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ἵπομένει, endures, and the condensed style does not admit of tautology. A messenger in Æschylus announces that the enemy are repulsed, and that the tower still *protects* the people. Antigone says, 'the battlements *protect* the city.'¹ Love can hardly be described as keeping out all things like water, or holding everything like secrets, or being proof against all things like spears, but it can be said to shelter and cover all things, in the sense of affording a universal shelter without prejudice or partiality, taking all under its protective wings, covering all with its roof (στέγη). This love that covers all things recalls Love's simile of the mother-bird gathering her chickens under her wings, and the invitation Love once gave: 'Come unto me, all ye that are weary, and I will give you rest for your souls' (Mt 11²⁸). We are reminded of a sheltering canopy, broad as the heaven above, wide stretched over all, to protect, cover, and defend. In the Father's house are many abiding-places but only one roof (στέγη), the Divine love that covers all men and things under the folds of its ample protection.

This supports the theory that the ode is constructed upon artistic and architectonic principles. Love is the royal dwelling or στέγη, like the residence of the Atreidai (Agam. 1055). Hecuba (1009) used the word of the treasure vaults of Athena which contained gold. Love is not only a royal dwelling, it is a treasure-house; it is more, 'it is a divine residence, a temple in the highest sense, a place set apart for work and worships. The abode of Love is one of the abiding-places (μοναί) of the Father's house (Jn 14²). For the halls of hope and faith and love abide (μένει) (1 Co 13¹³). Their treasure can never be stolen from those who have

¹ S. c. *Theb.* 794, στέγει δὲ πύργος. O. C. 15, πόλιν στέγουσι.

found a shelter under the *roof* of love (Mt 6^{20c}). This ode, therefore, is a God-built work (θεόδοματον χροός). It describes the Temple of Love, through whose many chambers we are permitted to pass, and of whose treasures we are admitted to a sight, which is brief or lasting in the same degree as we possess the Spirit of Love.

As we look back upon this little poem, a Greek ode in miniature, we notice the wonderful effects obtained by assonance and repetition. The changes are rung like musical chimes upon certain words and phrases² which recur at almost regular intervals, and which find echoes and resposions throughout. Professor Bury has pointed out the same phenomenon in the Pindaric odes. In the first verse the jingling effects of the words represent the sounds of the instruments. In the third verse *καυχήσωμαι* (NAB) is manifestly right. It is required to harmonize with words before and after which have *χ. καυθήσωμαι* is wrong; it introduces an inharmonious sound and an incongruous idea. It reads like a Western correction of the other word which is the connecting link between its own and the following section, where we are told that 'Love is no braggart' (v.⁴). The burnings at Rome under Nero (A.D. 64) and the reference to Dn 3⁸ (Theod.) obscured this point. The true parallel is in Appian's history, where an orator descends from the platform and offers himself³ to any one who wished to arrest him. The apostle says in 54 (Autumn), 'Though I give up my body to imprisonment, so that the boast be mine, but if Love be not mine, no benefit is mine.' Two and a half years after (May 57) he put himself into the power of his enemies. This pathetic and prophetic note is lost by the changing of one letter.

² e.g. 'If I have not Love' (3); 'Love' (4); 'it shall be done away' (4); 'child' (5); etc.

³ παρεδίδου τὸ σῶμα, see Wetstein.

Literature.

A BASIS OF BELIEF.

CONSTANTLY the rocks are being ground down and the land gnawed away, and yet the earth persists, and this because the streams keep no less constantly building up new lands, which gradually rise above the waters and form the homes of many generations.

And so though, theologically, this age of ours seems a time of cataclysm and destruction, the faith is wholly safe. For many eager minds, working on the task of reconstruction, are fashioning new wine-skins, so that, when the old so obviously wearing away do give, the precious wine may not be spilt. Here, for example, is Dr. Percy Gardner taking a

hand at it. He tells us that he has written *The Practical Basis of Christian Belief* (Williams & Norgate; 12s. 6d.) because the coming on of old age warns him that it is time to set down in final form the conception of Christian belief to which he has been led. But of ageing there is never a sign. Here are the alertness of outlook, the nimbleness of mind, the shrewd kindly eyes that scan us so closely, the subtle fingers that read the pulse of the time with uncanny accuracy, above all the sincere soul that, reverent to the past, still claims its right of coming to Christ direct and thinking Him out at first hand for itself—all indeed to which he has accustomed us. How wise is his protest that 'the ordinary Christian teaching about God needs infinite stiffening'; how natural his wonder at the flabby good nature we mistake for Holy Love, in view of the fact that 'never before in the history of the world were the workings of Divine righteousness so manifest'; how true his argument that, in recoil from the way of contemplation, our practical benevolence so fills our minds as to obscure the need of worship; how accurate his sense that Christianity and immortality and materialistic socialism are standing face to face, and the thing must be fought out. His favourite metaphor is that as an iceberg topples over and reveals a new side of itself, so from time to time must truth. He feels that the progress of relativity, of religious psychology, of the comparative study of religions, and the changed views of early Christian history make a restatement of the faith imperative. Moreover, he is sure that for the majority of folk the old metaphysical method has grown obsolete, that such speculations are to the average man a foreign language in which he cannot think. And in his attempted reconstruction he discards that, starts out from the facts of our own personality and experience as revealed to us by modern thought, and seeks to revise the creed in the light of history and psychology. Very arresting is his study under those powerful lights of the nature of personality, of the subconscious and the superconscious, of spiritism, of the claims of Spirit, and much else. Not a page but has its sentences that set the brain thinking hard, and not a chapter but rises at times into noble eloquence, as in that striking passage where he shows how man, seen and gone, can take his part in the vast process of creation which began before the earliest geological times and goes on into the infinite future. But the deeper the book wades,

it grows the more impressive, and it is when face to face with such central things as God and personality, and the Person of Christ, that it grips one the most. Dr. Gardner exults that God is holy and will in no wise bend His laws aside to make exceptions in our favour. He is not helped much by talk of the Absolute: 'as He is revealed to men He shows a side kindred to personality'; he knows that God is real because when we approach Him we have experiences similar to those we know when with the best of men, whereas 'if God were a mere subjective projection this would not happen.' But it is on Jesus Christ that Dr. Gardner meditates the most. He says that the Church is built up on the hyphen which connects 'the human and historic Jesus with the exalted and mystic Christ,' and with that launches out into his main theme.

