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the esoteric teachings of the Kabbala than to the Talmud.

In what follows we shall take for our text-book, as being most practically useful for our purpose, the German minhag, as it is used among the

Ashkenazic congregations of Great Britain and the British Empire, in Singer's convenient edition.¹

¹ *The Authorized Daily Prayer-Book* (Hebrew and English), published by Eyre & Spottiswoode.

(To be continued.)

At the Literary Table.

Notes and Notices.

MR. ALLENSON'S 'Handy Theological Library' is excellent evidence that there are theological as well as other masterpieces which may be bound in leather and sold at a small price. Phillips Brooks' *Lectures on Preaching* is one of the volumes. It costs 3s. net.

Messrs. A. & C. Black have published a sixpenny edition of Professor Percy Gardner's *A Historic View of the New Testament*. It is very well printed.

The story of the C.M.S. and C.E.Z.M.S. missions in the Punjab and Sindh was told by the late Rev. Robert Clark, and now it has been made into a book by Mr. Robert Maconachie, late of the Indian Civil Service, and published by the Church Missionary Society at 3s. 6d. net. It is a big book for the money, and there is plenty in it—plenty of information, plenty of enthusiasm.

St. Mary's! What a fascination is in the name in Oxford! And its sound has gone forth far beyond Oxford. Who does not know that 'here John Keble delivered the testimony which marked the beginning of the Oxford movement'? Who does not know that 'here Newman's afternoon sermons were preached'? The present vicar, the Rev. H. L. Thompson, is proud of his church and its history. He has preached the facts of that history in seven sermons, and had the sermons published by Messrs. Constable in a book which bears a most exquisite photograph of St. Mary's as a frontispiece. Order the book by the title of *The Church of St. Mary the Virgin* (3s. 6d. net).

The new volume of the Century Bible is *Judges and Ruth* (Jack; 2s. 6d. net). The author is

Professor Thatcher of Mansfield College, Oxford. The Authorized Version is dropped: it was a useless swelling of the bulk of the book. Judges does not need a new commentary so cryingly as some other books of the Old Testament; for we have Moore and Black, a big and a little, both excellent. Still Mr. Thatcher is thoroughly furnished, and he can see things for himself.

Messrs. Longmans have published a remarkably cheap (3s. 6d. net) edition of the late Bishop of Oxford's *Ordination Addresses*.

The Principal of the Church of Scotland Training College in Glasgow is a literary enthusiast. He should have been chosen for some Chair of English Literature ere now. For he has insight as a student, enthusiasm and experience as a teacher. Mr. Williams' new book is entitled *Our Early Female Novelists* (Maclehose; 2s. 6d. net); but it contains essays also on Pope, Emily Brontë, Scott's Poetry, and Zola's *Theory of the Novel*.

'The King's Classics' are small quarto volumes after the antique manner—broad margin and white label and the binding cords prominent across the back. Roper's *Life of Sir Thomas More* is the volume in our hands (Moring; 1s. 6d. net). It is well edited with notes, index, and careful reprint of Singer's modernized text. After the Life come the letters to his daughter. The romance of Sir Thomas More's life has been written once for all by Miss Manning in *The Household of Sir Thomas More*. This is the reality for which Miss Manning's readers have often asked.

Of the lives that were lost in the Boxer riots, it would seem that not the least valuable was the life of a young American missionary, Horace Tracy Pitkin. Lost, did we say? Short it was

certainly, but already Horace Pitkin had packed as much unselfish giving into it as most men accomplish in threescore years and ten. His *Memorial*, written by Robert E. Speer (Revell; 3s. 6d. net), will now carry the influence of his life into more lands than he himself could ever have seen.

The Religious Tract Society has published a new edition of the *Pilgrim's Progress* with coloured illustrations—in the belief that for price (1s.) and attractiveness (blue and gold binding, blue and brown colour-printing) it can surpass all the editions that have gone before it.

We all know that to see the world we do not need to stir from the fireside. We only need to have Mrs. O. W. Scott beside us telling her tales. *Twelve Little Pilgrims who stayed at Home* (Revell; 3s. 6d. net) were through Japan and China and India and saw everything that is worth seeing. And twelve hundred little pilgrims may go the same journey in a similar comfortable arm-chair.

