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Literature.

THE SYNOPTIC PROBLEM.

WE had all settled down comfortably in the conviction that the question as to how the Synoptic Gospels were composed had been settled, at least in the essentials of the matter. But here is a book, and a competent book too, that challenges the main conclusion of present-day criticism *au fond*. That conclusion is, of course, the 'two-document hypothesis,' that Mark and 'Q' are the main sources of the Synoptic written narrative. 'Matthew' and 'Luke' both used Mark and 'Q,' but were themselves mutually independent. In *The Origin of the Synoptic Gospels*, by Mr. H. G. Jameson, M.A. (Oxford: Blackwell; 6s. net), the author calls for a revision of the whole problem, contending (1) that the Third Gospel is built up on a definite and methodical plan from the Second Gospel and the First; (2) that the First Gospel is prior in date to the Second, which at once abbreviates and embellishes the First; and (3) that there is no reason to postulate any further documentary source, such as 'Q,' which, in point of fact, is a purely mythical creation of the critical imagination.

This looks like putting the clock back; but (as Mr. Jameson suggests) while the clock goes *on*, it has a disconcerting way of going *round*, and on this subject there has been more than one revolution of opinion. Mr. Jameson makes good use of the critical admissions as to the nature of 'Q,' its amorphous and elastic character, its protean changes, its fluidity, and quotes Mr. E. R. Buckley, in his 'Introduction to the Synoptic Problem,' to this effect: 'Indeed the document which by the greatest ingenuity can be constructed out of the common matter in St. Matthew and St. Luke, not found in St. Mark, is such an amorphous thing, and in its contents so unlike anything that anybody is ever likely to have written, that scepticism as to its existence as a separate entity seems wholly reasonable.'

If Mr. Jameson's main contentions are right, however, 'Q' simply fades away into the *Ewigkeit*. It is unnecessary. And therefore, after some chapters of general argument, the author devotes himself to proving that Luke used Matthew and that Matthew is prior to Mark. The whole discussion is conducted in a modest, cautious, and entirely

reasonable spirit, and the reasons advanced for the book's position are by no means negligible. It will be impossible to ignore this fresh presentation of the evidence, for it is as scholarly as it is candid, and it is obvious that while one theory may seem to fit the facts, another interpretation of the same evidence may fit them more closely.

The strongest part of this book is precisely the part which needs the strongest reasons, the contention that Mark followed Matthew and used it. This argument as it is presented by Mr. Jameson strikes us as extremely able and persuasive. He points out that Matthew bears the impress of originality, that Mark's use of it is entirely what we should expect, that, if 'Q' be left out of account, the consensus of ancient testimony is much in favour of the priority of Matthew. He asks pertinently why, if Matthew used Mark, he left out all the vivid touches in Mark? and shows how likely it is that Mark, using Matthew, *added* these on the authority of Peter. He deals with the Matthæan 'doublets' and the changes in the order of events, and finally points out that there are passages in Mark which are plainly secondary, and that to explain this phenomenon the supporters of the two-document hypothesis are compelled to suppose that Mark also used 'Q,' which is rather a counsel of despair.

Baldly stated, without the supporting discussion, these points may seem unconvincing. But they may suffice to indicate the wealth of material and suggestion in this scholarly treatise, which has gone over the whole ground and deserves by its merits to receive careful consideration.

FICHTE'S 'REDEN.'

In the revival of the spirit of the German people which had been crushed by the overwhelming disaster of Jena, a notable factor was the 'Reden an die deutsche Nation,' delivered by Fichte in Berlin, 1807-08. They roused the people from their apathy and summoned them to new spiritual tasks. They placed before them a programme for a new system of national education, from the establishment of which Fichte with glowing enthusiasm foretold manifold blessings to the nation. The addresses are worth preservation and will

repay study. We have them here in an exceptionally good translation—*Addresses to the German Nation*, by Johann Gottlieb Fichte, translated by R. F. Jones and G. F. Turnbull (The Open Court Publishing Company ; 7s. 6d. net).

They do contain some absurdities, such as the depreciation of all modern languages except German, and the exaggerated estimate of Germany's services to civilization and culture. But when we remember the circumstances and the aim of the orator these are explicable. There are many points worth serious consideration. Some in the Germany of to-day are looking back to Fichte's desire to see 'a State of justice and truthfulness, founded on the equality of all humanity.'

Very interesting are some wise thoughts thrown out almost incidentally. Take this: 'Although it is true that religion is, for one thing, the consolation of the unjustly oppressed slave, yet this above all is the mark of a religious disposition, viz., to fight against slavery and, as far as possible, to prevent religion from sinking into a mere consolation for captives. No doubt it suits the tyrant well to preach religious resignation and to bid those look to heaven to whom he allows not the smallest place on earth. But we for our part must be in less haste to adopt this view of religion that he recommends ; and we must, if we can, prevent earth from being made into a hell in order to arouse a greater longing for heaven.'

