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A table of contents for *The Expository Times* can be found here:

https://biblicalstudies.org.uk/articles_expository-times_01.php

pdfs are named: [Volume]_[Issue]_[1st page of article].pdf

see also that in the appeal for faith the righteousness of God is one with the grace of our Lord Jesus Christ,¹ and in the very act in which He is divinely compassionate His imperative demands are most clearly seen, while in the moment in which man obeys he knows that he loves supremely.

There is thus no break in the thought of our Lord when in the closing verses of this passage He passes to speak of love. If life be communion, there is no wonder that love should appear in the thought, for love is communion too. Of this love we have brought before us in the context two thoughts. In the ninth verse its quality is set before us, and in the tenth its object is shown to be our Lord Himself.² 'As the Father hath loved me, so have I loved you; continue ye from day to day in that love which is my very own, which is of my being, which is myself. As the Father hath loved me, so have I loved you.'

¹ τὴν περισσεύαν τῆς χάριτος καὶ τῆς δικαιοσύνης λαμβάνοντες ἐν ζωῇ βασιλεύουσι διὰ Ἰησοῦ Χριστοῦ (Ro 5¹⁷). The failure to see how both the χάρις and the δικαιοσύνη might abound together in the one Incarnation may account for the reading τῆς δωρεᾶς.

² μένωτε ἐν τῇ ἀγαπῇ τῇ ἐμῇ. The full force of the tense should be brought out. For ἡ ἀγαπή ἡ ἐμῇ as distinguished from ἡ ἀγαπή μου in the next verse, cf. ἡ χάρις ἡ ἐμῇ (5¹¹) and ἡ εἰρηνὴ ἡ ἐμῇ (14²⁷).

See also Westcott *in loc.*

Here our thought is lifted up into that fine air which breathes over the heights sublime of deity. We are in the presence of a love which belongs to the heart of God, a love at which we faintly guess when we speak of Father, Son, and Holy Ghost as making all that we can know when we say that 'God is love.' 'Into that divine communion,' says Christ, 'you enter when you live one life with me by faith. Abide in the love for which I stand.'

But that love is not left in an indefiniteness which would rob it of power, and so its object is declared, and by a swift and subtle change in wording we read that the love with such a quality is to gather round our Lord Himself. 'In simple obedience your love shall find me; if ye keep my commandments ye shall abide in the love of me.'

We began the passage with life, we close it with love. Who shall separate the two? Who shall speak of love save as that perfect communion whose other name is life? How can we speak of life in its highest unless love be its law? Love and Life; they are the great terms of existence whether human or divine. And between them lie the high effects of purity, of obedience unto death, of heavy fruitage breaking the bough that bears it, of sacrifice. 'Abide in me,' saith the Christ.

Literature.

MYSTICAL RELIGION.

STUDIES IN MYSTICAL RELIGION. By Rufus M. Jones, M.A., D.Litt. (*Macmillan*. 12s. net.)

THERE is no evidence that the knowledge of Mysticism is at all general yet. But the desire to know must be general. Of that the evidence is abundant. In a steady stream, month after month, great volumes about Mysticism are published. Either the same men must read several volumes in their desperate desire to know, or else the number of readers must now be very large to give every book a chance. It seems as if ecclesiastical religion had lost its attractiveness, and mystical religion were going to have its day. It is

not Mysticism as a philosophy, but Mysticism as a religion, that is so popular now as a study or a pastime. The books that have been published have been written by professors of religion. And the subject has been presented as it appeals to different religious communities. Dr. Inge would not deny that he gave us the Anglican view. Mr. Waite might be credited with the unattached attitude. Baron von Hügel, with great ability, has appeared as the exponent of the historical mysticism of the Roman Catholic Church. Professor Rufus Jones is a Quaker.

