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the Rending of the Veil. That both passages are also taken from St. Mark suggests the view that they are additions to St. Luke's earlier and independent narrative. This suggestion is further strengthened by the fact that Lk 23<sup>46</sup> is a composite passage; that is to say, it is made up of two different parts, the Darkness and the Rending, which appear separately in St. Mark. As a matter of fact, in St. Mark the reference to the Rending follows the description of the Death. It is surely easier to suppose that the two 'wonders' have been brought together and fitted into an already existing narrative, than it is to think that they have been connected first of all and then made a kind of foundation upon which the Lukan account of the Crucifixion is built. It should further be observed that with the omission of Lk 22<sup>46</sup> the dying cry of Jesus follows immediately upon His last words to the Penitent Thief, 'To-day thou shalt be with me in Paradise'—a dramatic connexion, which, if our contention is sound, it may have been the original intention of St. Luke to suggest.

In conclusion, attention must be called to the twelve instances of 'displacement' or variation of order in St. Luke's Passion-Narrative when compared with that of St. Mark. No less than half of them appear in our list. I suggest that they are due to the expansion of Proto-Luke by Markan additions. If so, we have in this fact a clue to

St. Luke's procedure. His own Passion-Narrative already exists in writing when he reads the Markan account for the first time. He sees no reason to replace his own record by that of St. Mark, but is willing to enrich his narrative by certain additions from that work. That, in certain cases, 'displacements' are caused is only what antecedently we might expect.

So far, then, as the Passion-Narrative is concerned, the facts give strong support to Canon Streeter's theory. As we have said, the whole Gospel needs to be examined before anything like a final conclusion can be reached. Meantime it is enough to say that so far as the Passion-Narrative is concerned, the evidence points to a Lukan writing which is earlier than St. Mark's Gospel. Clearly, Lukan 'stock' is rising!

*Note.*—Since writing the above, I have observed that, with the exception of the first two items, the list of Markan additions to St. Luke's Passion-Narrative follows the exact order in which these passages occur in St. Mark's Gospel. This feature, which is in line with St. Luke's treatment of the Second Gospel elsewhere, seems to offer some degree of confirmation to the argument. St. Luke appears to have added the Markan passages one by one in the same order in which they occurred in his source.

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## Literature.

### EDWARD CAIRD.

SIR HENRY JONES and Professor J. H. Muirhead have together written *The Life and Philosophy of Edward Caird, LL.D., D.C.L., F.B.A.* (Maclehose; 25s. net). They do not tell us how they divided the task between them. It seems sometimes as if Sir Henry Jones had written the text and Professor Muirhead the footnotes; but probably Professor Muirhead had a larger share than that. In any case it is a well-written book.

Edward Caird was born in Greenock on the 23rd day of March, 1835, the fifth of seven sons, six of whom lived till they were more than seventy years of age. Four of them took to making money, and made it. John (the eldest) and Edward took to

making men, and made them. John was a preacher, Edward a professor. The preacher could not teach and the teacher could not preach. But both succeeded in their high ambition. John was minister of Errol in Perthshire. He soon became known throughout Scotland as a preacher. So his biographers tell us. But go to Errol and you hear another story. The church was not well filled (it was soon after the Disruption). Some one proposed that a curtain should be drawn across the middle. 'Na, na,' said the beadle, 'just bide a wee till we get a mair pop'lar preacher.'

Edward too had thoughts of entering the ministry of the Church of Scotland. The discovery that he could not preach is given as his reason for turning to teaching. It is evident, however, that

he was already out of touch with orthodox theology. And no wonder, if all the professors taught as the Professor of Church History did. His name was George Buist. 'According to Caird, he began his lectures on Church History with the Creation and ended them with Og, King of Bashan, the scriptural record of whose height which was "like the height of the cedars" did not satisfy the Professor. He told his students that his "stature was so large that while his feet were in the torrid zone and his body in the temperate, eternal snows rested on his head."' "

Caird went up to Glasgow University. Then with the Snell exhibition he proceeded to Balliol College, Oxford; became tutor there; was elected to the Chair of Moral Philosophy in Glasgow, where his brother John was to be the Principal; lectured for twenty-seven years in Glasgow; and then (perhaps when the end was too near) was appointed Jowett's successor as Master of Balliol; and died in Oxford on the 1st day of November, 1908.

Mr. Bernard Bosanquet, one of Caird's pupils, speaking of him before the British Academy, made the startling remark that 'he seemed almost a perfect character.' 'He refers more particularly,' the biographers tell us, 'to the width of his sympathy, his gentleness and modesty. Something of the great beauty of his character was felt even by some rather crude members of the circle. They found him absolutely simple, unassuming and unobtrusive, with a natural reverence in him towards all human beings. His whole nature lay open before them, like a flower passive to wind and rain as well as sunshine, protected by nothing except its own quiet nobility.'

Not much has to be said after that. But this addition will not be anti-climax—it is the prayer with which he opened his class every morning: 'Almighty and Everlasting God, in Whom we live and move and have our being, Who hast created us for Thyself, so that we can find rest only in Thee: Grant unto us purity of heart and strength of purpose, so that no selfish passion may hinder us from knowing Thy Will, no weakness from doing it; but in Thy light may we see light clearly, and in Thy service find perfect freedom.'

#### EAST AFRICA.

The Rev. John Roscoe is a well-known and notable anthropologist. His new book, *Twenty-*

*Five Years in East Africa* (Cambridge: at the University Press; 25s. net), is itself evidence enough. But all men are not interested in anthropology. So he varies his science with reminiscence. And it is hard to say when he is most pleasant, in the strictly scientific descriptions of the natives' customs or in the comfortably careless descriptions of his own adventures.