He thinks that too many of us still know Christ after the flesh and not after the spirit, hence the worship, all too common, as he says, of Jesus, who is not worshipped by Paul, of Jesus, 'through the veil of whose life' we only dimly see that Eternal Christ who has been the real inspiration of the Church. You ask just what is this Eternal Christ? He answers, 'The side of God turned towards the world.' 'The eternal Christ is the immortal reality, of which the human Jesus was the reflection in the visible world.'

There is much beauty in this section of the work. But also not a little haze, which at times thickens almost to a fog. Nevertheless the sunshine of a very devout faith keeps breaking through.

EARLY CHRISTIAN LITERATURE.

The Rev. Adam Fyfe Findlay, D.D., has a sane and sure mind. And therefore when in his Kerr Lectures he tells us that no one can really know a country who keeps only to its main thoroughfares, and with that makes for *Byways in Early Christian Literature* (T. & T. Clark; 10s.), we can follow with the comfortable assurance that we are in the hands of a reliable and clear-headed guide. This study of the early non-canonical writings is admirably done, like a bit of carpentry put together workmanlike out of clean, sweet-smelling wood. It is scholarly; it is thorough; above all it is lucid. It moves on like a clear, slow-flowing river. Embark on it, and, if it be new to you, you will find the country through which it winds full of interest. Even if it be familiar, Dr.

Findlay will hold your attention by the discussions into which the various landmarks lead him; the Jewish gospels bring him face to face with our Lord's baptism, the Petrine fragment with the descent into Hades; the gospels of the childhood run out into a little study of Mariolatry, the Acts of Thomas into one on the Sacraments and another on the Hymn of the Soul. And always, surely, it is moving to consider the various endeavours of these ardent followers of Christ to explain Him to themselves, and to translate Him into their particular thinking, attempts which we now see to be so obviously inadequate; and very humbling to remember that later generations will no doubt look back at our doctrines and our musings, which seem to ourselves so satisfactory and final, with the same puzzled look of wonder on their faces with which we read these old attempts, and the same sheer bewilderment that we should have missed so much that stares at us, and should have been so easily content.

THE OLD TESTAMENT AND AFTER.

It is long since we learned to respect the weighty words of Mr. Claude G. Montefiore. Whether he speaks of Judaism or of Christianity, he has always to be listened to as one who has long and lovingly sought the truth. Once more he has put us all under a heavy debt by his massive and informing book, *The Old Testament and After* (Macmillan; 7s. 6d. net). In successive chapters the first of which runs to two hundred pages in length, he deals with 'The Old Testament,' 'The Advance of the New Testament,' 'The Advance in Rabbinic Literature,' 'Hellenistic Contributions,' and 'What Liberal Judaism has sought and is seeking to achieve.'

The writer's purpose throughout is to emphasize such moral and religious features in these successive developments of the Hebrew spirit as are of value to us to-day. No critical scholar could be less concerned with the minutiae of criticism: the casuistical spirit has certainly not infected him. Therein lies part of the charm of the book, that, though it rests upon an accurate knowledge of an overwhelming mass of detail, it keeps to the big things, the things of abiding value for life.

Christian readers will rise from this book with a new appreciation of the Rabbis and of their enormous literary output, which is too often glibly assessed by those who have never examined it. For

the Rabbis, too, as Mr. Montefiore reminds us, 'had often their prophetic flashes and visions.' If in one aspect they were legalists, in another aspect they were humanists, and the latter aspect is persuasively presented in this book. Of no less interest are Mr. Montefiore's fine appreciations of Jesus, Paul, and the New Testament generally; and there is much that is illuminating here. Of the Fatherhood of God we read: 'We certainly do not get in the Hebrew Bible any teacher speaking of God and to God as "Father," "my Father," "your Father," and "our Father," like the Jesus of Matthew. We do not get so habitual and concentrated a use from any Rabbi in the Talmud. And this habitual and concentrated use rightly produces upon us an impression. By it we are led to believe all the more in the truth of the doctrine on which it rests. We are moved by it to wish that we, too, could feel that doctrine, even as Jesus teaches that we ought to feel it; and that we, too, could order our lives in its light and by its strength.'

Mr. Montefiore succeeds in making even the remote and abstruse Philo interesting; and in the last chapter he shows very clearly how deeply Liberal Judaism is rooted in the Old Testament as interpreted by modern criticism, and what to-day it stands for. To it the Jews are not a nation, but a religious community, and Zion and Jerusalem are terms of purely spiritual significance. The bearing of this on the Balfour Declaration is obvious.

EMERGENT EVOLUTION.