There is no body of Christian people, not even the Roman Catholic Church, that has a better right to representation than the Friends. For if the mystical chamber is a House of Lords in which

ancestry gives the right to a place, it is also a House of Commons. The member must have his constituency and the confidence of it, but he must obtain his seat because he is himself a mystic, because he is one for whom Mysticism has done something, one who has done something for Mysticism. Professor Jones is himself a mystic, first because he is a representative Quaker, and next because of Mysticism he has freely received and has freely given. This is a great book. It is not surpassed by the representative book of any other denomination. It is the work of a man whom Mysticism has made great, and who now rejoices to magnify Mysticism.

And for the uninitiated it is the easiest of all the volumes that have been published, and it is the most interesting. The method of it is the historical. The best method. And the history is written not from without but from within. It is not a record of events or of the phenomena of life. It is a report of life itself, of the close walk with God, by one who has himself lived that life and is living it now; by one who is walking and talking with God in the cool of every day. Professor Jones has the historical gift. His chapters on the Anabaptists will stand comparison even with the epoch-making estimate of Principal Lindsay. Not less faithful to the facts, he might be credited with a clearer consciousness of the Anabaptist intention and ideal.

MOMMSEN'S PROVINCES.

THE PROVINCES OF THE ROMAN EMPIRE,
FROM CÆSAR TO DIOCLETIAN. By
Theodor Mommsen. New Edition.
(Macmillan. Two Vols. 21s. net.)

Mommsen may have done greater services to scholarship than the service he did by writing the *History of Rome*. But it is his *History of Rome* that has made him known in the world, and it is by the *History of Rome* that his name will be carried down to the coming generations. As Spenser is the poet's poet, Mommsen is the historian's historian; and it is probable enough that future generations will benefit by his labours, not so much directly as through the works of other historians, to whom he is both a source of information and the breath of inspiration. The *History of Rome* was published in two parts. First came the *History of the Republic* in 1854-55, in three volumes. It was translated by Professor

W. P. Dickson, and issued in five volumes in English in 1862-66. Then in 1885 appeared the fifth volume of the German original, containing the *History of the Provinces of the Roman Empire, from Cæsar to Diocletian*. Mommsen seems never to have intended to write the history of the period which would have occupied the fourth volume. He held that that part of Roman history had been so fully described by the Roman historians themselves that the modern historian could do nothing more than reproduce their narrative. Still he called the new volume the fifth, leaving the gap visible. The fifth volume was also translated by Professor Dickson, and was issued in two English volumes in 1886. It is of these two volumes that we have now the new edition.

The new edition has been edited by Dr. F. J. Haverfield, Camden Professor of Ancient History in the University of Oxford. As the work is stereotyped, Dr. Haverfield has been somewhat restricted in his revision. But some revision was necessary, and indeed has been urgently called for all these years. For the translation of Mommsen's fifth volume was neither so happy nor so accurate as the translation of the first three. Dr. Haverfield in his introduction recalls some well-known but altogether unaccountable mistranslations. He claims that at least the glaring mistakes have been rectified. But as the alterations run into several hundreds, and as account has been taken of the changes which Mommsen himself introduced into the original German down to the fifth and last edition of 1904, it is easy to see that this new edition supersedes the old. It is quite worthy of the book. Though still without the easy flow of the translation of the Republic, it is good English reading, and it is a reliable representation of what Mommsen really believed and wrote.

It is even more than that. Professor Haverfield has added Notes to the chapter on Britain. They are not merely notes of an English writer with a special interest in that chapter, but also of one who is a master of the subject, and whose notes do no disgrace even to the brilliant work of Mommsen.

THE CONFLICT OF RELIGIONS.

THE CONFLICT OF RELIGIONS IN THE
EARLY ROMAN EMPIRE. By T. R. Glover.
(Methuen. 7s. 6d. net.)