ZOROASTRIAN ETHICS.

The Maharajah of Baroda and the college there are issuing a series of manuals on the moral teaching of the great religions which are to consist, in the main, of a chain of quotations from the various sacred books. They should form an interesting study, partly by their revelation of how very much of morality is a possession common to all the faiths. The oldest extant book is some 6000 years in age, and yet in very large degree its conception of a moral well-living person is a curiously close approximation to what we still mean by the term, though, of course, it is always possible that we are reading back into the old words a fullness of meaning and a width of application that were not originally there. At all events, what gives the ethics of the several religions their character and distinctiveness is, largely, what they omit, and where they lay the emphasis, and in what order of importance they

arrange the various virtues. The series opens with *Zoroastrian Ethics*, by Mr. Maganlal A. Buch, M.A. (Williams & Norgate ; 6s. net), a quite natural choice, for there are few metaphysical problems to distract one. And yet why is it that there is so little glow about the Zoroastrian ethic ? It is all very noble, and extremely thorough, probing down from deeds and words to thoughts. There is a real touch of originality—has any other faith so set itself against asceticism, except 'fasting to sin,' or did even the Greek put greater store on the moral value of physical health, or underline more heavily the sheer joy of life ? In many places it stands well to the front—from the beginning women's rights were recognized and largely safe ; there was an eight-hours' day inculcated ; there is a quite Carlylean rapture over work ; Herodotus taught us how vastly truth is prized ; there is a love of animals which must, and indeed does, regard the 12th of August as sheer horrid wickedness ; the dog especially, usually so little regarded in the East, is here a lovable and loved companion ; the world is a mere shadow, all is dust, and wealth a bird that flits from tree to tree, resting on none ; charity is an essential ingredient of virtue, one should feed the needy before one eats oneself, and there is nothing better to be done with life than 'to make an enemy a friend, and a wicked man holy, and an ignorant man wise.' It is all deep and true. And yet why is gold so pure somehow so dull and dim, why does it read so formal ? The chief thing in any religion is not really its morality, but the power it brings to lay compulsion upon one to live it out.

The real God function

Is to furnish a motive and injunction

For practising what we know already.

And there too Zoroastrianism has a noble and chivalrous appeal. We are free men, whose privilege it is to throw ourselves into the struggle between good and evil on the former's side, knowing that we will surely tell, and certain that the good and true will win at last. That is a right gallant note, yet it has not the winning power of the long sacrifice of Buddha, or the Cross of Jesus Christ ; and so these ethics do not reach the heart and move one as the Buddhist and the Christian ethics do. There is an interesting introduction on psychological conceptions and the like, and a full and useful bibliography.

CAPITALISM.

Mr. and Mrs. Webb, the well-known leaders of Fabian socialism, have just published an important book which will have to be reckoned with, whatever be thought of its conclusions. It is *The Decay of Capitalist Civilization*, by Sidney and Beatrice Webb (Allen & Unwin; cloth, 4s. 6d. net; paper, 2s. 6d. net). Towards the close of the book the authors say that, though they have been active members of the Labour and Socialist movement for over thirty years, they have never before framed an indictment of the capitalist system. If this be so, they have certainly now made up for their past omission. The tone and attitude of the present volume remind a reader continually of Karl Marx's 'Capital.' The argument is full of passion and scorn, and the picture of the capitalist system set before us is one of almost unrelieved blackness. With one exception (and not much of an exception at that) the system is rotten, in its character, its results, and in the motives that inspire and maintain it. This representation rather alienates the reader's natural feeling of sympathy and awakens his critical faculty. He feels that a system that has prevailed so widely and been worked by so many men of sound character cannot be so absolutely and completely without merit or defence.

The substance of the argument is admirably summarized in the Introduction. The indictment consists of four counts. First, capitalism inevitably produces poverty. Secondly, it creates inequality of incomes; comfort at one end, penury at the other, with a class of idle rich. Thirdly, it leads to a glaring inequality of personal freedom, one class working under the orders of another for mere personal gain, which is what is meant by 'wage slavery.' Finally, capitalism has failed in its own object, the production of commodities and services, and by its reliance on the motive of personal gain is inimical to the highest interests of the race, to morality and to peace. This introduction, with the brief statement of the author's case, is very persuasive. You feel when you have read it, 'That is a strong case.' This effect, however, is steadily lessened as you proceed to the detailed exposition. Certain reflexions inevitably rise in the mind as the authors go on. One is that to a great extent they are denouncing human nature and not capitalism. A great part of their

scathing denunciation is of things that rich people do. But would any other people do otherwise, given the means, unless they became different kind of people? And that suggests this other reflexion which goes to the root of the matter. The writers seem to assume that, while capitalism is inspired by personal gain as a motive, socialists are inspired by the desire to serve. Is this true? If it were true, we should gladly hand over the reins of government to them to-morrow. We suspect, however, they are just like other people, and that to make socialism possible you must first make men Christian. If socialism were run by unregenerate people, would it produce fruits very different from the present? The capitalist system has grave faults and has many sins to its discredit. But it is being modified and socialized, and the best elements in the socialist system are being gradually incorporated. We may look to a continuance of this process to remove the real evils of capitalism. For it is still true that the inequalities of the present system and the reign of fierce and unchristian competition are evils which the christianizing of the social system must and will clear away.