The Gifford Lectures in the University of St. Andrews were delivered last year by Emeritus-Professor C. Lloyd Morgan. They are now before the public in book form with the title *Emergent Evolution* (Williams & Norgate; 15s. net). We feel that we are not likely to do justice to Professor Morgan's position until the second course of his lectures is also in our hands. The present volume by itself is brimful of interest and instruction, but we must confess to some doubt as to what precisely the lecturer is aiming at or how he proposes to get there. The book strikes us as rather a series of separate papers—each of them very interesting—than an architectonic whole. Thus, for example, the chapter on Relativity is one of the clearest and most helpful accounts of that doctrine that we have seen, but what precisely is its function in the Professor's argument we do not see. In

brief, the argument of the lectures is plain and simple. The modern doctrine of evolution with its 'emergences' and 'nisus' is explained, and the author holds that all this is perfectly compatible with a theistic view. No one is likely to deny that. It has never been denied. The crassest 'naturalism' never did more than say that the conception of God was unnecessary. So far as we can see, Professor Morgan has no answer to that view. He himself prefers the theistic position, but that is all he can say. He does indeed think that by accepting God we attain 'a richer attitude, of piety,' but that comes perilously near being a matter of taste. He will cherish no antagonism to anybody. 'There is not even the alternative "this" or "that." The alternative is, this world without God or the world, just as it is, but none the less dependent on God.' How this gets rid of the most fundamental of all antagonisms we fail to see.

THE MORAL LIFE OF THE HEBREWS.

A scientific study in English of the ethics of the ancient Hebrew world has for some time been overdue; we have it now in *The Moral Life of the Hebrews* (University of Chicago Press; \$2.25 net), from the competent pen of Professor J. M. P. Smith, of Chicago. In this carefully written book, whose argument is abundantly lucid, as every paragraph of it is numbered and appropriately titled, Professor Smith traces through successive periods, from pre-prophetic times to the second century B.C., the moral practices and ideals of the Hebrews. This study rests upon a clear appreciation of the literary history, though limits of space prevent the writer from dealing at much length with the social and economic conditions which inevitably affect the ethical development of a people. With entire scientific candour he unbares the crudities of the earlier period, some of which persisted more or less to the end: but the long story, whose ethics almost throughout have a more or less utilitarian tinge, discloses an ever-deepening appreciation of goodness.

There are many points of incidental interest. Professor Smith here again maintains the thesis he has advanced and defended in earlier books, that 'Hosea felt himself called upon by Yahweh to marry a notoriously bad woman and accordingly did so.' The 'wicked' in the Psalms he thinks to be on the whole idolatrous fellow-Jews rather than

pagans, and happily adduces the evidence of the Elephantine papyri in favour of this possibility. He presents a valuable discussion of the Servant of Yahweh problem in Deutero-Isaiah, suggesting that that great prophet is making use of the old idea of solidarity, but that he has purified and extended it to embrace the whole world. In the Book of Job he finds no trace of an expectation of vindication in a life beyond death. 'The splendour of Job's position lies in the fact that he remains true to himself and faithful to his ideals though he sees no solution to his problems, either in this life or in another.' The discussion of the Sages includes Ecclesiasticus as well as Proverbs. To most readers the most interesting chapter will be that on 'The Morals of the Egyptian Jews,' which gathers up from the Aramaic papyri discovered nearly twenty years ago the moral aspects of the Jewish-Egyptian life of the fifth century B.C., and presents them in a vivid way. The book is an adequate and valuable sketch of the moral development of the Hebrews.

A NEW BOOK ON ST. PAUL.

Professor F. G. Peabody of Harvard is well-known and highly valued in this country as the author of several books on the application of Christian principles to modern conditions, and perhaps even more, by preachers, for his suggestive meditations on texts in 'Mornings in the College Chapel.' He has now followed up his studies in the teaching of Jesus by an essay on Paul—*The Apostle Paul and the Modern World* (Macmillan; 10s. 6d. net). Professor Peabody tells us that in the library of the Theological School at Harvard there are more than two thousand volumes dealing with Paul, but he justifies the addition of another on two grounds. One is that a great deal of light has recently been thrown on Paul's teaching by historical researches that were not primarily concerned with Paul at all, or even with Christianity, and the time has come to examine the bearing of this foreign material on Paul's teaching. Another reason is the attitude of the modern mind to religion. The attitude of mind to Jesus is that of admiring discipleship. He is the master of souls and not the source of dogma, claiming obedience rather than definition. But traditional orthodoxy is derived from the ideas of Paul, and especially from elements in him that cannot be regarded as permanent. And the problem to be faced in view

of these two facts is : in what light are we to regard this apostle ? Did he absorb and transform the Hellenistic influences of his time, or did they produce in him a new type of Christianity ? Was he a perverter of original Christianity, or its real founder ? or simply, in spite of all, a loyal interpreter of Jesus Christ ?

This is the problem Professor Peabody sets himself to solve in his new book. He endeavours to disentangle the timeless elements from the temporary, to detach the personality of Paul from the limitations of his environment, and to interpret the apostle in terms of the modern world. His plan is admirably simple, dealing in turn with 'The Man,' 'The Letters,' 'The Theology of Paul and the Modern World,' 'The Religion of Paul and the Modern World,' 'The Ethics of Paul and the Modern World,' and 'The Messenger and the Master.' It does not need to be said that the writer has mastered the wide literature of his subject or that his treatment is both fascinating and sincere. His book is not in any sense a strikingly original contribution, but it is full of good sense and marked by penetrating insight. It is inspired throughout by a genuine love of the Apostle and a sense of his greatness. And finally it does for the general reader an immense service. It shows how behind every important element in Paul's teaching there is a truth of permanent value. Some of the judgments in the book will be warmly disputed—his statement, *e.g.*, that for Paul Jesus was less than God. But these chapters will enrich the minds of students in many ways, and will (though the point of view is entirely modern) on the whole reassure them. It would not be easy to name any book better fitted to serve as an introduction to the study of Paul and Paulinism.

THE JESUS OF OUR FATHERS.