This month, as noted on another page, there is published a translation of the *History of the Early*

Church, by a distinguished Roman Catholic scholar. The book before us is the work of a distinguished Free Churchman. Though their purpose is not identical, the two authors cover the same ground, and in their judgments cross and recross one another continually. And we could scarcely conceive a more profitable exercise than the reading of these two works together. Mr. Glover is just as well equipped as Mgr. Duchesne. He is quite as loyal to the truth; he is quite as disinterested in the search for it. But he is more interested in men, Duchesne in movements. He is more concerned for the liberty of the sons of God, Duchesne for the continuity of the Catholic Church. The things which appeal to Mr. Glover are human things. He does not forget that Jesus of Nazareth is also the Lord of Glory. But he is himself most closely drawn by Jesus of Nazareth, and almost seems to think it possible that the manger in Bethlehem had sufficient potentiality in it to yield at last a Christian Church which would cover the earth as the waters cover the sea.

Mr. Glover must be supplemented. We have already said so, and suggested Mgr. Duchesne. He is not theological enough; he is too fascinating, he is too human. The subject of his fourth chapter is Jesus of Nazareth. When he comes to speak of Judas Iscariot in that chapter, he shows that what impresses him most is the inconvenience, the irksomeness, to Jesus, of the presence of Judas after the discovery of his disaffection. 'What this man's constant presence must have meant to Jesus, ordinary experience may suggest. Shrewd, clever, and disappointed, he must have been a chill upon his Master at all hours.'

His leaning to the human has sometimes perhaps to be corrected, not merely supplemented. In the interview with the Syro-Phœnician woman, the Evangelists tell us that it was Jesus who first referred to the dogs eating the crumbs. Mr. Glover would set the Evangelists, at least as we now have them, right. 'I believe that the allusion to dogs has been thrown back into Jesus' words from the woman's reply, and that she was the first to mention them.' And he bids us note Mark's emphatic phrase 'for this word' (7²⁹).

And, more dangerously, he says that Jesus died with the cry—'My God, my God, why hast Thou forsaken me?' He did so, he says, because 'the worn-out frame dragged the spirit with it.'

But what a book it is for interest. Has Mr. Glover begun his *Life of Christ* yet?

THE NEW SEPTUAGINT.

THE OLD TESTAMENT IN GREEK. By A. E. Brooke, B.D., and N. M'Lean, M.A. (Cambridge University Press. 12s. 6d. net.)

This is perhaps the most important of the publications of the month. It is the second part of the new Septuagint. Let the title be recorded in full: *The Old Testament in Greek*, according to the Text of Codex Vaticanus, supplemented from other Uncial Manuscripts, with a critical Apparatus containing the Variants of the chief ancient Authorities for the Text of the Septuagint. Edited by Alan England Brooke, B.D., Fellow and Dean of King's College, and Norman M'Lean, M.A., Fellow of Christ's College, University Lecturer in Aramaic. Vol. i. 'The Octateuch'; Part II. 'Exodus and Leviticus' (12s. 6d. net).

Now there is not much that can be said about the new part beyond what was said about the First Part of the work when it appeared. The editors themselves do not say much. They tell us, however, that from the beginning of this part the readings of the Roman MS. numbered 108 by Holmes and Parsons have been given, and that the New Testament evidence has been more fully presented. The full text of the New Testament quotations has been printed, so that a comparison between the wording of the Septuagint and the wording of the New Testament quotation can be made at a glance.

But there is a more important matter to which the editors direct our attention. This is a critical edition of the Septuagint, and no student is equipped without it. There is nothing like it, indeed, in literature, or likely to be. But the editors tell us that it is no part of their business to construct the best possible *text* of the Septuagint. For that the reader must go to Swete's edition. They have accordingly adopted some readings for the sake of shortening their notes, without themselves thinking that they are the best readings.

It is unnecessary to add that the very latest literature has been made use of, including the new volume of *Horæ Semiticae*, by Mrs. Lewis, which was published only a month ago.

At the end of the introduction credit is given at

last to the late Dr. H. A. Redpath that is something like adequate to the work he did. At last, we say; for it has been too long delayed. Who is to take his place in the great project of a Dictionary of Patristic Greek? He had planned it and had engaged co-workers on it before he died. Who will encourage and direct them now?

SIX OXFORD THINKERS.

SIX OXFORD THINKERS. By Algernon Cecil, M.A. (*Murray*. 7s. 6d. net.)