Canon Benham has written a Preface to *The True Ground of Faith*, a volume of five sermons, which the Rev. R. S. Mylne preached in the Cathedral Church of Bangor (Stocks; 1s. net). No doubt sermons are apt to slip through, there are so many. But this volume is worth reading, and would have made its own way. Mr. Mylne has reverence for the Word of God and also spiritual discernment, as Canon Benham says, and he is sensible of the necessity that lies upon every man to preach to his own day.

The S.P.C.K. has published a new edition of Dr. Pinches' latest book, *The Old Testament in the Light of the Historical Records and Legends of Assyria and Babylonia* (8vo, pp. 598; 7s. 6d.). It entirely supersedes the first edition. For besides minor alterations all through, it contains an Appendix of a hundred new pages. This was inevitable, because the great find of our day, Hammurabi's Code, had to be dealt with; some notice had also to be taken of the *Babel-Bibel* controversy. And, in any case, books of this kind must either come out in new editions at frequent intervals or else drop out of existence, for there is always something turning up at Babylon, Susa, Niffer, Nineveh, and the other places where ex-

cavation is going on. Dr. Pinches gives a new translation of Hammurabi's Code, not quite so literal as that of Mr. Johns, and therefore somewhat more readable. Occasionally he adds the literal rendering in a footnote. In the footnotes there is also an occasional word of comment. Thus: Law 250. 'If a mad bull in its onset has gored a man and caused (him) to die, that case has no claim.' The comment is: 'As the dog his first bite, so the bull was allowed his first toss free.'

Under the title of *A Faithful Minister* the life of the Rev. Walter Senior, M.A., Vicar of Holy Trinity, Margate, has been rescued from oblivion. There are also some good sermons in the book. But the man himself is the best of it, and Mr. Senior, junior, has done more than a filial act, he has done a true Christian service in making his father known to us (Stock; 2s. 6d. net).

Messrs. Watts have issued the late Sir Leslie Stephens' *Agnostic's Apology* and other essays in their sixpenny 'Reasonable Religion' Series.

Nearer to God is a manual of devotions for the young, compiled by the Rev. Evan Daniel (Wells Gardner; 6d.).

PRACTICAL MORALS. By John K. Ingram, LL.D. (*A. & C. Black*. 8vo, pp. xii, 167. 3s. 6d. net).—Just before he died Comte drew up the plan of a treatise on Positive Morals which he hoped to write. It was to consist of two volumes, one dealing with Theoretic Morals, the other with Practical Morals. His successor as Director of Positivism, Pierre Laffitte, attempted to write both books after the master died. Dr. Ingram is indebted to Laffitte's effort, but he is dissatisfied with it. So he writes one of the books himself. It is the whole duty of man, as the writings of Comte and the thoughts of a most loyal disciple of Comte conceive it. How passionately it relates everything to humanity, how pathetically it pleads with humanity to be good for its own sake! The capitals scattered over the page arrest the eye. Is God in it after all? No, it is She and Her, not He or Him. It is humanity holding herself up as her own God. 'We then,' says Dr. Ingram, 'have presented to us in systematic form the conception

of humanity, not viewed merely as an aggregate of individuals, but as a great Being, developed in the progress of the ages, which, understanding better and better Her dwelling-place and Her own nature, increasingly takes the command of the world, and orders it for the benefit of the nations and families which constitute Her composite and perennial existence.'

ALCUIN: HIS LIFE AND HIS WORK. By C. J. B. Gaskoin, M.A. (Cambridge: *At the University Press*. Crown 8vo, pp. xxii, 275. 3s. 6d. net).—The Hulsean prize essay is not always published, is it? It is perhaps not always worth publishing. Some prize-takers take their prizes too easily—and take it too easy afterwards. Mr. Gaskoin studied Alcuin and all round him before he wrote his essay. After he took the prize with it, he went on studying and preparing his essay for the press. He consulted all the learned men within his reach—Dr. Swete, Dr. Mason, Mr. Burkitt, Mr. Frere, and many more; and then he published a book which he will never be ashamed of, though he should live to be a great Church historian.