Is it necessary to say that he writes well? We ought to know that by this time. He has most to say of the inhabitants of Uganda, and of that Uganda king called Mwanga, the feckless son of Mutesa. Feckless as he was, he insisted on the ceremonies. 'Before his Majesty arrived, a number of pages were sent according to etiquette to announce his coming. These youths came one after the other in quick succession; the first was despatched when the king left the royal enclosure, and as soon as he was well off, a second was sent, and so on, boys being sent every few yards. They ran to my house and then returned to their master, thus keeping up a stream of youths running backwards and forwards until the king reached the house. When the first messenger reached me, he knelt down and said: "The king has sent me to ask how you are; he is on the way"; to which the reply was: "I am well, how is he? go and tell him I am well and waiting for him"; this had to be repeated as each page came. The fashion at the time was to wear white cotton knee-breeches, with a sheet of calico three yards square tied by two ends round the neck and the other two corners round the waist and loose in the middle. This white flowing garment filled with wind as the pages ran, and looked most imposing, like a white balloon, adding to the glory of the procession which came along at a good pace, the king sitting upon the shoulders of one of his bearers, with attendants upon each side; while peasants and other folk made way for the royal party, some kneeling by the road side to greet the king as he passed, others running into gardens or down side roads for fear of being roughly handled by the guard, and flutes were played in front by some of the pages, making marching music for the procession.'

We learn something of the pastoral peoples. We learn that 'dutiful obedience from a wife was expected by her husband; if any woman used unbecoming language to her husband, she laid herself open to trial in the public court. Should she be proved to be of a quarrelsome turn, the court

sentenced her to be taken to a priest who lived on the shore of a particular lake, because she was considered to be suffering from a physical complaint. The priest treated the woman medically; to cure her disease she was given a purgative and an emetic, and when these had operated, she was washed in the lake, and sent home to her husband, a chastened and humbled wife.'

### SAADIA GAON.

'Professor Morris Loeb of New York, the distinguished chemist, scholar, and public worker, who died on October 8, 1912, by his last will and testament, created a fund under the following terms: "I give and bequeath to the Jewish Publication Society of America the sum of ten thousand dollars as a permanent fund, the income of which alone shall, from time to time, be utilized for and applied to the preparation and publication of a scholarly work devoted to the interests of Judaism."'

The first volume issued under this fund is an account of *Saadia Gaon: His Life and Work*, by Henry Malter, Ph.D., Professor of Rabbinical Literature at the Dropsie College for Hebrew and Cognate Learning (Philadelphia: Jewish Publishing Society of America; \$3.50).

Throughout their history the Jews have had teachers, called in succession Elders, Prophets, Men of the Great Synod, Tannaim, Amoraim, Saboraim, Geonim. The greatest Gaon of all the Geonim was Saadia Al-Fayyumi. The date of his birth is uncertain. Quite recent discoveries among the Genizah material, made by Dr. J. Mann, have appeared to fix it at 882 A.D. Dr. Malter, however, doubts their value. He still adheres to the traditional year, 892. Saadia was born in the village of Dilaz in the district of Fayyum, Upper Egypt.

His literary output was enormous. Professor Malter divides it into six parts:

- '(A) Hebrew *philology* (comprising *grammar*, *lexicography*, and *exegesis*);
- '(B) *Liturgy* (including *poetics* in general);
- '(C) *Halakah* in its manifold ramifications (covering the various branches of the Jewish religious and civil law);
- '(D) *Calendar* and *chronology* (largely controversial);
- '(E) *Philosophy* (especially the philosophy of re-

ligion and embracing the author's systems of *ethics* and *psychology*);

- '(F) *Polemics* against the Karaites and other opponents of traditional Judaism (of diversified content and written at various periods of the author's life).'

Of all that activity one work alone is known to most Jews and one work alone to Christians. It is his translation of the Old Testament into Arabic. 'His translation of the entire Bible [*i.e.* Old Testament] into Arabic,' says Dr. Malter, 'the first to be made directly from the original (Masoretic) text, ushered in a new epoch in the history of civilization in general and of the Jews in particular. As the Septuagint in ancient times was instrumental in blending Greek and Jewish thought into what is known as Hellenism, subsequently giving rise to the Christian religion; and as Mendelssohn's German translation of the Bible in recent times introduced the new literary era of modern Jewry; so Saadia's Arabic translation and his interpretation of the Scriptures, paved the way for the glorious Spanish-Arabic period during which the Jews again became the mediators between the Orient and the Occident, and themselves made original contributions to all branches of mediæval science.' Saadia's has been the standard Arabic translation for Arabic-speaking Jews and for Arabic-studying Christians down to the present day.

But it is a curious translation. Saadia understood his business to be to make the Old Testament intelligible to his contemporaries, so he turned his translation into an interpretation. And wherever he came upon anything that might offend, he removed the offence. The anthropomorphisms of Genesis and elsewhere disappear in Saadia.

Professor Malter is a scholar. This is a scholar's book. It is divided into three parts—Life, Works, and Bibliography—and each part is well done. The Bibliography occupies 114 pages.

### LANGUAGE.

We once heard a man say that the keenest intellectual enjoyment he ever experienced was in the reading of Trench's *Study of Words*. He was, of course, a student of words. And to the student of words, words have a life and growth and wonder of their own.

Professor Otto Jespersen is a student of words. His book on *Language, its Nature, Development and Origin* (Allen & Unwin; 18s. net) is the book of an enthusiast, and will recall to that other enthusiast something of the joy he found in Trench. Professor Jespersen belongs to the University of Copenhagen. Presumably he wrote his book first in Danish, and after that in English. But he has no purpose of teaching us to speak either Danish or English. Often he discusses Danish words, but it is the words themselves he is concerned with. That includes, of course, their place in sentences, but at that he leaves it.