The Six Oxford Thinkers are Edward Gibbon, John Henry Newman, R. W. Church, James Anthony Froude, Walter Pater, Lord Morley of Blackburn. They stand in a certain succession. It is not an ecclesiastical succession, apostolical or other. It is rather the succession of the revolutionary. For in our habit of wide generalizations we are now able to understand that even revolutions work by cause and effect and probably as accurately as gravitation. But Mr. Cecil does not greatly trouble himself to work out the succession. He writes six readable sketches of six men of letters who are all associated with Oxford, and lets them stand in order.

Only twice do the sketches reach distinction. In the one case it is the distinction of admiration, in the other of discontent. The one is Dean Church; the other is Lord Morley. Mr. Cecil disapproves of Lord Morley because he is a Liberal, and the sketch is vitiated. But the sketch of Church is admirable. He speaks of Church's style. Church himself says somewhere that there are two great styles—the self-conscious and the unconscious, or, in other words, the style of Gibbon and Macaulay, and the style of Swift and Pascal and Newman. Church's style is the unconscious. And then Mr. Cecil says: 'Among his University Sermons on *Human Life and its Conditions* there are some whose restrained beauty and mystic intensity are not surpassed by anything that Newman ever wrote.'

He holds that Church 'possessed that marvellous quality of reserve, which sets so wide a gulf between the manner of Christ and the manner of St. Paul. As he says of Newman, so of himself, it is true that "he did not try to draw men to him. He was no proselytizer; he shrank with fear and repugnance from the character—it was an invasion of the privileges of the heart."'

He says that the word 'awful,' restored for once to its proper meaning, was constantly on the lips both of Newman and of Church; and it was, as it seemed to those who watched him, under the shadow of a great awe that Church passed through the last weeks of his life here.

He quotes Church's saying: 'Our Lord came among us, not to clear up perplexity, but to show us which side to take.'

Among the Books of the Month.

Mr. Allenson has published two volumes of sermons for children, and republished one volume. The republished volume is Mr. J. A. Hamilton's *A Mountain Path* (2s. 6d.). Why does not Mr. Hamilton, who has the gift so supremely, give us more? But the new books are by children's preachers also—*Little Sermons to the Children*, by the Rev. R. C. Gillie, M.A. (1s.), and *In God's Orchard*, by the Rev. James Learmount (3s. 6d.).

Mr. Allenson has also issued a volume of pulpit illustrations called *Parables and Pictures* (2s. 6d.). They are gathered by James S. Drummond. Where has he got them? He should have given the book and the page of it every time. Some are new and some are old, but the point is always obvious. Take these two for sample:

'Admiral Dupont was once explaining to Farragut the reason why he failed to enter Charlestown Harbour with his fleet of ironclads. He gave this reason and that reason and the other reason; and Farragut remained silent until he had got through, and then said, "Ah, Dupont, there was one more reason." "What is that?" "You didn't believe you could do it."

'An American once wrote to the editor of a newspaper: "Sir, I ploughed my field on a Sunday, I planted and reaped it on a Sunday, and this October my crop is the best in the district." The editor inserted the letter, and added a footnote: "God does not always settle His accounts in October."

But Mr. Allenson's great book this month comes from America. It is a complete treatise on Theology and Ethics; and the theology is both Biblical and Systematic, and the Ethics is both theoretical and practical. The title is *Man Preparing for other Worlds* (6s.). The author is Mr. W. T. Moore, M.A., LL.D., the same, if we

mistake not, who once was editor of the *Christian Commonwealth*. But that was before the days of Mr. R. J. Campbell and the New Theology. Dr. Moore's theology is not new. Better than that, it is old and tried, and it is held with a conviction and sincerity that make the account of it a delight to read in spite of the multitude of words which the book contains and the many long quotations.