THE PREMIER EARL OF ABERDEEN.

The Life of George, Fourth Earl of Aberdeen, K.G., K.T., Prime Minister during the greater part of the Crimean War, written by Lady Frances Balfour, LL.D., D.Litt. (Hodder & Stoughton; 2 vols., £2, 2s.), has just been published, more than sixty years after his death. The lives of those who were his principal colleagues—the Duke of Wellington, Lord John Russell, Lord Palmerston, Mr. Gladstone—and the lives of the Prince Consort and Queen Victoria have all been published. About thirty years ago also there was published the excellent short biography of Lord Aberdeen by his son, Lord Stanmore, in 'The Queen's Prime Ministers' series. The present work, however, is on a different scale. It gives the correspondence of Lord Aberdeen in full, and will prove permanently valuable.

The Earl of Aberdeen's biographer says of him quite truly that he was 'a Minister of Peace if ever there was one. Fate has almost entirely associated him with an unfortunate war'—the Crimean War. Writing after he had been driven from office owing to the horrors of that campaign, Lord Aberdeen says: 'You are quite right in

supposing that I look back with satisfaction to the efforts made by me to preserve peace. My only cause of regret is, when I found this to be impossible, I did not at once retire instead of allowing myself to be dragged into a war which although strictly justifiable in itself was most unwise and unnecessary. All this will be acknowledged some day, but the worst of it is that it will require fifty years before men's eyes are opened to the truth.' No such record of repentance will be found in the Life of the Prince Consort or in that of Queen Victoria.

The Earl of Aberdeen may well have been a Minister of Peace. At thirty years of age he was sent as British representative on a special mission to Vienna to endeavour to bring Austria into the war against Napoleon. In this capacity he was a witness of all the unspeakable horrors of the decisive battles that culminated at Waterloo and the banishment of the man who had devastated Europe from Lisbon to Moscow. In one of his letters from the seat of war Lord Aberdeen writes: 'The near approach of war and its effects are horrible beyond what you can conceive. The shock and disgust and pity produced by such scenes are beyond what I could have supposed possible.' No wonder that Lord Aberdeen as Foreign Minister laboured hard again and again to avert war both in Europe and America.

It is curious to read that almost a century ago the popular sympathy was strongly with the Greeks and with Russia as the enemy of the Porte and the friend of Greece, and that Lord Palmerston asked why the Turks should be maintained at Constantinople, just as so many people are asking to-day. And yet some twenty-five years later Lord Aberdeen and Lord Palmerston had declared war against Russia to keep the Turk in Constantinople!

What blood has since been shed and what treasure wasted in the effort to drive the Turk out of Europe!

THE PSYCHOLOGY OF RELIGION.

Psychology in our day is in some quarters threatening religion pretty much as physical science did in the past. The discovery of the mechanism and the laws of natural processes seemed to make any except a deistic God unnecessary. So writers like Leuba tell us now that, 'in religious lives acces-

sible to psychological investigation, nothing requiring the admission of superhuman influences has been found. There is nothing . . . not a desire, not a feeling, not a thought, not a vision, not an illumination, that can seriously make us look to transcendent causes.'

The fallacy of this reasoning is ably demonstrated by Mr. Robert H. Thouless, M.A., Lecturer in Psychology at the University of Manchester, in *An Introduction to the Psychology of Religion* (Cambridge University Press; 7s. 6d. net). The position, he points out, 'makes the unproved assumption that religion would be convicted of falsity, if it could be expressed in terms of known psychological laws.' The book, in its concluding chapter especially, has a strong apologetic interest, all the stronger by reason of its almost extreme caution. The author holds that the truth of religion cannot be proved with mathematical stringency. No one line of proof suffices by itself. But when manifold lines of attempted proof converge and supplement and support one another, a reasonable probability is attained, though the possibility of error can never be reduced absolutely to zero.

In this work we have a perfect store of accurate information and profound thought. We have a careful analysis and evaluation of the factors of religious belief as actually held, and the phenomena of conversion and mysticism are dealt with in illuminating fashion. The chapter on the Herd-Instinct will repay close attention on the part of all interested in revivals.