One chapter, of exceeding interest to the reader of the English Bible, is entitled 'Shiftings of Meanings.' Read this: 'Changes in the meaning of words are often so gradual that one cannot detect the different steps of the process, and changes of this sort, like the corresponding changes in the sounds of words, are to be ascribed quite as much to people already acquainted with the language as to the new generation. As examples we may mention the laxity that has changed the meaning of *soon*, which in OE. meant "at once," and in the same way of *presently*, originally "at present, now," and of the old *anon*. *Dinner* comes from OF. *disner*, which is the infinitive of the verb which in other forms was *desjeun*, whence modern French *déjeune* (Lat. *desjejunare*); it thus meant "breakfast," but the hour of the meal thus termed was gradually shifted in the course of centuries, so that now we may have dinner twelve hours after breakfast. When *picture*, which originally meant "painting," came to be applied to drawings, photographs and other images; when *hard* came to be used as an epithet not only of huts and stones, etc., but of words and labour; when *fair*, besides the old sense of "beautiful," acquired those of "blond" and "morally just"; when *meat*, from meaning all kinds of food (as in *sweet-meats*, *meat* and *drink*), came to be restricted practically to one kind of food (butcher's meat): when the verb *grow*, which at first was used only of plants, came to be used of animals, hairs, nails, feelings, etc., and, instead of implying always increase, might even be combined with such a predicative as *smaller and smaller*; when *pretty*, from the meaning "skilful, ingenious," came to be a general epithet of approval (cf. the modern American, *a cunning child* = "sweet"), and, besides meaning good-looking, became an adverb of degree,

as in *pretty bad*: neither these nor countless similar shiftings need be ascribed to any influence on the part of the learners of English; they can easily be accounted for as the product of innumerable small extensions and restrictions on the part of the users of the language after they have once acquired it.

'But along with changes of this sort we have others that have come about with a leap, and in which it is impossible to find intermediate stages between two seemingly heterogeneous meanings, as when *bead*, from meaning a "prayer," comes to mean "a perforated ball of glass or amber." In these cases the change is occasioned by certain connexions, where the whole sense can only be taken in one way, but the syntactical construction admits of various interpretations, so that an ambiguity at one point gives occasion for a new conception of the meaning of the word. The phrase *to count your beads* originally meant "to count your prayers," but because the prayers were reckoned by little balls, the word *beads* came to be transferred to these objects, and lost its original sense. It seems clear that this misapprehension could not take place in the brains of those who had already associated the word with the original signification, while it was quite natural on the part of children who heard and understood the phrase as a whole, but unconsciously analyzed it differently from the previous generation.'

#### THE SONG OF SONGS.

Professor Morris Jastrow, Jr., Ph.D., LL.D., sat down, many years ago, to the task of interpreting three books of the Bible. He had just completed the task when he died, on June 21, 1921. The three books are Job, Ecclesiastes, and The Song of Solomon. Two of the volumes have already been received and reviewed. The third, seen through the press by his widow, is just published. The title is, *The Song of Songs*, being a Collection of Love Songs of Ancient Palestine: a New Translation, based on a Revised Text; together with the Origin, Growth, and Interpretation of the Songs (Lippincott; 12s. 6d. net). The three volumes make a uniform and attractive set. If the author is original and painstaking, so also are his publishers.

The Song of Solomon, then, is a collection of Hebrew folk songs. Solomon had nothing to do with them. His name is, with two trifling excep-

tions, not to be found (except by later insertion) in them. The exceptions are a conventional phrase, 'the curtains of Solomon' (for curtains of rich texture), and a topical allusion to one of Solomon's vineyards. One and all (there are three-and-twenty in all) the songs are love songs, first composed and sung, especially at harvest festivals, by unknown bards, and afterwards gathered together by an equally unknown editor. In his Introduction Dr. Jastrow gives us the history of the interpretation of the book in Jewish and in Christian hands, and sweeps it all away. There is neither allegory nor prophecy here. There is simply and solely the love of man and woman.

Professor Jastrow forms a new text, based on Rothstein, and makes a new translation. Take an example. It is called :

#### THE POWER OF LOVE.

Place me as a seal upon thy heart,  
As a seal upon thy arm ;  
For love is strong as death,  
Firm as the grave.  
The darts of passion are darts of fire—  
Furious flames  
Many waters cannot quench,  
Nor streams devour.  
If a man were to give all (his) substance,  
It would be as nought.

#### THE STAGES OF HUMAN LIFE.

Psychologists and even physiologists are occupied at present with sex problems. And consequently they confine their attention to youth. Mr. J. Lionel Tayler, M.R.C.S., London University Extension and Tutorial Class Lecturer in Biology and Sociology, covers the whole of life in his book on *The Stages of Human Life* (Murray ; 18s. net).

Mr. Tayler is a doctor, and as a doctor he writes. He has a sense of responsibility ; he has sufficient practical experience. His chapters on Adolescence, where the sex problems come in for discussion, are models of sense and reticence. But he is just as profitable and even more refreshing in his chapters on childhood, middle age, and old age. He gives information, he gives advice ; he illustrates both his information and advice out

of a wide range of reading and a literary skill in selecting which are rare in doctors. He knows the Bible. He finds the dawn of modesty in the story of the Fall. He declares that the 'Bible particularly, among other ancient books, is a more than usually good record of a change from the wilder animal life of the boy and girl to the more spiritual life of the adolescent ; hence its uplifting character.' And he gives examples.