WITNESSES FOR THE LIGHT. By Washington Gladden (*Clarke*. Crown 8vo, pp. 285. 4s. net).—These are the 'William Belden Noble Lectures' for 1903. Now William Belden Noble's supreme desire was to make known the meaning of the words of Jesus, 'I am come that they might have life, and that they might have it abundantly.' The first lecturer was Phillips Brooks, who lectured on 'The Influence of Jesus.' The latest lecturer is Washington Gladden, who lectures on some men whom Jesus influenced. Dante, Michelangelo, Fichte, Victor Hugo, Richard Wagner, Ruskin,—these are the men. It is biography with a purpose; written, as the Gospels were written, to prove something. It is written to prove that the abundant life which these men enjoyed, whether intellectual, moral, or spiritual, whether as poet, artist, philosopher, man of letters, musician, or preacher, was the gift of Christ. I am come that they—Dante and Ruskin and the rest—might have life abundantly.

STUDIES IN SHAKESPEARE. By J. Churton Collins (*Constable*. Crown 8vo, pp. xv, 380. 7s. 6d.).—The topics which Mr. Churton

Collins has 'studied' are Shakespeare as a Classical Scholar, Shakespearean Paradoxes, Sophocles and Shakespeare as Theological and Ethical Teachers, Shakespeare as a Prose-Writer, Was Shakespeare a Lawyer? Shakespeare and Holinshed, Shakespeare and Montaigne, The Text and Prosody of Shakespeare, The Bacon-Shakespeare Mania. The last study is the most entertaining. After this—and yet the Baconian craze outdoes the hydra-headed monster. 'Shakespeare as a classical scholar' is a revelation of Mr. Collins' learning—minute as a mediæval grammarian's, yet ranging over every fragment of Greece or Rome or Shakespeare. But the study that has pleased us most is the comparison between Sophocles and Shakespeare. Read this for example: 'I would venture to say, that if a thoughtful man, after going attentively through the thirty-seven plays, were asked what the prevailing impression made on him was, he would reply: "the awful reverence which Shakespeare shows for Religion—for the mysterious relation which exists between Man and God." The sense of the utter contemptibleness and unintelligibleness of man and life without reference to the Divine is not stronger or more pervading in Pindar, Aeschylus, and Sophocles.'

LAY WORK AND THE OFFICE OF READER. By Huyshe Yeatman-Biggs, D.D. (*Longmans*. Crown, 8vo, pp. 152. 2s. 6d.).—The Convocation of York had a long discussion on this very subject this very month. It is in the air. It is to be an accomplishment. There is to be an order of Readers, not clerics but laymen, with just a badge to distinguish them, and they are going to give the clergy much relief in town and country. The need and the supply—the whole case indeed—is fully declared in the Bishop of Southwark's little book. It is one of Mr. Robinson's series of 'Handbooks for the Clergy.'

REMINDERS OF OLD TRUTHS. By Hannah E. Pipe (*Longmans*. Crown 8vo, pp. 210. 3s. 6d. net).—A woman in the pulpit! The texts are here and the sermons. Well, in the pulpit or out of it, those sermons no man would be ashamed of. No preacher with a great reputation to retain would be ashamed of them. They are well worth every preacher's regard. The thought is sometimes delightfully fresh, it always rings well and is well expressed.

THE HOLY COMMUNION. By Darwell Stone, M.A. (*Longmans*. Crown 8vo, pp. x, 315. 5s.).—Mr. Stone and Canon Newbolt are the editors of the 'Oxford Library of Practical Theology.' In taking the volume on the Lord's Supper to himself, Mr. Stone did a meritorious thing. At least we cannot think of anyone to whom he could have assigned it with better results. What was wanted, and what we look for, was the High Church position stated temperately. Mr. Stone has done that. He is a member (we think) of the English Church Union, and although he would not go all the way with Lord Halifax and accept undiluted Transubstantiation, he does accept the 'declaration' of the English Church Union of 1900, 'that in the Sacrament of the Lord's Supper the bread and wine, through the operation of the Holy Ghost, become, in and by consecration, according to our Lord's institution, verily and indeed the body and blood of Christ, and that Christ our Lord, present in the same Most Holy Sacrament of the altar under the form of bread and wine, is to be worshipped and adored.' Of this view of the Eucharist, Mr. Stone's volume is a most scholarly and a most persuasive defence.