On the vexed question as to the meaning and value of psycho-analysis we are inclined, on the whole, to recommend the study of *Some Applications of Psycho-Analysis*, by Dr. Oskar Pfister, pastor in Zurich (Allen & Unwin; Eng. trans., 16s. net). The author is a Christian minister, with no mean knowledge of pedagogy, philosophy, and ordinary psychology. He is a convinced follower of Freud, but is quite aware of the exaggerations and defects of some of that master's pupils. His own work is not beyond criticism. His views, we think, are at points open to serious question. His account of artistic inspiration, e.g., is based on the analysis of the mind and work of one neurotic and abnormal subject. No doubt the study of

disease is valuable as a guide to health, but by itself it is not competent to lead to an adequate conception of the functioning of the organism in normal, healthy conditions. That is our difficulty with many writers on psycho-analysis. Their evidence is too predominantly derived from 'sick' cases.

In *The Heart of the Bhagavad-Gita* (Baroda; Rs. 2.4) the Pandit Lingesha Mahabhagavat of Kurtkoti, Ph.D., sets forth and commends the main teaching of this important Hindu Scripture. The aim is to show how thought, devotion, and action should be regulated so as to contribute to the attainment of spiritual peace. At many points interesting parallels to the Christian teaching are indicated. We see clearly that God has never left Himself without a witness. The English of the book is almost unexceptionable. The printing leaves a good deal to be desired.

Three essays by Mr. K. M. Loudon have been collected and published by Basil Blackwell with the title *Two Mystic Poets* (3s. 6d. net). The title is taken from the first essay, which deals with Crashaw and Vaughan. The second essay is a comparison of Tennyson's treatment of the Arthurian Legend with that of Sir Thomas Malory; and the third is an account of Tagore's 'Gitanjali,' in which the author brings out a similarity between its thought and that of Stevenson's poems, the 'Gardener' and the 'Lamplighter.' This essay is called 'East and West.' The three essays were prepared in the first place for a private Reading Club. They do not contain anything very new, but they are pleasantly expressed.

The sane and well-grounded optimist is a boon and a blessing to men. We may affirm, then, that *Hope: Reflections of an Optimist on the Psychology of Holiness, Happiness, and Health*, by A. W. Hopkinson, Vicar of Banstead (Constable; 7s. 6d. net), will be welcome to many. And deservedly. The writer is an optimist, but his confidence is grounded on truth and experience, and he is able to tell us the grounds in pleasant cultured language and with many literary allusions and illustrations to charm us by the way. About 'The Conquest of Disease,' e.g., he has much to say that is sensible. Fear is one of the sources of disease; disease is contrary to the will of God; it can therefore be cured

by God; but its cure is intimately connected with being right with God. That is one of his chapters. There are others on the conquest of other evils, and there are chapters on different aspects of the religious life. And it is all good and all leading on to hope, and more than hope—fulfilment, even here.

A volume of the Sermons and Addresses of the Rev. George W. M'Daniel, D.D., LL.D., has been published by the George H. Doran Company (\$1.50 net). Dr. M'Daniel ministers to a Baptist Church in Richmond, Virginia. The present volume—Dr. M'Daniel has already published a number of other books—is called *Seeing the Best*. The ten sermons which it contains have much illustrative matter in them, and they are distinctly evangelical.

A series of lectures entitled *Puritanism in the Scottish Church* (Paisley: Gardner; 6s. net), delivered in the spring of 1914 in Glasgow University under the Hastie Foundation, by the Rev. W. S. Provand, M.A., are now published in accordance with the terms of the Trust rather than by the wish of the lecturer, if we interpret his preface correctly. As the whole subject has been very fully discussed by leading and misleading historians, essayists, novelists, English as well as Scottish, it was improbable, if not impossible, that any new light would be forthcoming on this first quarter of the twentieth century. It is the aim of Mr. Provand to deal faithfully and impartially alike with Royalist, Episcopalian, Presbyterian, and Covenanter. His lectures appear to have been given under these headings: 'The Church of Knox,' 'The Church of Melville,' 'The Second Reformation,' 'The Extremists,' 'The Revolutionary Settlement,' 'The Aftermath,' and 'The Epilogue.' Mr. Provand seldom fails to quote his authorities. Among the historians he has a leaning to Mr. Buckle, who in his most elaborate 'History of Civilization in England' has a great deal to say of 'The Scotch Intellect during the Seventeenth Century.' He bears this testimony to the character of the Scottish Puritans: 'The war which the Scotch waged against Charles I. partook more of the character of a crusade than any war ever carried on by a Protestant nation. The main object was to raise up presbyters and to destroy bishops. Prelacy was the accursed thing, and that must be rooted out at every hazard. To this all

other considerations were subordinate. 'This was their first and paramount duty. They fought indeed for freedom, but above all they fought for religion.' Mr. Provand, while admitting that the popular view in Scotland is that 'the Covenanters were in the main incontestably right,' points out that a view being popular is no guarantee of its being correct. 'If what is meant be that the Covenanters were really in possession of the truth in thinking that their Calvinistic theology was the gospel as preached by its founder, and that Presbyterian Church order is the only one acceptable to God, then the verdict is not one that can be justified.' But 'the Covenanters represented a national cause, and in so doing they appeal strongly to Scottish sympathies even to-day.' He is even nearer the truth when he writes in 'The Epilogue' that the Puritan Church in Scotland through all strugglings and perplexities 'clung steadfastly to a twofold faith—faith in the Christian religion as the one and only remedy for the world's ills, and faith in itself as the divinely commissioned minister of that remedy to mankind.'