From the American Baptist Publication Society there comes the third and last volume of President A. H. Strong's *Systematic Theology* (\$2.50 net). And now that we have the third volume, with its exhaustive, accurate, and ideal set of indexes, we are more than ever impelled to say that as a storehouse of material on every aspect and department of Systematic Theology there is nothing in the English language like this book. Moreover, the material is sifted. It is selected and sifted and set forth clearly. It is a library in itself, and will save the buying of many books.

Messrs. Bagster have published a little volume of *Studies in the New Testament*, by W. T. Lynn, B.A., F.R.A.S. (1s. 6d. net). They are chiefly on the Parables, Miracles, and the Chronology.

The new volume of *Horæ Semitica* is a transcription of *Codex Climaci Rescriptus* (Cambridge University Press; 10s. 6d. net), made by Mrs. Agnes Smith Lewis, M.R.A.S., D.D., LL.D., Ph.D., with seven facsimiles. This codex contains Fragments of Sixth Century Palestinian Syriac Texts of the Gospels, of the Acts of the Apostles, and of St. Paul's Epistles, together with Fragments of an Early Palestinian Lectionary of the Old Testament. It is a contribution to our knowledge of Christian Aramaic literature. Mrs. Lewis looks forward to the time when the whole of the New Testament in this ancient version will be in our hands. When that happy time arrives her name will not be forgotten. She tells the romantic story of the purchase of the MS., and she dedicates the volume to Mrs. Gibson—*Animæ Dimidio Suae Sorori Gemellæ*.

It is some time since we have seen the name Fausset in Biblical literature. It was once very familiar. It appears now as W. Yorke Fausset, M.A., Rector of Timsbury and Prebendary of

Wells, and as the name of the author of an edition of Novatian's *De Trinitate* (6s. net), a volume of the Cambridge Patristic Texts.

But we must hasten to the last and most welcome of all the volumes which the Cambridge Press has issued. It is a *Grammar of the Old Testament in Greek*, according to the Septuagint, by Henry St. John Thackeray, M.A. (8s. net). It is not a complete grammar. It is the first of two volumes. It contains the introduction, orthography, and accidence. Some account of its contents is given on another page. It is enough to say here that Mr. Thackeray has supplied one of the ugliest gaps in our bookshelves, and that he is of all men the man to supply it.

Quite unconsciously, and therefore very significantly, the Principal of Hackney College and the Bishop of Durham have been moving in thought towards identical conclusions, and have been expressing themselves identically. Principal Forsyth has spoken at the annual meetings of the Congregational Union, Bishop Moule in a volume entitled *Faith* (Cassell; 3s. 6d.). Have you read Dr. Forsyth? Then listen to these words of Bishop Moule: 'Very little is said now in the sense of that memorable answer to the question, "What is the chief and highest end of man?"—"*To glorify God and to enjoy Him for ever.*" It would seem to be assumed that rather God exists for man than man for God; that the highest aim of man is to realize himself, and that the work, I had almost dared to say the duty, of God is to enable man to do so.'

To your library of bibliography add Gomme's *Index of Archaeological Papers*, published in 1907 (Constable), remembering that, while ordinary books fall, books in bibliography rise, in value with the years.

Mr. Culley is making the Wesleyan Book-Room one of the most active publishing offices of our time. He has just projected a new series, which he calls the 'Finsbury Library'—thick good-looking volumes to be sold at 1s. net. Already six volumes have been issued of the Library, among them inevitably the Journal of John Wesley.

Mr. Culley has also added a volume to his 'Library of Methodist Biography.' *William*

Bramwell, Revivalist, by the Rev. C. W. Andrews, B.A., B.D. (1s. net).

Messrs. Dent have laid the student of the history of religion under a great obligation by issuing a translation of Count Lützwow's *Life and Times of Master John Hus* (12s. 6d. net). The translation has life in it, not only making us forget that it is a translation, but carrying us along in its vigorous movement as only rarely a book even written in English does. Then it is a handsome volume, beautifully printed, and furnished with all the necessary pictures and plans.

Count Lützwow believes in Hus. There is no giving with one hand that he may take back with the other. He admires Hus as a man greatly. He believes heartily in the Hussite movement. And just because he is in sympathy with Hus and the Hussites he has been most particular to verify everything by the original documents and to test his own conclusions by the conclusions of other historians.