Perhaps the most instructive of all the chapters is that on middle life. 'I sat in a bus recently, and was in the company for more than half an hour of a man and woman who had kept the freshness of sex. The man might have been a young fifty, the woman almost any age from twenty-five to forty ; I suspect she was older than she looked ; perhaps as old as the man, but the freshness of her womanhood was scarcely dimmed, if she was, while her sex charm had deepened. Intellectually, one might be quite safe in saying that there was nothing remarkable in either of them. About the man was an easy strength and confidence which his height, moderate massiveness, and length of limb enabled him easily to maintain ; about the woman, some three or four inches shorter, there was a grace, a subtlety of movement, a confidence in this man's strength which were perfectly natural, and as pleasing as they were natural. The woman was simply herself, no cosmetics, no conspicuous jewellery, no furs nor impressive cloaks, nor imposing nor startling umbrella nor handbag, and yet her dress was not unfashionable, indeed the fashion of the moment was used to strengthen rather than detract from her own characteristics, but there was no feeling of a studied effect. One might easily have said that the impression would have been one of inconspicuousness, and could not have been that of distinction, because there was nothing observable that revealed individuality. Her features, too, were not in the least striking either in a smaller prettiness, a quiet or vivacious beauty, or in a bolder handsomeness. Her front teeth were inclined to project, a defect which made the form or lines of the face fail in both profile and full views. As far as one could see she had no more advantages of mind or body than millions of women possess. She had one not unusual point in her favour : her limbs were not of that heavy order that makes grace of movement and posture almost impossible. This is, I think, a scrupulously fair picture, and yet she was markedly

unusual in this, that she was a full-grown woman of the world who still kept, and had even increased, the charm of her sex.

'Women came into the bus and went out of it, and one seemed suddenly conscious of their woodenness; they looked and spoke in a commonplace way, their movements were dragged and ungainly. Subconsciously other men and women turned to these two and watched them; they were so young, so satisfying, as compared with the rest. They had the joy, the richness of sex companionship, so vividly. One might have said they had successfully cultivated this, but it was rather a growth than a culture. Yet they were not intellectual or unusual in anything but this. It was a kind of innocent, not black, magic that made life real life to them. Life full and complete, unjaded and unforced.'

#### UNAMUNO.

Is the name unfamiliar? Then the greater shame. No English name or book is unfamiliar to Miguel de Unamuno. No, nor Scottish. 'It was in his library at Salamanca that he once explained to an Englishman the meaning of a particular Scotticism in Robert Burns; and it was there that he congratulated another Englishman on his having read *Rural Rides*, "the hall-mark," he said, "of the man of letters who is no mere man of letters, but also a man."

Salvador de Madariaga, who writes an introductory essay to the translation (admirably made by J. E. Crawford Fitch, M.A.) of *The Tragic Sense of Life in Men and in Peoples* (Macmillan; 17s. net), says: 'Miguel de Unamuno is to-day the greatest literary figure of Spain. Baroja may surpass him in variety of external experience, Azorín in delicate art, Ortega y Gasset in philosophical subtlety, Ayala in intellectual elegance, Valle Inclán in rhythmical grace. Even in vitality he may have to yield the first place to that overwhelming athlete of literature, Blasco Ibáñez. But Unamuno is head and shoulders above them all in the highness of his purpose and in the earnestness and loyalty with which, Quixote-like, he has served all through his life his unattainable Dulcinea.'

Unamuno writes poetry and prose, fiction and fact. This is counted his best book, and it is earnest advocacy of one idea—the idea of personal

existence. One might carelessly call it a protest against the doctrine of annihilation. Certainly the one thing that is hateful and horrible to Unamuno is personal extinction. But the power lies in the affirmation, not the denial. It is the affirmation of personality that is the aim of the book. If the person, the 'Ego,' I, is what Unamuno believes it to be, then it cannot die. That is why the thought of non-existence is so distasteful. 'For myself I can say that as a youth, and even as a child, I remained unmoved when shown the most moving pictures of hell, for even then nothing appeared to me quite so horrible as nothingness itself. It was a furious hunger of being that possessed me, an appetite for divinity, as one of our ascetics has put it.'

Now this is all a matter of feeling; reason does not go with it. And there it is that we come upon the tragic sense of life and the title of the book. 'We have arrived at the bottom of the abyss, at the irreconcilable conflict between reason and vital feeling. And having arrived here, I have told you that it is necessary to accept the conflict as such and to live by it.'

It is an amazing book, half bewildering, half enlightening. The writer's confidence is boundless, and it is confidence in himself. First in his personality, next in his prescience. He is a Roman Catholic, of course, and he is ready to prove that the Church he belongs to is as infallible as he is, and he as infallible as the Church. 'The Church defends life. It stood up against Galileo, and it did right; for his discovery, in its inception and until it became assimilated to the general body of human knowledge, tended to shatter the anthropomorphic belief that the universe was created for man. It opposed Darwin, and it did right, for Darwinism tends to shatter our belief that man is an exceptional animal, created expressly to be eternalized. And lastly, Pius IX., the first pontiff to be proclaimed infallible, declared that he was irreconcilable with the so-called modern civilization. And he did right.'

But he is not infallible. He quotes from writers in all languages, and especially in English, till you gasp with astonishment. But he quotes once too often. For after the quotation he adds: 'Thus, in one of his sermons, spoke the great Unitarian preacher Phillips Brooks, late Bishop of Massachusetts.'

In *A Travel Book for Juniors* (Abingdon Press; \$1.25 net), Dick's father takes Dick through the Holy Land. And as they talk together by the way, the author of the book, Helen Patten Hanson, takes down the conversation. So other boys are able to travel along with Dick, to their nearly equal enjoyment.

A volume on *The Foundations of Æsthetics* has been published by Messrs. Allen & Unwin (7s. 6d. net). It is a volume which will please the lover of the beautiful, however its discussion of the various definitions of Æsthetics appeals to him. There are three authors—C. K. Ogden, M.A.; I. A. Richards, M.A.; and James Wood, M.A. And how they were able to agree on the issue of so unique a book is a mystery which the long and necessary preface does nothing to solve.