CHRISTINA ROSSETTI'S POEMS. Edited by W. M. Rossetti (*Macmillan*. 7s. 6d.).—Now at last a complete edition of Christina Rossetti, and in every way acceptable and admirable. The memoir is very reticent, but that is right. The only subject on which there is perfect frankness is religion. W. M. Rossetti does not quite understand his sister's religion, he does not understand why anybody should be so religious. 'She did not face religion,' he says, 'with that courageous yet modest front with which a virtuous woman, who knows something of the world, faces life.' He is astonished, if not shocked, at 'her perpetual churchgoing and communions, her prayers and fasts, her submission to clerical direction, her oblations, her practice of confession'; and with much simplicity he says, 'I have often thought that Christina's proper place was in the Roman Catholic Church.'

But about the poetry. What is your favourite? Is it this?—

Grant us such grace that we may work Thy Will,
And speak Thy words and walk before Thy Face,
Profound and calm, like waters deep and still:
Grant us such grace.

Not hastening and not loitering in our pace
For gloomiest valley or for sultriest hill,
Content and fearless on our downward race.

As rivers seek a sea they cannot fill
But are themselves filled full in its embrace,
Absorbed, at rest, each river and each rill:
Grant us such grace.

THE OTHER ROOM. By Lyman Abbott (*Melrose*. 8vo, pp. 120. 3s. 6d. net).—Few words are needed on the life to come; the fewer the better if they are well chosen. Dr. Lyman Abbott has not much to say, but he says it well. His central thought is that the whole wide universe is the Father's House. He dwells in this room of it as well as in its other rooms. To step out of this room is not to lose our identity or even our home. It is to step into another room and be at home at once again. For home is where the loved ones are. And the Loved One, the most Loved One of all, is in the room we enter not less than in the room we leave. The book was worth Mr. Melrose's best bookish manner—worth a sea of beautiful white paper round an islet of print, worth two artistic shades of brown in the binding.

THE DOCTRINE OF THE CHURCH. By R. F. Weidner, D.D., LL.D. (*Revell*).—Another of Dr. Weidner's clever résumés. This time it is Luthardt and Krauth that he condenses. He is clearer in his brevity than they ever were in their length. His questions and bibliography are his own, and most useful.

TO-DAY IN SYRIA AND PALESTINE. By William Eleroy Curtis (*Revell*. 8vo, pp. 529. 7s. 6d. net).—During the Boer War the discovery was made by newspaper correspondents that the more their correspondence was worthy the name of literature the more it was appreciated. Such newspaper correspondence could be published in a book. Such is this book. Mr. Curtis is not a war correspondent, but he is a newspaper correspondent. As he travelled through Syria and Palestine he sent an account of what he saw and experienced to the *Chicago Record-Herald*, and then, when he got home, he republished it all in this book. Its strength lies in the living impression. He wrote down what he saw there and then. There is movement and colour; there are conversations; all is vivid and real. Would the book have lost any of

this newspaper reality if Mr. Curtis had been a better scholar or been better furnished with other books? We cannot tell; let us be thankful for what we have. The illustrations are from exceptionally good photographs.