Those who occupy the extreme right wing of traditional orthodoxy have been asserting their position recently in various public ways. One of the criticisms passed on them by a well-known scholar in a lecture was that they produced no works of scholarship which would test the value of their views. There is one of them, however, who is not open to this charge. Dr. John W. Good, a Professor in the Georgia State College for Women, has written what is described by the publishers as a 'massive' work with the title *The Jesus of Our Fathers* (R.T.S. ; 25s. net). 'The point of view of

this monumental work,' we read on the cover, 'is the point of view of the plain man who devoutly believes that the divine nature of the Christ as the Son of God was made continually evident and positive from the annunciation to the crucifixion in the New Testament Scriptures.' This, however, does not do justice to the author for whom this truth of truths was made evident from the first page of Genesis. He occupies the standpoint of literal inspiration to which all the Bible is on one level and of equal value and authority. He knows the Bible thoroughly, and on the basis of his own view of it has written a study of the life and ministry of our Lord which is comprehensive and thorough. It has evidently been a labour of love, and it will prove helpful and instructive to those for whom the sufficient proof of a truth is that it is found written in the Word of God. The book reveals considerable ability and, what is better, a loyal devotion to the person of Christ.

THE ENEMIES OF LIBERTY.

Mr. E. S. P. Haynes is still very unhappy ; he is quite sure that the world has taken a wrong turn, and he cannot get it off his mind. In *The Enemies of Liberty* (Grant Richards ; 6s. net) he returns to his complaint that, while we keep boasting of our liberty, in reality it is denied to us, and that what poor rags of it we have are being plucked away. For there are far too many fussy folk about, poking and prying into other people's business, regulating what is no affair of theirs, determined that those round about them must live not in accordance with the latter's own desires, but as they choose for them. Most of us, at times, have had an uneasy suspicion that something of that nature is uncomfortably true. But rarely, since Cain, can any one have cried out with such vehement protest that he is not his brother's keeper, as does Mr. Haynes, or asserted with such huge conviction that he will be obliged if other folk will kindly keep their hands off his concerns !

This is a frank and honest book, though probably these qualities do not cost Mr. Haynes very much. He is so sure that he is always right, and those who differ from him are sorry creatures. The picture left upon the mind is that of a sturdy figure settled squarely before the centre of the fire, laying down the law on every topic as it rises, with a raised and emphatic finger, talking much sound common sense, and much else with the same assurance, and

frequently mistaking prejudice for principle. And it is all rapped out with a hearty vigour and in terse vivid sentences. 'The typical modern Englishman,' he remarks, 'is too insensitive even to put cayenne pepper into his claret. He prefers methylated spirits.' There is a good dash of methylated spirits in this book.

THE MINISTER IN THE MODERN WORLD.

Is there any subject upon which more lectures have been given than the subject of preaching, and can there possibly be anything left for the gleaner in a field where so many giant reapers have toiled? Recent lecturers have felt driven into the byways, and in their desire for freshness of treatment they have failed sometimes, with all their brilliance, to do justice to the greatness of their theme. No such criticism can apply to the latest addition to the literature of preaching.

The Minister in the Modern World, by Rev. R. C. Gillie, M.A., D.C.L. (Black; 3s. 6d. net), though modest in appearance, is a really great book. It consists of ten lectures on such themes as the inherent difficulties of modern preaching, the technique of the sermon, the psychology of preacher and congregation, the message to the man outside the Church, etc. These lectures are full of Christian thinking, nobly expressed. The preacher is called to view life as Jesus did, in its 'fundamental solemnity.' To the average modern view 'the landscape of most souls looks rather flat, with few peaks and few abysses, either in fact or in possibility. Most sins seem drab and grey, neither scarlet nor crimson. Crises in the spiritual life, according to our habitual judgement, are rare, and calamities far from irretrievable. . . . It is an untrue view, which I fear is begotten of our desire for comfortableness and of our fear of tragedy.' Some ministers 'seem to desire to convey the impression that they are just investigators of sacred truth, and have not passed beyond the stage of experiment. They give the impression that they would be ashamed to be known as the agents of a great rescue.' 'We must possess, perhaps I should say recapture, the note of urgency, spiritual and moral urgency. . . . The Bible is a book of urgency, haunted with the memory of moral tragedy and lit with the ardours of spiritual struggle.'

The subject of 'the minister as confidant and

counsellor' is handled with rare wisdom and illustrated with incidents drawn from a wide and ripe experience.

There is an interesting note on Paulinism. 'A brilliant scholar, responsible for the theological reviewing in the most trustworthy paper for reviews of books, said to me two years ago, "The next movement in theological thinking will be a re-study of Paulinism." He went on to say, "Nothing would do so much to promote a spiritual revival in our nation as for a man to arise who could expound what St. Paul meant by Justification by faith in terms such as the modern mind could understand.'" These words are curiously reminiscent of a sentence which appeared in the *Times* Literary Supplement: 'Who can tell whether the coming revival of religion so confidently predicted in certain quarters may not be waiting for the time when we are able to respond more vigorously to the presentation of the Gospel most intimately associated with St. Paul?'

Dr. Gillie's lectures will stand comparison with the very best that has been done in this field, and the Christian minister will find in them real inspiration.

A FAMOUS HERESY CASE.