Count Lützwow's *Hus* is to be regarded as one of the great contributions to historical biography. Place it beside Köstlin's *Luther*. It restores a great man to his place in the world; it vindicates the originality and the blessing of a great movement.

It may be a good, or it may be a bad, but it is a highly significant sign of the times that an Edinburgh publisher has determined to run the risk of a complete translation into English of the works of Friedrich Nietzsche. The edition will extend to eighteen volumes. The publisher is Mr. T. N. Foulis, Frederick Street.

Four volumes have been issued. *Thoughts out of Season* appears in two volumes, each 2s. 6d. net, the first volume being translated by Anthony M. Ludovici, the second by Adrian Collins, M.A. Of this book the first impression consists of a thousand copies, and each copy is numbered. *Beyond Good and Evil* is issued in a single volume (3s. 6d. net). It is a reprint of Helen Zimmern's translation. It is described as the second edition of 2000 copies, and again each copy is numbered. The fourth volume is the *Birth of Tragedy* (2s. 6d. net). Each copy is numbered of a first edition of 1500 copies. The translator is William A. Haussmann, Ph.D. The general editor is Dr. Oscar Levy; who else could it have been? Now

we have often been told that we must read Nietzsche, and some of us have begun to read him. We have also been told in what order his books should be read. But the order is not of so much account as some grandmotherly reviewers seem to think. There are only a few who will ever be able to read Nietzsche, only a few even of those who take some interest in the problems of life and philosophy; and it is better to leave them to happen upon him as they will or miss him altogether. Of the few who read Nietzsche only a minority will get any real good out of him. The rest will simply be lifted up with pride.

The Professor of Moral Philosophy in the University of Oxford has a captivating command of language, sometimes recalling even the daring liberties of Professor William James. For Dr. Stewart is also from America. Well, his new book needs all the gift of fascinating writing which he possesses. For it is an exposition of *Plato's Doctrine of Ideas* (Clarendon Press; 6s. net), a subject of surpassing difficulty and elusiveness. Dr. Stewart divides his book into two parts. The first part contains the doctrine of ideas as a contribution to methodology; the second part contains that doctrine as expressing æsthetic experience. The first is the more difficult part of the exposition, and in it Professor Stewart handles the Dialogues separately. The conclusion he comes to is that the 'idea' of a virtue is, in Plato's language, its *context*. Thus the idea of courage is stated when the virtue so-called is defined in relation to the part which it plays in the Social System—when its 'final cause,' or 'use,' is set forth—when the standing need which it meets, and the particular manner in which it meets that need, have been fully explained.

Mr. Frowde is the publisher of the *Church Hymnary*, which we may now have from him, clearly printed and complete, for 1d. net.

He is also the publisher of the *Scofield Reference Bible*. This is an edition of the Bible according to the Authorized Version, which contains a new system of connected topical references to all the greater themes of Scripture, with Annotations, Revised Marginal Renderings, Summaries, Definitions, and Index. It is edited by the Rev. C. I. Scofield, D.D., aided by others, among whom we observe Dr. A. T. Pierson.

Its virtue lies in the value of the topical references. They are footnotes and they are quite few. Here is one of them. It is given at the first occurrence of the name of Balaam (Nu 22⁵).

'Balaam is the typical hireling prophet, seeking only to make a market of his gift. This is "the way of Balaam" (2 P 2¹⁵), and characterizes false teachers. The "error of Balaam" (Jude 2) was that he could see only the natural morality—a holy God, he reasoned, *must* curse such a people as Israel. Like all false teachers he was ignorant of the higher morality of vicarious atonement, by which God could be just and yet the justifier of believing sinners (Ro 3²⁶). The "doctrine of Balaam" (Rev 2¹⁴) refers to his teaching Balak to corrupt the people whom he could not curse (Nu 31¹⁶, with Nu 25¹⁻³ and Ja 4⁴). Spiritually, Balaamism in teaching never rises above natural reasonings; in practice, it is easy world-conformity.'

