

5s. net). The essay which gives the volume its title is the longest and most mature—a fine exposition of that method as applied to Ethics which we now apply so successfully to Theology. The others are on 'The Absolute and "Intellect"' and 'System and Mechanism.' In the last there is an acute discussion of teleology.

Few events of a literary kind will give more pleasure to scholars than the resumption after the War of the Oxford edition of *The Works of Aristotle translated into English*. The new part contains the *Oeconomica* and the *Atheniensium Respublica* (Oxford: at the Clarendon Press; 5s. net). The *Oeconomica* is translated by Mr. E. S. Forster, M.A., Lecturer in Greek in the University of Sheffield, the *Respublica* by Sir Frederic G. Kenyon, K.C.B., F.B.A. Both are scholars' translations, the original being expressed in English as accurately as possible and less consideration being given to the flow of language. Both again have footnotes and a brief introduction. When the whole edition is translated the parts as issued will be arranged in eleven volumes, for which binding cases will be supplied by the publishers. The general editor, it will be remembered, is Mr. W. D. Ross, Fellow of Oriel College.

The demand most urgently addressed to the preacher at present is to make Christianity real, and that usually means moral and social. There is great impatience with 'theology.' But what is theology? In this demand it is the New Birth. And the Rev. Hunter Smith, for one, is very sure that without regeneration morality, whether social or individual, is impossible. His book is all about the social aspect of religion—the religious aspect of competition, Capital and Labour, Work and Wages, Riches, Politics, and the like. Hence the title *The Economics of the Kingdom of God* (Hodder & Stoughton; 3s. 6d. net). But before the book is ended you read this:

'We have recently had the most startling evidence of the complete ignorance, or gross misunderstanding of the truths and facts of Christianity displayed by the vast majority of the people. Various have been the reasons given for such a tragic state of things, and various the remedies suggested. They are all more or less plausible and urgent. But in all the inquiries and discussions that have followed, one inexorable fact

seems to have been forgotten, or, at least, lightly regarded. It is emphatically stated by St. Paul: "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." Here is the fundamental problem that confronts all who are distressed by the decay of religion among all classes, and are agonising for its revival. It is a problem that meets us directly in those amazing but incontestable statements that the great mass of our young men, as encountered in the army, simply do not know what Christianity means, and regard the teaching and testimony of the churches as unintelligible and remote from real life. It is admitted that they have nearly all been baptised, that is, they have had some sort of family connection with the Church—and have nearly all been religiously instructed in their childhood. The teaching may have been defective—though that is still a matter to be determined—but so much is clear, that whatever they may have learned they have forgotten or ignored, and whatever they hear they misconstrue. St. Paul found the same thing in his own generation, and so did Isaiah in his. The Christian Apostle quotes the words of the Hebrew Prophet to describe his own experience. Christ Himself makes the same reference when He would indicate the results of His own ministry. "By hearing ye shall hear and not understand; and seeing ye shall see, and shall not perceive." There are an incapacity and a resistance in human nature which baffle the most earnest and clearest efforts to state the truth. Jesus put the problem in its plainest form when He said: "Except a man be born from above, he cannot see the kingdom of God." In fact, the natural man must be radically and entirely changed before we can look for any understanding or response from him.

Messrs. Longmans have issued a cheap edition of Professor W. H. Griffith Thomas's well-known manual of evangelical theology, *The Catholic Faith* (1s. 6d. net).

A Memoir of *Father Maturin* has been written by Maisie Ward (Longmans; 7s. 6d. net). The memoir is short. The greater part of the volume is occupied with selections from Father Maturin's letters. The letters are in a very large proportion occupied with the question of passing from the

Anglican to the Roman Church. The Rev. W. B. Maturin 'went over' himself, and naturally was much consulted by those who 'trembled on the brink.' His advice was always the same: If you are sure you should go, go; if you are not sure, don't. Nearly everybody who consulted him went. Of only one is it said, 'she had not gone when the correspondence ended.'

We do not know that the case *against* the Pauline authorship of the Pastoral Epistles has ever been put more convincingly (though quite popularly) than by the Rev. Alexander Nairne, D.D., Fellow of Jesus College, Cambridge, in his book entitled *The Faith of the New Testament* (Longmans; 6s. net). The book contains the Hulsean Lectures of 1919-1920. Its title is accurate. What we find in it is the Gospel of the first followers as nearly as we can now come to it. And we further find that it is the Gospel for us.