The Rev. J. H. Leckie, D.D., has devoted his skilled and fertile pen to a history of the 'Fergus Ferguson Case' in the United Presbyterian Church of Scotland, and he has produced a book of fascinating interest—*Fergus Ferguson, D.D., His Theology and Heresy Trial: A Chapter in Scottish Church History* (T. & T. Clark; 8s.). Many Scottish churchmen who have passed middle age will remember vaguely that there was such a case, and recall it as one of the minor disturbances of the ecclesiastical waters. It is not even mentioned in the biographies of Principal Rainy and Professor Robertson Smith, and one learns with surprise that Robertson Smith and Fergus Ferguson were tried in the same year. But Dr. Leckie successfully vindicates the importance of the Ferguson trial and its real place in the development of Scottish theological thought. For one thing, this was the first discussion in a Scottish Church Court of eschatological problems of a serious kind. But it was also the first definite challenge in the same quarter to the entire Calvinistic statement of Christian doctrine. And in both these respects the case had a fruitful influence on the forces which

were at work in leading the Scottish mind to a broader and more tolerant attitude in matters of doctrine. The Robertson Smith case had a more resounding fame, but it dealt with the issues and claims of Biblical criticism. The Ferguson case went deeper into the citadel of faith, and its results were at least as decisive. Few men in Scotland are more competent to describe the history and implications of such an event than Dr. Leckie, and he has written a book which will take an important place in the literature of Scottish Church life and thought.

THE ORIGIN AND EVOLUTION OF RELIGION.

Origin and Evolution of Religion, by Professor E. Washburn Hopkins of Yale (London: Humphrey Milford; 15s. net), is an excellent, we are almost tempted to say an important, book. It is a sound and scholarly work which may be trusted. The Professor evidently has thorough knowledge of his subject and all the most recent contributions of any importance that have been made to it. Only two points strike us as in any degree unsatisfying. We miss anything like adequate appreciation of the importance of a study of Prayer. The only reference to Prayer in a very full index is to one passage on prayers to the dead. Professor Hopkins is not alone in this strange neglect of the most universal manifestation of religion. Again, while we are grateful to him for so clearly and cogently showing up the fallacy of confusing a mere triad of deities with a real trinity, we are not quite persuaded that he has proved his case in exhibiting genuine trinities in Hinduism and Buddhism.

A book of a unique kind has been written on the relationships between war experiences and psychological theory. The writer is the Rev. W. N. Maxwell, M.A., and the title *A Psychological Retrospect of the Great War* (Allen & Unwin; 6s. net). Mr. Maxwell was a chaplain on active service, and gathered a rich harvest of experience among men of all ranks. He is also a competent psychologist, a follower of Dr. M'Dougall, and therefore a 'behaviourist,' not of the American school, but of one with a more 'spiritual' standpoint. His purpose in this book is twofold. He offers a reasoned explanation of the reactions of which men were

conscious in the environment of war and which they carried with them into peace conditions. And, further, he exhibits the War as a great educational experience, the results of which are still being felt. The general thesis of the book is that the conduct of men was due to certain instinctive forces, and this is illustrated in successive chapters on The War Impulse, on Sentiment at the Front, on the Herd Instinct, and Courage. The discussion is illuminated by many actual incidents, and interesting pages are to be found on such points as the effect of war conditions on the religious life and the influence which the War has had on the post-war conduct of returned soldiers. The book is an able and original contribution in a little occupied field.

Dr. Joyce Oramel Hertzler has a hospitable mind, but a sense of proportion has been rather markedly denied it. Whether it is altogether seemly to include Jesus Christ at all in *The History of Utopian Thought* (Allen & Unwin; 12s. 6d. net) is a matter of taste upon which minds may differ, though it involves the reader in the difficulty of not being sure whether He is to be included in the very free criticisms of the Utopians among whom He is given a place; but in any case to dismiss Him in eighteen pages, and Plato in a couple or so more, while Bellamy's 'Looking Backward' is allowed ten; to give the same space to Mr. Wells and Augustine, and such like things,—all that is surely proof of an odd standard of values, or rather none at all. Moreover, there is an obviousness about much of the more original section of the work which stumbles one. To have paragraphs beginning 'The Utopians are naturally also critics of their age,' and 'The Utopians also have a commendable faith,' with these trite remarks printed in italics, is not impressive. But there are better things than that in the book, which is a handy volume, with reading behind it, and not a little useful information set down in a convenient form.

In *Meditations from the Old Testament* (Allenson; 2s. 6d. net), Miss K. W. Cohen has made a happy selection of verses, chiefly from the Psalter, which she has so connected and arranged under appropriate heads that they are well fitted to convey to others the comfort and help they yielded to the compiler. She writes as an invalid to invalids.

In *Shakespeare's First Folio* (Blackwell; 4s. 6d.

net) Mr. R. Crompton Rhodes gives us a masterly piece of patient and thorough scholarship, in which, dealing fully and interestingly with every one—editor, printer, licenser, pirate—whose hands came into contact with the plays of Shakespeare, he proves incontrovertibly how inexpressibly much we owe to Heminge and Condell, the great dramatist's two fellow-actors, who, disgusted by the maimed and pirated editions of their dead friend's works that were being published, issued the First Folio, and thereby gave to posterity our glorious inheritance of the real Shakespeare. How immense is our debt to them may be gathered by comparing the great soliloquy as we know it with this, the version of it given in the Quarto of 1603 :

'To be, or not to be, I there's the point.
To die, to sleepe, is that all? I all.
No, to sleepe, to dreame. I mary there it goes.
For in that dreame of death, when wee awake
And borne before an everlasting Iudge,
From whence no passenger ever return'd,
The undiscover'd country, at whose sight
The happy smile, and the accurs'd damn'd.'

This text would seem to have been put together by the actor who played Marcellus, for in the scenes where he appears it is accurate ; and for the rest he drew upon his memory, and his imagination, where that failed. It is a fair specimen of the sad stuff from which the two 'pious fellows' delivered us. And in view of that it seems but scanty justice that they should have been pursued all too often, not with a hot gratitude, but a grumbling nagging of querulous criticism. Mr. Rhodes meets these objections by his theory, which he seems to prove, that the good men were not editors in the accepted sense who altered their colleague's works, but that they published the various prompt-books of the plays where these existed, or, when these had disappeared, put the plays together from the actors' parts. It is time that the carping at their heels should cease, and they be given the meed of thanks and admiration that is their bare due. For, without them, Shakespeare had not been our Shakespeare.