A new life of Saint Columba has been written by the Rev. T. H. Walker, minister of the United Free Church in Uddingston—*Saint Columba* (Gardner; 3s. 6d. net). In the preface Mr. Walker says that he has attempted in this volume 'to state in plain and straightforward language, free from the elements of legend and superstition, the facts concerning one of the most romantic figures in history. We wish to make our escape from the atmosphere of mystery and so-called "miracle" and to meet the actual Columba in everyday garb. He was a hundred times greater and better than the dream-figure in many of the histories of him would suggest to us.' Mr. Walker has succeeded in making Saint Columba very real, and the story is so simply told that the volume should make an attractive gift book for boys and girls. There are several delightful coloured and black-and-white illustrations.

In July 1921 there was held at Cambridge a gathering, called the Catholic Bible Congress, which proved so helpful to those who attended it that arrangements have been made to carry on an annual summer school of Catholic Studies. Last year the lectures were upon The Holy Eucharist; and here, in a volume entitled *Catholic Faith in the Holy Eucharist* (Heffer; 5s. net), one has what may

be called an official statement of the Roman Catholic view of the Sacrament. It is a valuable thing to have, for, of course, it is a common complaint that Protestants, whether unintentionally or through sheer wrong-headed obtuseness, are apt to misunderstand and to mis-state the doctrine of Transubstantiation. And in truth it is not easy for us to follow. For when we raise objections, we are often told that ours is far too crude and gross a view of what is then refined into something fairly agreeable to our minds; yet, when we suggest this, it is replied that we are omitting what is vital and essential, and with that we seem to be back again at the crudeness and the rest that were ruled out, with the distressing result that what, to those who hold it, is a glorious fundamental seems, to us who don't, painfully material, and a most unhappy spoiling of what is in itself so moving and beautiful. It is, perhaps, too much to say that nothing of that difficulty exists in this new volume. But it is written in a fine spirit, by scholarly men, whose intellectual honesty never allows them consciously to overpress their points, and who state their case with the most obvious desire to be entirely fair. They admit that they would not be greatly worried if some of the Fathers proved to be against them: so much the worse for these particular Fathers. They do not attempt to prove that the great Greeks taught the doctrine of the Real Presence in its present Roman Catholic form, because the question to which that latter was the answer had not in their time fully emerged; confronted with Luke's account of the Supper, they say frankly that they prefer Matthew's and Mark's, and that there is a difficulty in 'taking Luke as a guide in minute details, in regard to which he doubtless never intended to commit himself.' They quite see that St. Thomas Aquinas' teaching on the Sacrament must create difficulties in the minds of scientific men. They never scruple to put in a fact that tells against themselves. But they have not a doubt that in the Fathers one discovers that which, by the natural evolution of the Church's understanding of the faith, grew into their own doctrine as it is to-day. This is a somewhat humbling book, revealing vividly the limitations of these human minds of ours. Father Lattey tells us that the words Christ actually used were probably either *d'na gishmi*, or *den gushmi*, this is My body. Take that as a metaphor and picture, and the quotations given fit, almost without

exception, into that interpretation: regard them as a statement of bare fact, and you, apparently, see that in nearly all the comments on them. There is no doubt that certain of the Fathers, like St. Cyprian, spoke in a way more akin to the Roman view; and others, like St. Augustine, in a manner ill indeed, as a rule, to fit into it; but apparently what we each bring to this study that we see. For, to a Protestant, this book makes the doctrine it is written to uphold still more impossible than ever.

The Way of Vision, by the Rev. Jesse Brett, L.Th. (Longmans; 5s. net), is not a book to be discussed. Rather should it be read in a hush of the spirit. Its text is really 'Blessed are the pure in heart; for they shall see God,' and its purpose to show how, through an awed sense of God's seemingly unreasonable love for it ('for love has no reason except itself') and its own growing love for Him, the soul is purified, and so enabled to wade deeper and deeper into God's gracious purposes for it, until it attains to the fullness of the beatific vision. This is a deeply spiritual study, quietly intense in its earnestness, and very practical. In spite of its real simplicity and an aptness in phrasing, some minds may find in it a certain opaqueness. But those with any knowledge of the mystics, or any one who feels the spell of the type of book of which Faber's writings are, perhaps, the representatives best known to Protestants, will feel at home here. There is nothing of Faber's genius, but there is something of the same knowledge, of the same devoutness, of the same passion to help.