In the history of Æsthetics sixteen definitions of Beauty have been offered—sixteen that are worth considering. They are considered one by one, and they are happily illustrated by the reproduction of some famous picture. They are considered one by one and rejected, till the last is reached. The last is accepted. For 'if the word "Beauty" is to be used consistently in some one field, the definition in terms of Equilibrium is most worthy of consideration.'

Yes, equilibrium—that is the word which best expresses the æsthetic experiences of artists and of critics. It comes from Confucius. In the Confucian treatise called the *Chung Yung* this is found:

'My master, the celebrated Chang, says: "Having no leanings is called Chung, admitting of no change is called Yung. By Chung is denoted Equilibrium; Yung is the fixed principle regulating everything under heaven."

But equilibrium does not express the whole of the experiences of artists and critics of art. There is harmony as well as equilibrium. And so the word *Synæsthesis* is chosen as the final and full expression. 'As descriptive of an æsthetic state in which impulses are experienced *together*, the word *Synæsthesis* conveniently covers both equilibrium and harmony.'

A child's book of elementary biology has been written by Stephen Reid-Heyman (Mrs. Laurence Parsons, M.D.). It is published in Oxford by Mr. Basil Blackwell under the title of *Life: How It Comes* (5s. net). The object of the book is to give

simple instruction in the origin of life—life in plants, in animals, and finally (and briefly) in man. It is illustrated with many drawings and a reproduction of Watts's 'Love and Life' as frontispiece.

Some reference has already been made to *The Christ of Faith and the Jesus of History*, by the Rev. D. M. Ross, D.D. (James Clarke & Co.; 6s. net). It is a progressive book. Building not only on the foundation laid once for all, but also on the walls that others have raised before him, Dr. Ross has carried the great House of God nearer to its fulfilment. That is his originality. He runs out no eccentric wing of his own—to be taken down by the next builder with much dust. His work will stand and others will build upon it.

*A Book of Prayers*, written for use in an Indian College, is issued at the office of *The Challenge* (1s. 6d.). One arresting feature is the address to God. That name (if it is a name) is rarely used; instead, 'Master,' 'Master divine,' 'Master of men,' 'Lord of our lives,' 'Lord divine,' and other words. This is one of the prayers:

Master and Lord,  
Set on our brows the seal of thy ownership,  
Make us thy bondsmen, humble yet proud,  
That, in servitude to thee,  
We may go in the fearless liberty of the slaves  
of God.

Give us that knowledge of thy truth  
Which maketh freedom to spring up and blossom  
In lives dedicated to unrelenting toil for thy  
purposes.

Give us that complete self-mastery  
Which can only come to wills utterly mastered  
by thy will.

The adventures of the first missionaries in Uganda have been described by Archdeacon Albert B. Lloyd. The title is *Dayspring in Uganda* (C.M.S.; 3s.).

The Rev. G. Stanley Russell, M.A., was one of the men who followed Dr. R. J. Campbell in the New Theology movement. He admires Dr. Campbell still, and he is still an unrepentant New Theologian. He writes *The Faith of a Man To-Day* (Daniel; 3s. 6d. net) with clear conviction that he has the right of it. And yet he has not



the right of it always. He has not proceeded far when he gives us this: 'In the narrative of the Exodus who would realise in the "pillar of cloud by day and the pillar of fire by night" the braziers which, as was the custom, the guides carried at the head of the migrating host to focus the stragglers? What more natural than that such imaginations should see therein the "Lord going before them"?' That the Oriental imagination used blazing braziers to suggest the Pillar of Fire is what A. B. Davidson would have called a fine modern idea.

Mr. Stanley Russell is in favour of Free Catholicism. But that need not lead him into such depression about his fellows generally. Nonconformity, he says, 'has had tremendous preachers—Spurgeon, Parker, Hunter: it has known mighty thinkers—Fairbairn, Dale, Martineau: it has followed great leaders—Rogers, Clifford, Horne: it is to-day becoming a multitude that faints and is scattered abroad as sheep having no shepherd. It is in danger of anæmia: the old virile notes are becoming silent.' And more to the same purpose. Let him be of a good courage; there are preachers in Nonconformity still. And Mr. Stanley Russell is one of them.

The Rev. Charles Goodell, D.D., holds that as surely as faith without works is dead, religion without passion is dead also. So he would have us all be *Heralds of a Passion* (Doran; \$1.25 net). And he has the kindling gift. To read even one chapter of his book is to be set on fire. For he speaks the modern tongue, he appeals to the modern heart, in modern inescapable language he sends his appeal home with the use of apposite modern illustrations.

If Spenser is the poet's poet, the preacher's poet is Cowper. In no other does he find his message, in its infinite variety, so tersely and popularly expressed. A verse from Cowper will often catch him who a sermon flies. But Cowper has himself to be seen in his poetry. His life and work are as inextricable as Matthew Arnold's or John Keats'. So the latest biography must be read.

The latest biography is Mr. Thomas Wright's. In its latest edition it has been published by Messrs. Farncombe of Ludgate Circus. The first edition was published by Mr. Fisher Unwin in 1892. The title is *The Life of William Cowper*.

A new edition was required because of the new letters which had been discovered. Most of these letters have been discovered by Mr. Wright himself, and published. In 1900 he issued '*The Unpublished and Uncollected Poems of William Cowper*'; in 1902 *Teedon's Diary*, with its many curious references to Cowper and Newton; and in 1904 an edition in four volumes of *The Correspondence of William Cowper*, which contained many letters that had not previously appeared in print, and many others that had been printed only in part.'