THE STORY OF THE NAZARENE. By Noah K. Davis, Ph.D. (*Revell*. 8vo, pp. 428. 6s. net).—‘Forasmuch,’ says Luke, ‘as many have taken in hand’—but Luke had no idea that the number of those who had taken in hand to write the Life of Christ before him was so insignificant compared with the number of those who should follow after him. There are Lives of Christ for everybody now. They range between Holtzmann and Davis. Dr. Davis is professor of Moral Philosophy in the University of Virginia. His *Elements of Psychology* and other books are well known. He is a layman. And so the latest Life of Christ is all that a learned laymen can verify in his own experience of the gospel narratives. There seems to be very little in the Gospels that a layman cannot verify. Miracles? Surely, even inevitably, after the one great miracle, Jesus Christ Himself. But the very details of the gospel narrative are credible and suggestive to Professor Davis. The devil picked up a stone ‘of the size and shape of a loaf’ when he said tauntingly, ‘Command this stone that it become bread.’ The unclean spirits ‘sought to enlarge the limit of their power by stealing and using the brain and brawn of human victims.’ Martha of Bethany ‘is an ordinary housewife’; the woman of Samaria is ‘a common gossip.’ The book is likely to win a considerable popularity. Dr. Davis has neither the picturesqueness of Farrar nor the learning of Edersheim, but he is a wholesome combination of these two stalwarts.

SERMONS BY THE MONDAY CLUB. (*Robinson*. 8vo, pp. 380. 3s. 6d. net).—The sermons are on the International Lessons for 1904. Superintendents and others have to give a ten minutes’ address on the Lesson, and how are they to preach who never enter a pulpit? They are to read these sermons—all by able men—or get them up by heart if they like. It is an old institution, this Monday Club of Boston. This is the twentieth series of these sermons. All the best men take a share of the work—Francis Clark, David Gregg, and W. E. Griffis being among them.

A SHORT CUT TO HAPPINESS. By the Author of ‘The Catholic Church from Within’ (*Sands*. Crown 8vo, pp. 108. 2s. 6d. net).—What is it? It is Renunciation. Now happiness may not be the end of existence, but it is the thing most beings pursue. So a short cut to it may preserve us for something higher. The short cut itself is that higher thing. ‘Not my will but thine’—it is the highest good as well as the greatest happiness.

MODERN SPIRITISM. By J. Godfrey Raupert (*Sands*. Crown 8vo, pp. 248. 5s.).—A moderately-sized, temperately-stated, competently-conceived account of the modern attempts to get in touch with the departed is much needed. Mr. Raupert has supplied it. He has no belief in spiritism, let it call itself by whatever name it chooses, but he does not seem to have disbelieved first and investigated afterwards. He clearly tells us what the admitted facts are; he clearly tells us what the surmises and imaginings are. The hey-day of spiritism’s popularity is probably past. But it will yet gain converts if we do not make that impossible. Unless we are already bitten, this book should prevent the delusion. One commendable thing about Mr. Raupert is his sympathy with the heart hunger that cries—

O for the touch of a vanished hand,
And the sound of a voice that is still.

If spiritism had shown that it could satisfy that hunger, if it had not shown that it mocks it and prevents the heart from seeking the true satisfaction, he would not have written his book.

BROWNING FOR BEGINNERS. By the Rev. Thomas Rain, M.A. (*Sonnenschein*).—It is just at the beginning that we need a guide to Browning. After a step or two we walk alone. Mr. Rain is scarcely so elementary as he thinks, but he is very enthusiastic. He has ideas, too, which Browning never gave him, as this terribly heretical one that religion is only for the few! Here are his amazing words: ‘They are only the few who have a natural genius for religion; *i.e.* for feeling the Unseen, and vitally relating themselves to it. To the great majority of men the Unseen is simply a hearsay; they do not deny it, but it is not to them a real thing, brooding over them—

‘A master o’er a slave,
A Presence which is not to be put by.

'I doubt if there is any means at the command of man by which they can be helped. The mystic, or religious man, is like the poet, born, not made. St. Paul knew this, or something in him knew it, when he said, "By the grace of God I am what I am." And how profound are the words of our Lord: "Blessed art thou, Simon Barjonah; for flesh and blood—*i.e.* philosophy, logic—hath not revealed it unto thee, but my Father which is in heaven." The higher wisdom can be communicated only to the elect, to them who have a predilection for it, in whom its germ already is.

'Nay, be assured; no secret can be told
To any who divined it not before;
None uninitiate by many a presage
Will comprehend the language of the message,
Altho' proclaimed aloud for evermore.'

THEOLOGY IN GREEK PHILOSOPHY.

THE EVOLUTION OF THEOLOGY IN THE GREEK PHILOSOPHERS. By Edward Caird, LL.D., D.C.L., D.Litt. (*Maclehose*. 2 vols. 8vo. 14s. net.)