After speaking of the lack of external testimony to the Pastorals, and contrasting the organization of the Church therein with that underlying the accepted Epistles of St. Paul, Dr. Nairne says:

'There is, however, one true difficulty which does still daunt the student, and the more he is an enthusiastic and reverent admirer of S. Paul the more it daunts him. It is that in the Pastorals the essential mind of S. Paul is generally absent. We shall see more distinctly as we go on what that mind is. For the present let us merely quote Gal. ii. 20, "I have been crucified with Christ; yet I live; and yet no longer I, but Christ liveth in me: and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave himself up for me." This deep, personal, intellectual, and moral passion informs all the other epistles. There is hardly a trace of it in the regulations, advice, and warning which fill the pages of the Pastorals. And this cannot be accounted for by their "pastoral" character. There are plenty of directions, rules, and admonitions in the other epistles. But there all starts from and runs out into this very marked theology; all this (to repeat the word) "informed" by it. In the Pastorals it is not so. Those who have learned the terms from Dr. Bigg would say that the "mystic" has turned "disciplinarian." That would, of course, be no disparagement of the Pastorals: Dr. Bigg took the noble first epistle of S. Peter as the type of disciplinarian theology.

But it is a question whether such a change would befall so uncommon, so complete, and so deeply moulded a character as S. Paul's. And there is a further embarrassment. This Pauline mind does not run through the Pastorals with lessened or diverted intensity. For whole paragraphs it is not there at all. But now and again it appears, contrasting with the context. The passage in 2 Timothy (iv. 6 ff.) already quoted is an instance; and again and again in this epistle especially we seem to catch and lose again the well-known accent.'

The Armenian Question is admirably handled by M. Pierre Crabitès in an Introduction to the English translation of *Armenia and the Armenians*, by Mr. Kevork Aslan (Macmillan; \$1.25). It is handled with full knowledge and fine temper. Such a presentation of the Armenian case before the Peace Conference should be (and by the time this is published probably has been) as successful in securing a good settlement for Armenia as Venezelos has succeeded in obtaining for Greece. The book, written originally in French by an Armenian, is a history of the Armenians from the earliest times to the latest, a valuable history of a wonderful race. Frederick the Great's chaplain pointed to the preservation of the Jews as the great evidence for Providence; the preservation of the Armenians is yet more providential.

Dr. Roland G. Usher, Professor of History in Washington University, St. Louis, has written *The Story of the Great War* within the compass of a single volume, and has found room for a large number of maps and illustrations (Macmillan; \$2.50). It is a handy square volume of just three hundred and fifty pages. This Professor of History has the gift of condensation, and with it the gift of lucidity. He gives us the pleasure of seeing both the wood and the trees, for he loves to sketch a great broad movement and again he loves to describe a single great act. He has even had space left for the introduction of causes and consequences. For instance: 'One of the reasons why the Germans began the war was the belief that the British Empire was so weak and disloyal that it could not resist assault. One of the reasons why the Germans were defeated in the war was the loyalty and strength of the British Empire. The Germans were sure that the war would create a

new Empire surpassing in extent and power any of the old Empires. They were right; the war has created a new British Empire, stronger, more unified than ever before, a real state whose importance in times to come will be incalculable.'

The Divinity of Man (Macmillan; 7s. 6d. net) is not an inviting title. It has unholy associations. The unbeliever in the Divinity of Christ does not now deny it; he affirms the Divinity of Man. Mr. Reginald Wells is not an unbeliever in the Divinity of Christ. In a Postscript to this book he sets forth the articles of his creed, and one of them is that 'he believes the Lord Jesus to be God.' That is more than any Unitarian would say. But in the same article he says that 'he also believes the divinity of all men to differ from that of the Lord in degree and not, as seems to be the opinion of most clergymen, in kind,' and that takes all value away from the assertion of the Divinity of Christ.