Other things had to be taken into account—editions of Cowper, one by Mr. H. S. Milford, one by Mr. J. C. Bailey, both containing new matter; also magazine articles, one in *The Atlantic Monthly* for July 1907, one in *The Spectator* for March 22, 1919. Then there were frequent items of information contributed to *Notes and Queries*. Last of all there was the new Cowper Society and its Proceedings. 'The foundation of the Cowper Society in 1900 has been the means of leading a number of specialists to devote their attention to the study of Cowper, and I have made use of the most important papers read at its meetings.'

So the new edition is a new book. And it is a handsome book, generously printed and generously illustrated.

The Rev. Geoffrey Gordon, Rector of St. John the Evangelist, Edinburgh, has published a course of sermons which he preached on Progress. The title is *Progress and Christian Belief* (Edinburgh: Robert Grant; 4s. net). Mr. Gordon believes in Progress. He believes in Progress because he believes in Christ. The idea that Christ told His followers to look for increasing evil till the end came is wholly untrue and repugnant to him. He even believes that Christ's method with every single person was to develop the good that was in him.

*The God that Jesus Saw* was a Father. That is the meaning, and the whole meaning, of the book which the Rev. W. Garrett Horder has written (Hazell, Watson & Viney; 6s. net). To its author the discovery of the universal Fatherhood of God was as the opening of the eyes upon a new world. And a pleasant world, worth living in, worth rejoicing over. We are constantly reminded of Dr. Lyman Abbott as we read. The style is as

vigorous and the mood as gracious. But it is to another American writer, the poet Whittier, that Mr. Garrett Horder owes his obligations. He quotes two lines of Whittier:

By all that He requires of me,  
I know what God Himself must be,

and then says: 'Those are two of the most significant lines in English poetry. I know of none more significant, even in the greatest poets, such as Dante or Milton—greater in the poetic art, but not so great as Whittier in their insight into Divine matters. Indeed, I know of no poet whose vision of God so commends itself to my heart and mind, which seems so reasonable and spiritual, and in which I can rest my soul. Dante pictures a God who wakens fear; but Whittier pictures a God in whom both my heart and mind can rest.'

The book comes to its climax in the chapter on the words: 'Be ye perfect, as your Father which is in heaven is perfect.' The perfection demanded being that of a father, Mr. Garrett Horder shows that it is high but yet attainable.

'As a man thinketh in his heart, so is he.' Therefore we ought to know something of Martyn P. Pollack. *The Reflections of an Unquiet Spirit* (Hodder & Stoughton) are his thoughts. The book is filled with them. Here are some of them:

'Liberty is the most eagerly desired and the most abused of anything in the world. The rarest man is he who possesses the power of curbing his liberty; by doing so he loses liberty and gains freedom of spirit. What many men desire most they know least what to do with.'

'If we are not certain about the efficacy of our pet theories it is better to get some one else to practise them first.'

'People often quarrel because they hold the same opinions.'

'Men are all equal, says the Socialist. But he does not go far enough. They are all equal, but it is in their inequalities that they are equal.'

But why unquiet? There is no sign of restlessness in all the book.

A biography has been written of *The Angel Adjutant* celebrated in Mr. Begbie's book 'Broken Earthenware' (Hodder & Stoughton; 2s. 6d. net). And even Mr. Begbie could not have told the story of that young life more movingly than it is

told by Minnie L. Carpenter. The interest of it is almost too great to be agreeable—so inevitably does it search one's own conscience. One delicate girl could do this: what have I done, what am I doing?

The John Clifford Lecture for 1921 was delivered by Rolvix Harlan, M.A., Ph.D., Secretary, Social Service and Rural Community Work of the American Baptist Home Mission Society, New York. The title is *Brotherhood and Civilisation* (Hodder & Stoughton; 2s. net). Dr. Harlan apologizes for the American atmosphere of the book. It is none the worse, it is all the better, for it. For in some of the matters here discussed America is away in front of Britain. Let us follow. The matters are good. It is Brotherhood throughout and in every relation—Brotherhood in social life, in industrial life, in political life. And the thoughts are well illustrated. The central thought is this: 'Brotherhood, in response to all the idealism of the human spirit, and in response to the drawing power of the spiritual gravity of God, must develop living devotion to the well-being of all our brothers everywhere, in a spirit as catholic, as humane, as consecrated, as that of Him who gave Himself for the life of the world. "One is your Master, even Christ, and ALL ye are brothers."'

The number of books which have been written in recent years on the doctrine of Atonement is surprising. The writer of the latest is the Rev. J. Dick Fleming, D.D., Professor of Systematic Theology in Winnipeg. Dr. Dick Fleming calls his book *Redemption* (Hodder & Stoughton; 8s. 6d. net), adding 'The Christian Doctrine set in the Light of History.' There is certainly an objection to Atonement. Some men prefer Reconciliation. But every one of the titles begs the question, though a slightly different question. So it is the book that makes the difference.

Professor Fleming has once more gone over the history of the doctrine. In doing so he does more than prove his equipment, he steadily opens the way to his own exposition. But as he goes he will encounter criticism. For our part we think that he does less than justice to the idea of identification. Maurice was not wholly right (who is?), but he had hold of the right end of it. Dr. Fleming says: 'The objectionable feature of Maurice's theory lies in the conception on which it is based, namely, the identification of Christ as man with all

mankind. A truer philosophy will rather teach us that the species or universal man only exists in the individuals, and that Christ as man was an individual of the species, that is, a man among men.'

But Christ was more than a man among men. Every man is more. Even a grain of sand is more than a grain of sand, it adds to the height of the heap. A mountain is more than a mountain, it alters the look of the landscape, and dwarfs or magnifies the mountains round it. Moreover, there is such a reality as human nature. Every man belongs to the human race. And if it is the oldest, it is also the truest interpretation of the words of the Epistle to the Hebrews, 'He took not hold of angels, but he took hold of the seed of Abraham,' that it was the nature of Abraham's seed that He took hold of.'