A small volume which might very suitably be given to boys and girls who are about to be confirmed has just been written by the Rev. T. W. Gilbert, B.D. He calls it *Helps to the Christian Life* (Longmans; cloth gilt, 1s. 6d. net; cloth, 1s. 3d.). The three helps to the Christian life are Prayer, the Bible, and the Holy Communion. Prayer and the Bible are dealt with very shortly by Mr. Gilbert. The treatment of the Holy Communion, on the other hand, occupies two-thirds of the book. It is very clear and practical.

The *Megillat Taanit* is unique in Jewish literature. It is not a narrative. It is a list of certain events, mainly Jewish victories over Syria in Hasmonean times and over Romans in the beginning of the

war of Vespasian. The anniversaries of these were kept as semi-festivals of which only a few are still observed. The booklet was written in Aramaic, and in age ranks next to the Scriptures and Sirach. Mr. Solomon Zeitlin has handled it in scholarly fashion—*Megillat Taanit as a Source for Jewish Chronology and History in the Hellenistic and Roman Periods* (Philadelphia). He offers a solution of the discrepancy of the dates given in First and Second Maccabees and Josephus by a discovery that 'the Palestinian Jews started to reckon the year beginning in Autumn 312 as the year 2 of the Seleucid era. The First Book of Maccabees follows this method, while the Second counts this year as the first.'

To the considerable library of books dealing with the Arctic regions there has just been added a well-written and attractive narrative, *Among Unknown Eskimo* (Seeley, Service; 21s. net), by Mr. Julian W. Bilby, F.R.G.S. It is otherwise described as 'An Account of Twelve Years intimate Relations with the Primitive Eskimo of Ice-bound Baffin Land, with a Description of their Ways of Living, Hunting, Customs, and Beliefs.' There are numerous and excellent illustrations, and a large scale map of this huge but little known island territory of the Canadian Dominion, situated for the most part within the Arctic Circle. It is described in the Report of the Geological Survey as the third largest island in the world, exceeded in area only by Australia and Greenland. The interior consists of snow-clad mountain ranges rising to 5000 and 6000 feet, and high up on the summits of some of the mountains are vast lakes wherein salmon trout are said to abound. But the salmon fishers have not yet rented those waters though there is an Arctic 'day' of six months' duration. It is the opinion of Mr. Bilby that the Eskimo inhabitants thrive best when left to live their own lives. The marvel is, he writes, that so healthy, hearty, and happy a civilization of its kind could ever have been evolved. Where they have come in contact even with well-meaning white enterprise they have degenerated. 'Everywhere contact with "civilization" has tended so to divorce these children of the North from their natural environment as to initiate their wholesale decline.' This seems a hard saying in the light of the effects of civilization elsewhere. The Eskimo have a decided belief in the soul, and in the existence of various

good and evil spirits. Their conception of heaven is of a land of warmth and sunshine with good hunting and an absence of storms and hard seasons, and of hell as the dark and bitter abode of the submarine Sedna, the enemy of man, who is responsible for bad weather and times of scarcity. This question of their beliefs is fully dealt with.

Messrs. Seeley, Service & Co. have the gift more than any other firm of publishers of getting into touch with men who have spent their lives among native tribes, and of encouraging them to give their knowledge of the geography of the country and of the customs and nature of the people to the public. One such volume 'Among Unknown Eskimo' has been noticed above. The second volume is one of a group written by Major C. M. Enriquez on Burmah. This volume Major Enriquez calls *A Burmese Arcady* (21s. net). In it he deals with all the most important Kachin areas in Burmah. The north of Burmah he has already described in 'A Burmese Enchantment,' and the south in 'A Burmese Loneliness.' In *A Burmese Arcady*, after a short introductory account of the history of the Kachins, Major Enriquez describes the part which the Kachin company played during the War in Mesopotamia. The major part of the book is then devoted to the journey which he himself made at the end of the War through all the Kachin areas of Burmah for purposes of recruiting. The account of the success or failure of the recruiting is given at rather too great length for the ordinary reader, and there is naturally a considerable amount of repetition as he passes from one district to another.

But Major Enriquez has a real first-hand knowledge both of the country and of the peoples, and very considerable sympathy with them; and recruiting to him is not only a means of strengthening British war power, but is also a means of educating the Kachin. 'As for schools,' he says, 'more are needed. But the army and the military police are also schools where the youth may be freely educated in all that is essential to manhood. No greater blessing has ever been conferred upon the Kachins than this military employment.' Again he says: 'I am afraid our adventure abroad taught the Kachins to be dissatisfied. I have often heard them speak contemptuously about their villages and even of the Nats. I suppose it is inevitable and in many ways regrettable. But, on the other hand, perhaps it is just as well. One would rather

that than see them accept without protest the dirt and disease that mar their homes. On service they used to say: "Duwa, if you keep us so beastly clean we shall all die when we get home."'