Those two attractive volumes, upon which the publisher is to be congratulated, contain the Gifford Lectures delivered in Glasgow in the sessions 1900-01 and 1901-02. Or rather they do not contain those lectures. For books and lectures are two different things, and the Master of Balliol, with a wise sense of the difference, has rewritten the lectures and made a book of them.

The subject is the Evolution of Theology in the Greek Philosophers. When the terms of Lord Gifford's will were published a great orthodox cry was heard in Scotland. Lectures were to be delivered every year in all the universities, and well paid for, in support of natural religion. It was questioned if there was any such thing as natural religion. In any case it was feared that the advocacy of natural religion would be to the prejudice of revelation. That cry is no longer heard. All those fears have departed. Lord Gifford's will came in the fulness of time. Our minds were ready to receive a larger conception of revelation. A larger conception of revelation has given us a larger conception of God. We are not less interested to-day in the theology of the Hebrew prophets, but we are more interested, we are getting quite keenly interested in the theology of the Greek philosophers.

Dr. Caird's book is good reading. The style is clear, the touch is sure. Even as a book-maker the Master of Balliol is something of an artist. The interest grows steadily. The first chapter gently awakens our literary and religious susceptibilities. The last chapter finds us absorbed in the matters of greatest moment in heaven above or earth beneath.

The hero of the last chapter is Plotinus. How admirable is the character of Plotinus as Dr. Caird sympathetically describes him. Not far, you say, not far from the kingdom of God. And yet, even in the hands of the Master of Balliol, even under the will of Lord Gifford, Plotinus is so described and Christianity is so described that he that is least in the kingdom of God is seen to be greater than he. Are we afraid to study other religions; are we afraid even to use religion in the plural? Our fears may deprive us of the greatest apology for Christianity, of the most sweeping victory for Christianity, that has been offered to any generation.

CHRISTIANITY AMONG THE RABBIS.

CHRISTIANITY IN TALMUD AND MIDRASH.
By R. Travers Herford, B.A. (*Williams & Norgate*. 8vo, pp. xvi, 449. 18s. net.)

The life of the Apostle Paul was made bitter by the persecution of the Jews; but those who smote him most deeply were Jewish Christians. 'Perils from mine own countrymen'—these were serious enough; but it was the scorpion of the Judaizers that stung. What became of these Jews who would be Christians and yet would remain Jews? The history of Christianity drops them out. We think of them as having passed away with that first generation. We have not observed that they remained for several generations followers of the Lamb but followers of Moses also; unable to deny the Messiahship of Jesus, yet still making their boast in the Law; and that their history is to be read in the Talmud.

There never was an obscurer history written. It was of the genius of Rabbinism to be unintelligible. But the history of the Christian Jews is Rabbinism doubly dark. For the hatred and contempt which the Rabbis felt for those Jews in their midst who would be Christians and yet would remain Jews could be expressed only in the wildest torture of Scripture language. Mr. Herford has striven to rewrite that history. He begins with the refer-

ences to our Lord Himself. But the bulk and the strength of his book is given to the notices in Talmud and Midrash of the Minim, or heretics, in his judgment almost a technical name for the Jewish Christians. He quotes the passages, he translates them, he explains them, he gives indexes of all the subjects, persons, places, texts referred to in them, and of the passages themselves. His book (if he is right in his identification of the Minim) is a history of Judaizing Christianity, the first independent and competent history written in English.

AN INTRODUCTION TO THE NEW TESTAMENT.

AN INTRODUCTION TO THE NEW TESTAMENT. By Adolf Jülicher. Translated by Janet Penrose Ward. (*Smith, Elder, & Co.* 8vo, pp. xxi, 635. 16s.)