The purpose of the book is to encourage men to believe that they have their salvation in their own hands. No outside person or influence should be allowed to interfere. 'Men are God, and the only plea that they allow themselves to hear is the appeal to their divinity. Any master knows that a boy will respond to an appeal to his honour, when all other appeal is vain. And this is true of men. Not all the pains of hell or earth shall frighten a man from fornication. He may restrain his bodily desires when he hears God whispering within himself, and when he sees God looking at him through the eyes of the partner of his shame.'

If it is not a foolish it is certainly a futile position. Experience, plentiful and bitter, has proved its futility. Does this young chaplain imagine that men would have believed, and gone on believing, in an entrance into this world of the Son of God and His death of Atonement on the Cross, if they could have found salvation by looking into the eyes of their partners in sin? He says many true things, and he says them in a fresh original way, a way that gives them adhesiveness, but his purpose in publishing is not worth achieving and never will be achieved.

'The Christian Association of the University of Pennsylvania recently started a campaign to induce at least two thousand students to read during the Lenten period the life and sayings of Jesus as

presented in their simplest form by the book of Mark. The first announcement of the course read :

$$\begin{aligned} \text{" Christianity = } x + y \\ \text{y = 'isms' } \end{aligned}$$

This is an equation, not an identity."

After this statement of the equation had been posted long enough to arouse some curiosity in the student body, the second announcement, which was explanatory of the first, was made. It read as follows :

"Has Christianity failed?
Or only its 'isms'?
What did Jesus teach?"

"Those who pledged themselves to undertake this course were organized into seventy-two discussion groups. These groups arranged to meet once a week under the direction of a leader at fraternity houses, dormitories, classrooms, and the committee rooms of the Houston (Student's) Club. The leaders were enlisted from the faculty men, Christian Association secretaries, older students, and extramural friends of the University, and the conduct of a normal class for training the leaders was assigned to me as the representative of our School of Education.'

The 'me' is Professor Frank Pierrepont Graves, Ph.D. The book which Professor Graves has written, and which he has called *What did Jesus Teach?* (Macmillan, \$1.75), contains the course of lectures which he gave to that normal class. Here is the summary of them: What did Jesus teach? 'Jesus described God as "father," with the attributes of protecting care, pity, and forgiveness, and held that men became the sons of God by adopting these characteristics. On the social side, he regarded God as "king," and made humility, purity, and service the test of membership in his Kingdom. These ideals, then, lead to a process of reconstructing one's life known as "conversion," and the state attained thereby is called "salvation." In his teaching concerning the hereafter, according to John, Jesus asserted a present resurrection, as well as a future. The same evangelist represents him as teaching that judgments are constantly being made, but culminate in final judgments; and that reward and punishment will not consummate with death. For the solution of social problems—divorce, the family, diversions, wealth, almsgiving, industrial conditions, and politics, Jesus has

furnished principles and not definite rules. And his utterances upon any problem were illustrative of these principles, and, growing out of the occasion, often seem contradictory, unless they are examined together.'

It is a clever convincing summary. But Professor Graves must be rebuked for one almost incredible blunder. He speaks of 'rendering the prostitute Magdalene a virtuous disciple.'

In *A Unitarian's Thought of God* (Lindsey Press; 2s. 6d. net) you will find as clear and conscientious an account of what Christianity is without Christ as you will find anywhere. It *is* Christianity. For though the Rev. Christopher J. Street, M.A., LL.B., is a theist, he cannot escape from his Christian surroundings. The theism he believes in he finds in the Gospels. But it is Christianity without Christ. For it is without that 'power of God unto salvation' which comes from faith in 'Him who loved us and gave Himself for us.'

China is a large country and needs a large book to describe it. Bishop James W. Bashford's *China: An Interpretation* (Abingdon Press; \$3.50 net) runs now, in its third edition, to 668 pages. His idea was to give such an estimate of China as Viscount Bryce gave of the United States, Lafcadio Hearn of Japan, and President Lowell of England—a better estimate every one (so he says) than any native has ever given.

The book was published in 1916. Within three months it had to be issued in a second edition, to which the author added a long chapter on Yuan Shih Kai, the ambitious politician who was made Emperor in December 1915, but had to descend from the throne within six months and dissolve the Empire. Then Bishop Bashford died. His secretaries, James H. Lewis and J. P. MacMillan, have brought out the third edition. They have added another long chapter, dealing with the Origin and Qualities of the Chinese, and bringing the history of China up to date.