In his conclusion the author asks for help for this true-hearted people with their amazingly receptive minds. He is thoroughly persuaded of the possibilities of the Kachin.

This book makes a substantial contribution to the literature which deals with Burmah and its peoples.

The Society for Promoting Christian Knowledge has issued two little volumes of devotional and expository studies which may be regarded as complementary or companion books, though each is the work of a different writer. *His Only Son—Our Lord* (cloth, 3s. net), by Gertrude Hollis, contains twenty-seven brief but clear and pregnant meditations on the 'Prayer of the Great High Priest,' as recorded in St. John's Gospel, chap. 17. They are the outcome of a reverent study of the Life of Jesus from the workshop in Nazareth till that hour when He lifted up His eyes to heaven and uttered that wonderful review of His career on earth. In *Words of the Risen Life* (3s. 6d. net), by the Rev. A. H. Finn, we have a series of 'Studies in the Utterances of the Risen Lord' in keeping with the familiar addresses on the 'Words from the Cross.' The criticism that they do not preach 'Jesus and the Resurrection'—do not preach 'Christ Crucified'—is often directed against a section of the clergy and ministers of every denomination. These two volumes, so completely in harmony with the traditions of the S.P.C.K., are for that large section who do preach the Risen Christ.

Another of the publications of the Society for Promoting Christian Knowledge is entitled *The Presence of God: A Study in Divine Immanence and Transcendence* (3s. 6d. net), by the Rev. Canon W. H. G. Holmes, M.A., a member of the Oxford Mission to Calcutta. The book is introduced by a Preface written by Bishop Gore, who commends it because it is 'a book from which we may drink truth as from a fountain of real thought. And it is written from no merely intellectual standpoint. The spirit of the book is devotional and in the true sense practical.' This commendation is abundantly justified by Canon Holmes's exposition of a difficult subject. He devotes the first two

chapters to a definition and lucid examination of 'the Divine Immanence' and 'the Divine Transcendence,' 'One God and Father of all, who is over all'; there is transcendence. 'And through all and in all'; there is immanence. When a man says and believes that 'God made heaven and earth,' he declares his faith in a transcendent God; when he says and believes that God fills heaven and earth, he declares his faith in an immanent God. Canon Holmes's intimate knowledge of the religions of India—Brahmanism, Buddhism, Muhammadanism, Jainism—enables him to contrast the attitude towards God of their votaries with the attitude of those who believe that Jesus died and rose again for the salvation of men. 'But for the most part,' he writes, 'natural religion as it is found in India and Africa is a religion of fear. Disaster and catastrophe are being constantly deprecated. The gods are besieged mostly that perils may be averted. No one can live in a non-Christian country without feeling the pathos of this ever-present fear. But when the Christian messenger brings the good news of the epiphany of the Grace of God, that is of the Real Presence of God granted in the New Way by the Incarnation, he brings not primarily a message of deliverance but a message of salvation.'

We have had in recent times a great many admirable biographies of modern missionaries, and we are apt to think of missionary enterprise as a purely modern affair. But the missionaries to whose labours the conversion of Europe was due are fully as well worth commemorating. Perils, hardships, and privations were their ordinary experience, and the story of their spiritual exploits is one of the most wonderful in history. It is to tell this story that the series 'Lives of Early and Mediæval Missionaries' has been projected, and the latest volume is on *Willibrord: Missionary in the Netherlands, 691-739*, by the Rev. A. Grieve, D.Phil. (S.P.G.; 4s.). It is an admirable piece of work, scholarly and thorough, but also popular and engrossing. Willibrord became a missionary in response to the feeling that the lands from which our people who were won to the faith had come should also hear the gospel. He was English-born, and, without much doubt, may be looked on as the first English foreign missionary. Dr. Grieve's fascinating biography of this early saint and pioneer is as welcome as it is competent.

Notes on the Revelation of St. John: The Symbols as seen in the light of History, 1922, by Mr. P. P. Cutchey (Elliot Stock; 1s.), pretty well explains itself. It is another of the publications which regard the Bible, or at least prophecy, as a sort of programme of the history of the world. One sentence will disclose the nature of the book: 'The grievous sore [on the Beast] was the French Revolution.'