Economics for Christians, by Mr. Joseph Clayton (Blackwell ; 3s. 6d. net), is an eloquent and well-informed plea for Christian Socialism. The chapters of the book were published as occasional essays in various papers, but they have a

common purpose and a common conviction. The author, who is a Roman Catholic and a trade unionist, believes in the instinct for justice and goodwill in his fellow-men and appeals to this for a hearing. He believes that what ordinary Christians want is not goodwill but knowledge, and he provides this knowledge in his book. It is clearly written by a man who knows his subject and is all the more persuasive because he is fair and tolerant. Those who wish to know the case for a new industrial system based on co-operation and on production for social need will find that case stated here with sincerity and competence.

Nothing seems more difficult than to maintain the reticence of the Gospels in regard to the life after death. Our fathers painted the scenery of the eternal world after a fashion which they thought Biblical, and which doubtless satisfied their conceptions of the justice and mercy of God. To us many of the details of their picture are repulsive, so we hasten to cover our canvas with pleasanter scenery, forgetting that 'eye hath not seen nor ear heard.'

After Death, by Leslie D. Weatherhead (James Clarke ; 5s. net), is a popular statement of the modern Christian view of life beyond the grave. The book, like so many others of the kind, took its rise amid the tragedies of the War. The writer has made himself familiar with the most recent literature on the subject, but his plough does not cut a very deep furrow, and he seems to lack somewhat of that sense of the awful mystery of death which imposes silence on more thoughtful minds. It is easy to say 'death will make so little difference that the scarcely-interrupted task of growing a soul will be continued'; but who knows? Following death comes an intermediate state, having two aspects, heaven and hell, both terminable. During this period the souls of the departed will have the fearful experience of watching their own past deeds working out consequences of good and evil in the generations that come after. If this be so, who may conceive the feelings of our first parents as they trace

the fruit

Of that forbidden tree whose mortal taste
Brought death into the World, and all our woe ?

The purgatorial experiences of this heaven-hell state lead on to the consummation of the ages,

when probably all souls will attain a destiny of bliss. Of the conditions of life in this final phase the writer 'cannot even hazard a guess,' and here he quotes the familiar lines of Richard Baxter :

My knowledge of that life is small,
The eye of faith is dim ;
But 'tis enough that Christ knows all,
And I shall be with Him.

One feels it had been better to have quoted these lines in their true connexion, as referring to the whole state after death, though that would have grievously shortened this book.

While there is much dubious speculation, the earnest Christian spirit of the writer is apparent throughout, his style is pleasing, and readers will find much that he has written both satisfying and comforting.

The Headmaster of Shaw Street Public School, Greenock, delivered a number of short addresses to boys and girls in Wellpark U.F. Sabbath School. These have now been published by James Clarke & Co. with the title *The Hidden Word* (3s. 6d. net). The introduction to the volume has been written by Professor Adams.

The Congregational Union of England and Wales has published three interesting booklets on Milton. *John Milton, Puritan, Patriot, Poet* (9d. net), is a very readable sketch of the career and works of Milton. It is arranged in a form suitable for Study Circles, and is admirably adapted for its purpose. The other booklets are *Master John Milton of the Citie of London*, by M'Ewan Lawson (6d. net), and *Scenes from the Life of John Milton*, by Professor Price and Miss Byles (1s. net). The latter is in the form of a play.

The State Murder of John Griffiths, by Mr. H. Bodell Smith (Daniel ; 1s. net), is a reasoned if passionate plea for the abolition of capital punishment, somewhat one-sided in its outlook, and not too surefooted in exegesis, but sane and readable. The most interesting argument is probably his concern for those upon the other side, of which we make a Botany Bay by dumping our criminals ; for doubtless they run amok yonder as they did here ! The author conceives that each of us wakens up after death much what we were and in a similar environment to this we know. This is his ingenious

answer to the argument that capital punishment is needed to keep down crime.

There is no more prolific pen engaged on the New Testament at present than that of Professor A. T. Robertson, M.A., D.D., of Louisville, Ky. His famous 'Grammar of the Greek New Testament' was almost sufficient to have occupied one man for a lifetime, but since it appeared book after book has come from him. The latest is a popular handbook on the Second Gospel : *Studies in Mark's Gospel* (Doran ; \$1.00 net). It is not a commentary or an exposition, but a series of essays in a popular vein on such topics as 'Mark's Gospel and the Synoptic Problem,' 'The Christ of Mark's Gospel,' 'The Teaching of Jesus in Mark's Gospel.' They are all quite good for their own purpose, which is to popularize the results of scholarship. The chapter on 'Peter's Influence on Mark's Gospel' would have been better if the writer had re-read Dr. Denney's page on the subject in 'Jesus and the Gospel.' But the book as a whole will be found interesting and useful.

The Rev. H. Schumacher, D.D., Professor of New Testament Exegesis in the Catholic University of America, has published the third volume of his *Handbook of Scripture Study* (Herder ; 8s. 6d.). It is a most comprehensive index, so to speak, of the problems that meet one in the reading of the New Testament. Questions of date, authorship, authenticity, and the like, as also difficulties raised by particular passages, all are dealt with, the various views concerning them summarized, and the authorities given. There is an astonishing mass of stuff packed into these pages.

Every scholar knows that in Gn 49, as in Dt 33, we have characterizations of the tribes rather than of the supposed individual progenitors of those tribes. Rev. Thomas Tully, M.A., while recognizing this, has, in *The Sons of Jacob and their Tribal Blessings* (Hodder & Stoughton ; 6s. net), claimed the preacher's right to treat the separate sayings of Gn 49 as character studies. He deftly handles the various types—the comfort-loving Issachar, the adventurous Zebulun—and makes us feel how modern they are. Mr. Tully must have convinced those who heard these Sunday afternoon addresses that the days of Genesis are not yet over.