'My message would be salvation by faith in an atoning Saviour and risen Lord, and no sneers of "the enlightened" or clamour of "the liberals" would cause me to change it one iota. A great deal of the talk about the new age needing a new message is arrant nonsense. Down at bottom the "new age" will be just like all other ages, made up of

sinful men and women who need a Saviour, and no substitution of a "Christ ideal" for the historical Jesus can meet that need. Neither Hellenistic naturalism nor a creedless church, made up of those who believe anything or nothing, can save the world. "Christ crucified is unto the Greeks foolishness," now as in the day of Saint Paul, but unto them which are called, in every age, he is "the power of God and the wisdom of God."

These are brave words, but there is no bravado in them. They are truth and they are life. For they are not the words of Andrew Gillies only, but also of the Christ Himself and His apostles. In that temper and with that clearness of faith Mr. Gillies writes all the essays contained in *The Individualistic Gospel* (Methodist Book Concern; \$1.25 net).

In short pithy chapters, some of them almost sensational, all of them arresting, the Rev. Fred. A. Rees discourses to young men on *Honour and Heroism* (R.T.S.; 3s. net).

To have a Gospel is one thing, to bestow it is another. The Rev. J. S. M. Hooper, M.A., in *The Approach to the Gospel* (S.C.M.; 1s. net) warns us in offering the Gospel to others (1) not to put premature emphasis on theology; or (2) on the Divinity of Christ; or (3) on aspects not emphasized by Jesus. In the last warning he refers to God's omnipotence, omnipresence, and omniscience. Then he introduces us directly to the Christ of the Gospels; for the Gospel is in the Gospels and the Gospel is Christ.

'Thoughtful men and women in our day are concerned as men have seldom been before to get at reality in religion.' That is the first sentence in Mr. Henry Kingman's *Building on Rock*, a study in Character-Building under the Master Builder (S.C.M.; 3s. 6d. net). And it is reality that is searched for throughout the book. It is reality in Faith, Service, Prayer, Fellowship, and all the rest of the great Christian energies. The book is most invigorating. This is one of the illustrations used in it: 'In the common room of Magdalene College, Cambridge, two portraits hang on the wall, facing each other across the table, portraits of two men who shared the zest of life to the fullest and who fought hard for life's prizes. One is of Pepys—sleek, satisfied, kindly, sensuous; a man who

cheerfully tried to skim the cream off life's surface for himself and measurably succeeded. The other is of Charles Kingsley, who also delighted in life beyond most men, but whose heart burned like a flame in sympathy with the wrongs and sorrows of the poor, and who gave himself, like his Master, in generous devotion to all who needed him. And his face, lined with love and pain, is of one who looked ineffably far beyond the getting and spending of life's pleasures. It is not so much that one man had a different philosophy from the other, though this was true, as that one man lived in the closest contact with the spirit of Jesus and the other instinctively avoided any contact with Him more intimate than that of formal religion. But the world to-day, in its present mood, recognizes in good-natured Pepys the despair of society, and in Charles Kingsley, with all his limitations, the power that can lift it out of its despair.'

In his exposition of the parable of *The Prodigal Son* (Scott; 2s. net) the Rev. Claude Dunbar Paterson disregards the elder brother, though it was on his account, and to him, that the parable was spoken. He misses the meaning still further, and that of all the parables, by discovering a spiritual reference in every detail. Thus he says that six gifts were bestowed on the prodigal when he returned—the kiss, the robe, the ring, the shoes, the feast, the merriment; and these six have as their spiritual counterparts pardon, purity, position, power, plenty, pleasures.

An unpretentious but singularly informing book on Japan has been published by the Central Board of Missions and the S.P.C.K., with the title of *New Life in the Oldest Empire* (6s. net). The author, Mr. Charles F. Sweet, gives us provokingly little information about himself; but it is evident that he has eyes to see and has seen. He is not impressed with the sincerity of the Japanese rulers, he fears their ambition and its unscrupulous methods; but he loves the people. His earnest desire is that we should throw all the resources at our disposal into the task of making Japan Christian—for Japan's sake, for the sake of China, and for the sake of the civilization of the world.