Dr. Fleming's own theory is a modified form of Abelard's. But it is modified in the opposite direction from Dean Rashdall's modification.

Of all that we have read, the best word yet spoken on behalf of the Modern Churchmen and their Conference in Cambridge has been spoken by the Rev. Stanley A. Mellor. The title is *Who was Jesus Christ?* (Liverpool: Lee & Nightingale; 1s. 6d. net). This sentence is the gist of it: 'Modernism is presenting to you, for your love, your worship, and your service, a Jesus who was Son of God, divine, "not in spite of His humanity," but because His humanity was what it was, what you see it to be in the Gospels, a moral and spiritual perfection of self-giving Love unparalleled in history.'

Lady Hilda Murray of Elibank has published a volume of recollections of the War under the title of *Seedlings of War Years* (Selkirk: Lewis). They seem to be isolated thoughts, or records of isolated experiences, but they are bound together as their author says. At last we find the binding thread. It is of three strands: 'First, that there is a controlling Power governing the Universe and all that therein is; second, that the life and teaching of Christ are the highest manifestation of God as yet given to man; and third, that no creature of God's is completely evil.'

There is a story told in a recent number of *The Methodist Recorder* of Dr. F. H. Scrivener—we know him better as a textual critic than as a parish priest—that when some one asked him

whether his new curate was doing well, he answered, 'No; he has foot and mouth disease.' And then by way of explanation: 'He will not visit and he cannot preach.'

*A Memoir of the Reverend Charles Davey of Belfast, D.D.*, has been written by his son, J. Ernest Davey, M.A., B.D., Professor of Church History, General Assembly's College, Belfast, and Fellow of King's College, Cambridge (Belfast: M'Caw, Stevenson & Orr; 6s. net). And the reason why it is written is that Dr. Davey did visit and could preach. And he visited before he preached. He put the visitation of his people, especially of those who were in sorrow or sickness, before preaching, both in importance and in time. He preached 'without the paper,' though he had already written out his sermon fully and gracefully, and thus he could use the knowledge he had gained in visiting by sharp appeal to the conscience and tender appeal to the heart.

*A Short Statement of the Christian Faith* has been prepared as an aid to Religious Education by the Rev. Buchanan Blake, D.D. (Macniven & Wallace; 9d.). Dr. Blake is a great scholar, with the heart of a child. This book is a wonder of simplicity and depth. It is true to Scripture, true to God, true to human nature.

*In Remembrance: Rev. Alexander Murray, M.A.* Under that title a short memoir has been written of a Scottish minister (Edinburgh: Macniven & Wallace). It deserves attention both for the minister's sake and for the way in which it is written. Mrs. Murray and the Rev. James Muir, B.D., are chiefly responsible; but each of Mr. Murray's spheres of labour has been taken in hand by one who knew him and his work in it. His spheres were Fountainbridge in Edinburgh, as assistant to the Rev. George D. Low; then Fossoway, Stornoway, and Torry in Aberdeen, as successive full charges. There are further tributes by Professor Stalker and the Rev. D. M. McIntyre. The result is a surprisingly harmonious picture of a man whose life was a harmony. Of one thing Mr. Murray was convinced—the inestimable value of a human soul. For the winning of a single person to Christ he was ready to go through fire and water. And therein lay his success, as well as the shortness of his life. He, too, fought the good fight, and finished his course with joy.

A study of *Paul's Prison Prayers* has been made and published by the Rev. W. Graham Scroggie (Marshall Brothers; 2s. 6d. net). Mr. Scroggie is a specialist in Bible study. At Conventions he gets the afternoon to himself, and holds his audience easily every day. He can write not less well than he can speak. These studies are really expository, and they are very good exposition.

Messrs. Marshall Brothers have published *The Story of the Pilgrim Preachers and their Message*, by P. W. Petter (2s. 6d.). The Pilgrim Preachers have nothing to do with the Pilgrim Fathers, except that their message is the same. There are interesting items in the book. 'At Longforgan we were warmly welcomed by the godly minister—another of those who looked for His appearing—at whose church it was my privilege to preach on Sunday morning.' The godly minister is this year's Moderator of the General Assembly of the United Free Church. Godliness is one of his attainments; he has the rest of the Petrine list.

We may still find 'the Gospel in Leviticus' though not precisely in Dr. Andrew Bonar's way. The Rev. J. Russell Howden, B.D., finds it. He calls his book *The Glory of the Ordinary* (Marshall Brothers; 2s. 6d. net), but that is the subject and title of only the third chapter. There are four chapters. The first deals with the Sin and Trespas Offering, the second with the Burnt Offering, the third with the Meal Offering, and the fourth with the Peace Offering. In every case it is the spiritual meaning of the sacrifice that occupies Mr. Howden's mind. It is modern meditation occupied with ancient ritual.

But from the same publishers there comes a volume of openly expressed meditation. It contains short morning and evening devotions for thirty-one days—texts, a collect, a hymn. The compiler is F. Howarth; the title *The Well is Deep* (3s. 6d. net).

Short practical chapters on certain evangelical topics with evangelical texts make up another book of devotion issued by the same Publishing House. There is a warm atmosphere throughout. It is well called *Life hid with Christ in God* (3s. net). The author is Bertha Fennell.

The Rev. William Souper, M.A., has written a short history of the Roman contemporaries of Christ

and His apostles, and given a short estimate of their character. The title is *Christ's Challenge to Caesar* (Morgan & Scott; 2s. 6d. net). It is a scholar's work.

The title of the Adult School Handbook for 1922 is *Personality and Power* (National Adult School Union; 1s. 3d. net). It is a book for study, and this paper edition is no use. See that you get it bound; for it is worth studying.