Over commentator and translator alike the Book

of Job exercises a perpetual fascination; and Principal A. H. Mumford, B.D., in *The Book of Job: A Metrical Version* (Hodder & Stoughton; 6s. net), offers a translation in varying metres adapted to the changing moods and arguments of the discussion. Much of the verse is really musical and runs along with great ease and naturalness. This is all the more remarkable, as Principal Mumford has, throughout most of the book, set himself the almost inconceivably difficult task of writing a rhymed translation. Under such conditions exact accuracy has, at certain points, inevitably to be sacrificed, but there are genuine compensations in the pleasant and melodious lines which abound on every page. Later additions to the Book, such as the Elihu speeches, are removed to the end, so that we have in this translation a real approximation to the original book, both in its dramatic development and in its music. Here is the Principal's version of 38⁸⁻¹¹:

Who shut up the sea within doors when, like to a
babe at the birth,
It burst full-born from the depth and broke from
the womb of earth,
When naked it came to the light and I cradled it
in the land,
And I spun the mist for its vesture and the cloud
for a swaddling band,
When I broke the coast for its door-ways, when I
barred its advances and said:
Hitherto shalt thou come and no further, and here
shall thy proud waves be stayed?

Professor Peake has written a profoundly interesting introduction on the Significance of the Book of Job: introduction and translation alike will be welcomed by all who love and who desire to understand one of the greatest books of the world.

There are several good histories of the Hebrew people, and one or two of Old Testament Literature. The distinctive feature of Professor I. G. Matthews' *Old Testament Life and Literature* (Macmillan; 12s. net) is that in it those two interests are skilfully blended, and we are made to see how the literature runs *pari passu* with the political development. The book is written on the basis of the assured results of criticism, and is in all respects thoroughly up to date, in some points even advanced, Ezra being placed, for example, after Nehemiah, somewhere about 398 B.C. The story is carried from the

days of ancient Babylon and Egypt down to 135 B.C., and it conveys a vivid impression of the Hebrew men and movements, as interpreted by sane criticism. The value of the book is considerably enhanced by an elaborate chronological chart, illustrative of Hebrew political and literary history and of contemporary history in the Oriental world.

We are unfortunately becoming accustomed to the anomaly, which so roused the wrath of Lord Tennyson, of priests of a religion who cannot read their own sacred books. The fact that the study of classical Greek has fallen from its former high estate has had a reflex adverse influence on the study of New Testament Greek. In these circumstances, Dr. J. Gresham Machen has done a notable service to the Church in publishing *New Testament Greek for Beginners* (Macmillan, New York; \$2.20). The book is exactly what it professes to be. The author writes not as a scientific grammarian but as a teacher of long experience. The Grammar is admirably adapted for class use but will be equally useful to the private student. Difficulties are fairly faced; explanations are lucid; illustrations and vocabularies are plentiful. While the book assumes no previous knowledge of Greek, the ground is covered with sufficient thoroughness to give the student a real grip of the grammar. Throughout most of the exercises the author has wisely avoided quotations from the New Testament, as the reader's knowledge of the English text might give him a misleading impression of his knowledge of the Greek. The print, the spacing, the binding, and the whole appearance of the book are as attractive as the contents. In future editions, more frequent indications of the quantity of vowels would add to its usefulness.

Though the material of the book is some fifty years old, there is a topical interest in a small volume by the late Mrs. E. A. Finn, M.R.A.S., *Palestine Peasantry*, just published (Marshall Brothers; 1s. 6d.).

The object of the book, the material of which has been arranged mainly from articles which appeared in the 'Leisure Hour' many years ago, is to show that the lack of national unity among the people, their dense ignorance, and their very backward condition would make the grant to them of any measure of self-government a dangerous

experiment. The author points out that the Fellaheen, the agricultural peasantry, are broken up into clans which are antagonistic to each other, and endeavours to prove that these clans are the present-day descendants of the aboriginal tribes against whom the Israelites warred. In support of this theory she brings forward much evidence, the most interesting part of which is perhaps that in which she shows that many customs, expressly prohibited by the Mosaic Law, still exist as customs among the Fellaheen.

Church union is so much in the air that on all hands movements are taking shape for giving it practical fulfilment. In Canada the long-delayed consummation of a union between Presbyterians, Congregationalists, and Wesleyans seems near at hand. Scottish Church union is now a certainty. The approach of Churches in England to one another is full of promise. In America, too, the subject is occupying a large place, and Dr. Newman Smyth, a leading Congregationalist, has just published a most interesting historical narrative of the inception, development, and present position of a movement, begun as far back as 1882 and continuing, with several checks, to grow towards the desired end. The story is rendered more instructive by the frank discussion of the present situation and the future prospects of the movement with which Dr. Smyth concludes his narrative. The title of his book is *A Story of Church Unity: including the Lambeth Conference of Anglican Bishops and the Congregational-Episcopal Approaches* (Milford; 4s. 6d. net).

A collection of 200 Hymns for Students, with the Staff notation and also the Tonic Sol-fa notation, has been published by Mr. Humphrey Milford for 8d. net. It is the Student Christian Movement Edition. The title of *Hymns of the Kingdom* has been given to the collection.

A word in defence of the 'Fundamentalists' in America has been uttered, by whom, do you think? By Professor B. W. Bacon of Yale, one of the most scholarly of the modern school of critics! He has just published his 'James Wesley Cooper' Lecture on *The Teaching Ministry for To-morrow* (Milford; 4s. 6d. net). He points out that 'Fundamentalism' is in essence a protest against the Liberalism that takes the soul out of the Gospel. Its error is in

substituting an impossible view of the Bible and of dogma. The real answer to this irreligious liberalism is a demonstration that the modern view of the Bible is loyal to the gospel of Paul, and this demonstration ought to be given by the ministers of our churches. The lecture is an eloquent plea for a real teaching ministry, and ought to be widely circulated. Professor Bacon is both a Higher Critic and an Evangelical, and has earned the right to speak on his subject.