A distinctly timely book has been written, at the request of the Student Christian Movement, by Dr. A. Herbert Gray. The title is *Men, Women, and God* (cloth, 4s. net; paper, 3s. net)—a discussion of questions of sex addressed to both men and women. It is written in the belief that the sexual elements in humanity, once they are rightly understood and truly handled, enrich human life, increase health and efficiency and heighten joy. 'I believe,' says Dr. Gray, that 'nothing is more necessary for the world to-day than that we should trace out the ways in which this tremendous life force that is implanted in us all may be used to forward the higher ends of our common life, and to help the race on its upward march.' That is the purpose of the book. The titles of some of its chapters will show its scope. They are 'Knowing the Facts,' 'Comradeship,' 'Falling in Love and Getting Engaged,' 'Our Moral Standards,' 'A Man's Struggle,' 'Prostitution,' 'The Art of Being Married,' and 'Forgetting the Things which are Behind.' The volume is enriched by the addition of a brief sketch of some of the physiological facts written by the author's brother—A. Charles E. Gray, M.D.(Ed.).

We are familiar with the group system of studying the Bible, from the books published by the Student Christian Movement (a very good example is Mr. Oldham's 'St. Mark') and from Dr. Fosdick's books. One of the most expert exponents of this method is Mr. Harrison Elliott, formerly Bible Study Secretary and later Editorial Secretary of the International Committee of the Y.M.C.A. Mr. Elliott's position in the educational and religious world is shown by his appointment last October to succeed the well-known Dr. Coe as Professor of Religious Education in Union Seminary. The Association Press, New York, has sent out an example of his work on group discussion in *How Jesus met Life Questions*. The topic of each

chapter is stated in its modern form. There is a brief introduction indicating its nature, then follow relevant passages, printed in full in Moffatt's translation. Then come suggestions for personal study, and finally questions for group discussion. It is an admirable scheme, and nearly all big modern questions are included in it, both religious and social. Examples of these are: 'What do the people of the world want?' 'How shall we treat other races?' 'What is a fair income?' 'What good does it do to pray?' This is a little book with great possibilities of influence.

The Student Christian Movement has just issued the fifth edition of *A Child's Bookshelf*, by Miss Lilian Stevenson (3s. net). This is a very excellent bibliography, and the fact that it has gone through several editions shows that it has met a real want. The present edition has been brought up to date by a new section on Plays and Acting.

A group of earnest men who agree on the fundamentals of life have been producing a series of books which they call 'The Christian Revolution'

series. The latest volume (the seventeenth) is by one of their leading minds, Mr. Henry T. Hodgkin, M.A., and is called *The Christian Revolution* (Swarthmore Press; 7s. 6d. net). Perhaps the simplest way to indicate the contents would be to say that the standpoint is pacifist and the tone and attitude those of the 'Friends.' The writers of these books all occupy an 'advanced' position on social problems. They deprecate, however, the use of force and advocate the way of love as the solution of all questions and the way to all success in home, school, church, nation, and world. Interpreting religion in a broad Quaker sense, Mr. Hodgkin holds that in religion lies the way out. All social reforms have begun in a religious movement, and 'it is a vain thing to sketch out a possible method of social progress if there be no adequate dynamic to carry it forward.' The dynamic is faith, then, and its way is love, and love is to be exhibited and spread by individual lives. 'Ours is the task of building up little islands where humble service is rendered in the spirit of Christ . . . where we dare to risk all in order to bring love into every relationship.'

The Differentia of the Gospel according to St. Luke.

BY THE REVEREND JOHN A. HUTTON, D.D., GLASGOW.

LUKE, we are told, was a physician. It is a very remarkable thing that so many physicians or doctors have been such admirable writers. Sir Thomas Browne, the philosopher-physician of Norwich, gave the world the imperishable *Religio Medici*. In another medium, John Brown's *Rab and his Friends* has its own niche in the gallery of immortal things of the mind. In our own day Dr. Paget has written two books for youths and maidens—*I Wonder* and *The Young People*—which for wisdom, knowledge, charm, are beyond all praise. For men and women in the thick of the fight, there is also his *Confessio Medici*, which need not fear comparison with the kindred masterpiece of the seventeenth century. Then, of course, there is Oliver Wendell Holmes, also a physician, and a creator, as it were by the way, of books that will live and be loved so long as there are toiling men who in the evening cherish an hour of fruitful leisure.

It would appear, indeed, as though the very qualities that go to the making of a good physician go also to the making of a good writer—good spirits that enable a man to impart brightness to a patient, thereby bringing him on the way to recovery; sympathy, pity, a final kindness of the heart which will always see something more than the grim temporary facts of the case; faith which sees the health that may be coming when the uninformed eye might see only the heartless ravages of a disease; the fighting instinct which he has daily to summon wherewith to arrest the approach of some malady. And with all these things that may be credited to himself—the deep compassion for his fellow-men which must become the very habit of mind of one whose calling acquaints him so persistently with the ills that flesh is heir to. These, which are the qualities of a good physician, are surely the very qualities of good writing. For a good book, I take it, and the human race in the long run agrees, is a