The Rev. John Glasse, D.D., was an old man and very near the end when he wrote his book on *The Mysteries and Christianity* (Oliver & Boyd; 10s. 6d. net). We are told that the last four chapters were written in pencil when he found it difficult to write with the pen. It is therefore surprising to find that the book is written both clearly and vigorously. Dr. Glasse did not profess the specialist's knowledge of the subject, but he had worked on it for many years, and he knew where to find the authorities. His attitude is much more 'liberal' than that of Professor H. A. A. Kennedy, whom he quotes often and sometimes criticises. And although he has not in any way advanced our knowledge of the Mystery Religions or of St. Paul's relation to them, he has given us a book which may very well be the beginning to some of an interest in the subject—a subject that is of considerable interest in itself and of considerable importance to the student of the early Church.

*The New Boy*, by Captain Reginald Wallis (R.T.S.; 2s. net), contains very straight talks with boys on personal religion. Lieut.-Col. Seton Churchill writes a Foreword. 'Captain Wallis,' he says, 'not only aims to bring the individual boy to Christ, but to show him how he can practically make the best of his life by using the divinely appointed means of grace, such as prayer, the study of God's Word, and other methods of cultivating and strengthening the spiritual life.'

Two valuable additions have been made to the S.P.C.K. 'Translations of Christian Literature.' One is *The Dialogue of Palladius concerning the Life of Chrysostom*, edited by Herbert Moore (8s. 6d. net). The other is *Fifty Spiritual Homilies of St. Macarius the Egyptian*, edited by A. J. Mason (15s. net).

Palladius was Bishop of Helenopolis (that is, Drepanum, in Bithynia). He was the author also

of the Lausiac History. The Dialogue, which is between a deacon and a bishop, is our chief authority for the life of St. Chrysostom. It is full of life, and lets us see how full of life the time was. If not good, certainly stirring was it in that day to be alive. Mr. Moore not only translates the Dialogue, using Migne's Greek text, but also adds copious notes. This is one of them :

'*Papa.* Until A.D. 230 the Bishop of Alexandria was the only one in Egypt; he was called "Abba," "Father," the title common to all bishops. "But in the time of Heraclius," when other Egyptian bishops were appointed, "the Patriarch of Alexandria was called Baba" (i.e. "Ab-abba," "grand-father"). Thus Eutychius (*Ann.* cxi). Athanasius (*Apol. c. Ar.* 69, *de Syn.* 16) regards the title as belonging to the Bishop of Alexandria only; but Tertullian speaks of any bishop who pronounces absolution as "benedictus Papa," and Jerome gives the title to Athanasius, Epiphanius, Augustine, etc. Later, the linguistic origin of the title was forgotten, and it was supposed that "Papa" was a special title of dignity given to the Bishops of Alexandria because they ruled such an important see; hence it was also given to the Bishops of Rome, and in time claimed by them as their peculiar privilege.'

Canon Mason's edition of the Homilies of St. Macarius is enriched with a long enjoyable Introduction, in which many stories are told of the saint. This is one of the shortest and, we may add, most likely: 'The abbot Paphnutius, the disciple of the abbot Macarius, related that the old man said, "When I was a boy, I was tending calves with the other boys, and they went to steal figs; and as they ran one of the figs dropped, and I picked it up and ate it; and when I remember it, I sit and weep."'

The homilies are sometimes in the form of question and answer. Let this serve as a fair sample :

'*Question.* What is the meaning of the things which eye hath not seen, nor ear heard, neither hath it entered into the heart of man ?

'*Answer.* At that time, the great and the righteous men and kings and prophets were aware indeed that the Redeemer was coming; but that He should suffer and be crucified, and His blood poured out upon the cross, they neither knew, nor had they heard it; neither had it entered into their heart that there should be a baptism of fire and of the Holy Ghost, and that in the church

bread and wine should be offered, the symbol of His flesh and blood, and that those who partake of the visible bread eat spiritually the flesh of the Lord, and that the apostles and Christians receive the Paraclete, and are *endued with power from on high*, and are filled with the Godhead, and their souls mingled with the Holy Ghost. This the prophets and kings knew not, neither did it enter into their heart. Now, Christians have a very different wealth, and their hearts are set upon the Godhead; but for all this joy and comfort, they are still under fear and trembling.'

In his little book on *The Message of Thomas à Kempis* (S.C.M.; 3s. 6d. net), Mr. E. J. Ives quotes the opinion of Hort that 'it was not as an Example but as a Master that Christ spellbound the apostles.' He also quotes the opinion of Professor John Oman that the imitation of Christ is impossible in detail, since it would require 'an encyclopædic knowledge of Jesus such as we can never possess, and thus injures moral freedom and proves impossible in the long run.' And he sets himself to combat both men and their opinions. For he is an admirer of the *Imitatio Christi* beyond most admirers, and what is the use of it if imitation is useless? There is a fine generosity about his admiration which will draw to him the hearts of all those who love the book, and they are a great company. Let no one take it instead of the book itself, but let it serve first as an introduction to it and then as an appendix.

*Peeps at Nature's Little Folks*, by Jane A. Tate, contains stories illustrating God's Love and Care (Teachers and Taught, 4 Fleet Lane, E.C.; 3s. 6d. net). So the little folk are not the fairies. Have we not been told by the psychologists that no more fairy stories are to be told to children? They are the birds, the bees, the lilies, the crabs, and—in defiance of the psychologists?—the brownies of the wood. But, oh the disappointment of it, the brownies are croaking frogs!

From the same office may be had a most useful manual for Sunday School Teachers. It is a bibliography of books suitable for the teacher's own use, for the pupil's instruction, and for prizes. The books are first of all arranged alphabetically according to the authors' names, then in classes according to subject. The compiler is S. Allen Warner, the title *The Teacher's Bookshelf* (2s.).