Jülicher's Introduction deserves translation into English, though we should like to return the compliment and see an English introduction, say by Sanday, translated into German. For Jülicher is one-sided. The other side, however, is already represented in Jülicher's own land. And Mrs. Humphry Ward, who writes an appreciation as a preface to her daughter's translation, sees quite clearly that between Jülicher and Zahn there is no truce possible. 'Zahn's vast and learned work is the antithesis and the denial of all that the Marburg professor holds true; with whom lies the future?' It would have been a more natural use of language to say that the Marburg professor denies all that Zahn holds true; for in the matter of *denial* Jülicher leaves Zahn out of sight. But there is no doubt about their antagonism. It is with one or the other that the future lies, it cannot lie with both. Mrs. Humphry Ward is confident that it lies with Jülicher. 'Can any one doubt,' she asks, 'who looks abroad a little over the general forces and tendencies, the efforts and victories of modern historical *Wissenschaft*?' And even as she writes, Dr. James Drummond, the head of the Manchester College in Oxford, the one man from whom Mrs. Humphry Ward would be likely to get most efficient encouragement, publishes his great book on the problem of the Fourth Gospel, and declares that it was written by the Apostle John.

It is the section on the Fourth Gospel that is weakest in Jülicher. He feels that himself. In

the second (1900) edition, of which this is a translation, he has tried to do more justice to the Fourth Gospel and Acts, confessing in the preface that they 'had previously come off but poorly.' But justice to them means justice to his own prejudice against them. The man has gone a long way in depreciation of 'St. John' who can say, 'I know of no point, in fact, in which our knowledge of the life of Jesus receives an incontestible increase through the Fourth Gospel' (p. 419). So he adds: 'Instead of the parables of the Synoptics, we have here, at most, colourless allegories and ambiguous metaphors; instead of their pithy practical wisdom, we find theological speculation; instead of the constant relation to actual circumstances and events, the prevailing character of timelessness' (p. 420). He finds the bias, of course, not in himself, but in the Gospel. 'It is throughout apologetic. The Gospel history is arranged and adapted in the most uncompromising manner with a view to repelling Jewish insinuations against the Gospel as it had hitherto existed.'

Yet Jülicher was worth translating. His Introduction is (away from the Fourth Gospel and the Acts) a moderate statement of the naturalistic attitude, and full of fine discrimination. To the believer in inspiration it is shockingly irreverent; but it is not immoral, nor even unspiritual. It is bracing as a good nor-easter, if you can stand up to it.

Jülicher has a large idea of what an Introduction to the New Testament should cover. When he has finished the books of the New Testament, he begins the history of the Canon. This forms the second part of the book. When that is finished he begins the history of the Text, which forms the third part. These parts are short and masterly; and they give the book a unique comprehensiveness, which is another good reason for its translation into English.

THE FOURTH GOSPEL.

THE CHARACTER AND AUTHORSHIP OF THE FOURTH GOSPEL. By James Drummond, M.A., LL.D., Hon. Litt. D. (*Williams & Norgate.* 8vo, pp. 528. 10s. 6d.)

It is easy to see why an unbeliever in the Divinity of Christ should feel the force of the arguments against the Johannine authorship of the Fourth Gospel. It is easy to see why his testimony should carry peculiar weight when these arguments fail to

convince him. The impression made by Ezra Abbot's defence of the apostolic authorship a generation ago was very great; not less will be the impression made on our generation by the defence of the head of Manchester College, Oxford.

To see where we are, let us quote his conclusion. It will not be necessary to do much more—

'We have now gone carefully through the arguments against the reputed authorship of the Gospel, and on the whole have found them wanting. Several appear to be quite destitute of weight; others present some difficulty; one or two occasion real perplexity. But difficulties are not proofs, and we have always to consider whether greater difficulty is not involved in rejecting a proposition than in accepting it. This seems to me to be the case in the present instance. The external evidence (be it said with due respect for the Alogi) is all on one side, and for my part I cannot easily repel its force. A considerable mass of internal evidence is in harmony with the external. A number of the difficulties which have been pressed against the conclusion thus indicated melt away on nearer examination, and those which remain are not sufficient to weigh down the balance. In literary questions we cannot look for demonstration, and where opinion is so much divided we must feel some uncertainty in our conclusions; but on weighing the arguments for and against to the best of my power, I must give my own judgment in favour of the Johannine authorship.'