Proof of the Existence of God, by Mr. Charles Edward Pell (Palmer; 7s. 6d. net), is a good book to put into the hands of any one who is inclined to think that the sacred word 'evolution' has made the word 'God' almost unnecessary. It shows pun- gently how the dogmatic unbeliever in his account of Nature is constantly compelled to bring back the language of teleology and attribute to something which he calls 'nature' all the attributes of God. Then the author shows that such a view of evolution as makes progress depend on 'chance' variations is grotesquely untenable. He has an acute and clear mind and can say clearly what he means. His argument gives the impression of being irresistible, and as believers we agree with his conclusions. If, however, we were disposed to take the part of *advocatus diaboli*, we should say that the argument is a little too strong to be convincing. Mr. Pell scarcely does justice to the many modifications which the doctrine of evolution has undergone especially in recent years. He does not even mention, so far as we have noticed, the term 'emergence,' which has become so important. Nor does he seem to realize the real weakness of Paley's argument which he attempts to strengthen. Finally, we would say that the real task for faith to-day is to combat not the atheism but the pantheism to which some men of science are prone, and our author's argument does not apply there.

A collection of the shorter poems of Wordsworth has been made by Mr. John Hawke. The volume, bound attractively in green cloth, has been published by the Religious Tract Society at the very reasonable price of 2s. 6d. net. The title is *The Homeland Wordsworth*.

The story of *The Bible, and How It Came to Us*, often told before, is briefly but interestingly told again by Mr. F. G. Jannaway (Sampson Low;

rs. 6d. net), whose method is to begin with the Revised Version and to move backward till he reaches the ancient manuscripts, specimen pages of some of which are beautifully reproduced. The book is needlessly disfigured by foolish remarks about the Higher Critics, who are described as the enemies of Christ.

The Rev. Canon Sell, D.D., M.R.A.S., has brought out a fourth, enlarged, edition of *The Historical Development of the Qur'an* (Simpkin, Marshall; 6s. 6d. net). Everybody knows that the Suras are not given in their chronological order; and this treatise, in amending that, becomes an informing study of the prophet's mental history, and of the various phases through which he passed. Particularly telling is the record of his own deterioration in character, or that of the cooling of his friendliness towards Jew and Christian, till his original amity became intolerance. On the other hand, the sensual descriptions of Paradise are all early, and they were outgrown and left behind.

Work, Play, and the Gospel, by Malcolm Spencer, M.A. (Student Christian Movement; 4s. net), is a plea for a new evangelism to meet the needs of the present generation. The aim is admirable. It is 'not in any way to discredit the evangelist's aim of bringing individuals to a personal experience of God through Jesus Christ; it is rather to show that there are a thousand avenues by which the beginnings of that personal experience may be acquired.' The writer obviously has in his view the student world, whose lines have fallen unto them in pleasant places, who have been nursed in the lap of the Church, who have their books and their art, their tennis and their dances; and he strives to show how, through all of these, they may come into touch with Christ. It is a great thing to teach the young the naturalness and beauty of religion, but a one-sided presentation of truth may come dangerously near to error. Here games have a disproportionate value assigned to them in the religious education of the young. 'You can teach him to play himself right through the gateways into the Kingdom of God.' Sin and the sense of guilt are minimized. 'The modern need is typified by the boy who has made a sorry mess of his scout-mastership through thoughtlessness, or the girl who is disabled by her sense of instability and

ineffectiveness.' Surely there are grimmer facts than these, even in the student world. A chapter is given to 'The Basal Elements of the Gospel,' in which Christ is presented as the ideal, without a hint that He died for the ungodly. It would not be unjust to say that the book is more an exposition of the Greek idea of culture than the Christian idea of redemption. As a protest against the narrowness of the older evangelism it is excellent, but it is confessedly not the whole Gospel; and whether it is a Gospel adequate to the needs of youth may be gravely doubted.

We have received from Messrs. Thomson & Cowan, Blythswood Square, Glasgow, a copy of their first publication. It is a short study of Hebrews xl. 24-27, by the Rev. T. N. Tattersall, the minister of Adelaide Place Baptist Church, Glasgow. The study is well worth publishing. The title is *The Man who refused a Kingdom*.

Meredith complained that the English people could not appreciate allegory. It may be largely the fault of the reader, but sometimes at least it is the fault of the allegory. Dr. Thomas Hall Shastid knows that if an allegory is to be read it must in the first place be interesting, and as readable as an ordinary romance. He has certainly succeeded in making his own attempt at an allegory readable. There is not a dull page in it. It conveys at the same time a good deal of accurate and interesting information. But as an allegory we do not like it. To begin with, Dr. Shastid takes a historical figure and makes him allegorical. Simon of Cyrene is treated as the representative of the Jewish race throughout its long history. Opinions may differ, but ours is that this is not wise. Then the story of the Jews is far too long to go into one volume of this kind. Also we have to express our astonishment that Dr. Shastid makes Simon come under Greek influence before he has reached Egypt! He warns us indeed not to read the book as a condensed history of the Jews, but this ignores chronology too completely. Further, we do not like Dr. Shastid's vocabulary in many places. Why write 'strook' for struck, or 'braken' for broken? In spite of such-like faults, it is a book that one will not lay aside easily. The title is *Simon of Cyrene, Dimachærus Splendens; or, The Story of a Man's (and a Nation's) Soul* (George Wahr).