Four volumes have been added to the S.P.C.K. 'Texts for Students': (1) *The Teaching of the Twelve Apostles* (4d. net) and (2) *The Epistle of Barnabas*

(6d. net), both edited by the Rev. T. W. Crafer, D.D.; (3) *The Code of Hammurabi* (in an English translation), by Percy Handcock, M.A. (1s. net); (4) *Select Passages illustrating Commercial and Diplomatic Relations between England and Russia*, by A. Weiner, M.A., F.R.Hist.S. (1s. 6d. net).

Note also the issue of two more volumes of the 'Helps for Students of History': *Introduction to the Study of Russian History*, by W. F. Reddaway (8d. net), and *A Guide to the History of Education*, by Professor J. W. Adamson (8d. net).

One of the discoveries of early Church literature made in our day is a work of Irenaeus called the Demonstration of the Apostolic Preaching. It was found in an Armenian translation, and is quite unknown otherwise beyond a few quotations from the original Greek in early writers. The manuscript containing it was discovered 'in December 1904, in the Church of the Blessed Virgin at Eriwan in Armenia, by Dr. Karapet Ter-Mekerttshian, one of the most learned of the Armenian clergy. It was edited by him with a translation into German, in conjunction with Dr. Edward Ter-Minassiantz, in 1907, in the *Texte und Untersuchungen* (xxxi. 1); and Dr. Harnack added a brief dissertation and some notes. Then in 1912 Dr. Simon Weber, of the Faculty of Catholic Theology in the University of Freiburg in Breisgau, being dissatisfied with this presentation of the work, published a fresh translation with the help of some Armenian scholars. Neither of these translations satisfies the needs of English patristic students. The second, though it corrects some errors of the first, is far less close to the original text. And both are vitiated by a want of acquaintance with the textual criticism of the Septuagint and the Greek New Testament, and also with the larger work of St. Irenaeus himself.' Accordingly the Dean of Wells, Dr. J. Armitage Robinson, has translated the Armenian text into English. The title is *St. Irenaeus: The Demonstration of the Apostolic Preaching* (S.P.C.K.; 7s. 6d. net).

In the Introduction Dr. Robinson discusses the Debt of Irenaeus to Justin Martyr, and the Doctrine of the Holy Spirit in Justin and Irenaeus.

For the *Bibliotheca* of Photius we have hitherto

had to go to Migne's *Patrologia Graeca*, with its translation into Latin by the Jesuit Andreas Schott. Now at last, through the enterprise of the S.P.C.K., we are to enjoy the easy reading of a modern English translation. Mr. J. H. Freese is to be the translator. The whole work will run to six volumes with the title of *The Library of Photius*. Five volumes will be required for the translation, the sixth being given to a Biography, Bibliography, and General Index. The first volume is out, in the attractive form of the S.P.C.K. translations of Christian Literature (10s. net).

The translation is a delight to read—accurate without pedantry, free without looseness. Take a single paragraph:

'In the river Indus a worm is found resembling those which are usually found on fig-trees. Its average length is seven cubits, though some are longer, others shorter. It is so thick that a child ten years old could hardly put his arms round it. It has two teeth, one in the upper and one in the lower jaw. Everything it seizes with these teeth it devours. By day it remains in the mud of the river, but at night it comes out, seizes whatever it comes across, whether ox or camel, drags it into the river, and devours it all except the intestines. It is caught with a large hook baited with a lamb or kid attached by iron chains. After it has been caught, it is hung up for thirty days with vessels placed underneath, into which as much oil from the body drips as would fill ten Attic *kotylae*. At the end of the thirty days, the worm is thrown away, the vessels of oil are sealed and taken as a present to the king of India, who alone is allowed to use it. This oil sets everything alight—wood or animals—over which it is poured, and the flame can only be extinguished by throwing a quantity of thick mud on it.'

The verbatim report of *A Public Debate on 'The Truth of Spiritualism'* between Sir Arthur Conan Doyle and Joseph McCabe has been published by Messrs. Watts (1s. net). It is not quite so futile as public debates usually are. It brings out glaringly the ignorance and indifference to truth of Sir Conan Doyle. Mr. McCabe evidently knows the subject a great deal better than this popular exponent of it.