The contrast between Dr. Drummond and Professor Jülicher is wholly to the advantage of the former. Dr. Drummond makes no broad statements of disparagement. He does not carelessly speak of St. John's 'timelessness.' He does not brand him with the nickname of apologist. All the New Testament writers are apologetic; they could not write in any other way; they would not have considered any other writing worth the paper and ink. Dr. Drummond does not find that St. John is as objective as a Freeman or a Stubbs. But he finds that his purpose was so to write that we might believe that Jesus is the Christ, and to that purpose he used the knowledge both of the life and the mind of Jesus which none but he could have possessed.

There are no general charges. The ground is carefully and slowly covered and conquered. And even if there are left some small posts in the enemies' hands, they do not seem impregnable.

In mere scholarship, in arrangement, in temper, no German work will compare with it.

THE LIFE OF JESUS.

THE LIFE OF JESUS. By Oscar Holtzmann, D.D. Translated by J. T. Bealby, B.A., and M. A. Canney. (*A. & C. Black*. 8vo, pp. xiii, 542. 15s. net.)

There are men who would have written a life of Christ, but shrank from the difficulty of it. Professor Holtzmann is not one of these. He would not have been afraid to write a new Gospel, if it had been fashionable in our day to write Gospels. He would have laid it alongside our four, as he lays the Gospel of the Hebrews, and would not have been afraid of the comparison.

If Professor Holtzmann had written a new Gospel here is an example of the way he would have written it. Receiving from tradition the words, 'Foxes have holes, and birds of the air have nests, but the Son of man hath not where to lay His head,' he would have explained that when Jesus contrasts the 'son of man' with fickle or treacherous animals, he means any man of noble sentiments and not merely the Messiah. And then he would have made this memorable contribution: 'Man, it is true, mostly builds himself a better house than the foxes' holes or the birds' nests; but he also requires more materials for it, and it costs him more pains. Thus there are often homeless men, while it would very seldom appear that the creatures named cannot find a shelter. In this case, however, the contrast between man and the animals is typical of the contradiction which frequently exists between men's worth and their fortune.'

That is how Professor Holtzmann does actually write his *Life of Jesus*. There is plenty more of that. Was it worth the trouble of translation? There never was a better translation. Perhaps it is the very excellence of the translation that makes the matter seem so poor. In the solemn big-worded German it sounded well enough. But in idiomatic English it reads almost like a joke.

We freely admit that Holtzmann's *Life of Jesus* is one of the best of its kind. If it is necessary that those who cannot read German should know the kind of Lives of Christ that fall so thick in Germany, a better example probably could not have been found. It is its kind that is so bad. If the Jesus of these Lives were the genuine Jesus

fewer Lives of Him would have been written. If He had been bad, a conscious and deliberate impostor, there would have been some piquancy about Him. But to have been merely goody-goody!

Professor Holtzmann makes desperate efforts to get rid of the miraculous, but here is a greater miracle than any other, that a merely goody person should have been the Founder of Christianity.

*RELIGIOUS, ETHICAL, AND THEOLOGICAL ARTICLES IN THE
PERIODICALS OF 1903.*

ABBREVIATIONS.

AJP = American Journal of Philology.
 AJT = American Journal of Theology.
 BS = Bibliotheca Sacra.
 BSt = Bible Student.
 BW = Biblical World.
 Cl.R = Classical Review.
 CR = Critical Review.
 CS = Church and Synagogue.
 CQR = Church Quarterly Review.
 CUB = Catholic University Bulletin.
 E = Expositor.
 H = Hermathena.
 HJ = Hibbert Journal.
 HR = Homiletic Review.
 IR = Independent Review.
 JBL = Journal of Biblical Literature.
 JTS = Journal of Theological Studies.
 JQR = Jewish Quarterly Review.
 LQR = London Quarterly Review.
 PEFSt = Palestine Exploration Fund Quarterly Statement.
 PM = Preacher's Magazine.
 PMQR = Primitive Methodist Quarterly Review.
 PSBA = Proceedings of the Society of Biblical Archaeology.
 PTR = Princeton Theological Review.
 UM = Union Magazine.
 WMM = Wesleyan Methodist Magazine.

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