Mr. Francis Griffiths continues the publication of 'Essays for the Times.' Here are the titles of some of the new issues; *The 'Fioretti' and the Gospels*, by Charles J. Shebbeare, M.A.; *The True Place of the Holy Sepulchre*, by 'Peladan'; *The Roman See in the First Centuries*, by William Ernest Beet, M.A.; *The Mystery of Mysticism*, by the Rev. A. W. Hopkinson, M.A.; *The Science of Religion*, by the Rev. Henry D. A. Major, M.A.

Mr. Griffiths has also begun a series of 'Primers for Bible Students,' and a further series on 'English Revolutionary Leaders.' Then he has published another volume of the 'Biblical Illustrator,' edited by the Rev. Joseph S. Exell, M.A. It completes the Book of Isaiah. These are all up-to-date publications. Even the Biblical Illustrator takes account of the most recent volumes of homiletic literature.

But the most modern book in Mr. Griffiths' list this month is an anonymous volume with the innocent title *Is Death the End?* (3s. net). It is said to be by 'a well-known writer,' and that is not by any means impossible, for not only popular writers but even writers of ability and scholarship lose their heads and begin to drivel when they accept as evidence for a life after death that which comes from the hand of a spiritualistic medium. Of the two things which this well-known writer says the Society for Psychical Research has done, namely, that it has demonstrated the fact of hypnotism and established the truth of telepathy,

no one is in doubt; but neither is any one in doubt that neither that Society nor this book furnishes any proof whatever that 'the dead commune with the living.'

Four volumes have been added to Harper's 'Library of Living Thought' (2s. 6d. net each). One of the volumes is a translation, made by the Headmaster of Plymouth College, of Professor Becker's *Christianity and Islam*. Professor Becker says that there are three reasons for comparing Christianity with Islam. The missionary may consider that it will increase the efficacy of his proselytizing work; the ecclesiastic may look for proofs of the superiority of Christianity in the interests of Apologetic; the historian may wish to understand the influence which the one religion has exerted on the other in order to add to the scientific knowledge of the world. Professor Becker himself wishes to add to the scientific knowledge of the world. He sits pretty loose to the doctrines of Christianity, and even to what are generally considered its facts. But he is a good scholar and fair-minded. The air he asks us to breathe is somewhat thin, but if we can breathe it it may be bracing.

Another volume is a translation of Wrede's *Origin of the New Testament*. The translation is made by the Rev. James S. Hill, B.D.

The latest addition is in two volumes. It is a translation of *The Life of the Universe* of Dr. Arrhenius of the Nobel Institute in Stockholm, Dr. H. Borns being the translator. It is a complete history, and by a master hand, of the progress of Astrology and Astronomy from the dawn of knowledge to the present day. And although it is brief, for so vast a subject, there is no difficulty in the reading of it, and it has something to teach even the best instructed astronomer. There are a few illustrations throughout the pages.

Professor Kent of Yale has begun the issue of a series of volumes which are meant to be companions to the volumes of his Student's Old Testament. They are not to be companions on an equality, however, but rather squires to those nobler knights. Perhaps they will simply be taken to be short popular summaries of those great scholarly volumes; and if so they will not be taken altogether amiss. The general title is 'The Historical Bible.' Two volumes are

published, one entitled *The Heroes and Crises of Early Hebrew History*; the other, *The Founders and Rulers of United Israel* (5s. net each). The publishers in this country are Messrs. Hodder & Stoughton.

Messrs. Hodder & Stoughton have also published a new volume by Mr. G. H. Pember. Its title is *The Great Prophecies of the Centuries concerning the Church* (7s. 6d.). It is a supplement to the volume on *The Great Prophecies of the Centuries concerning Israel and the Gentiles*. It is, in short, an examination of the literature of the New Testament in the interests of prophetic interpretation.

Mr. Pember, it has to be admitted, is now quite away from the main stream in which the interpretation of Scripture flows. This is nowhere seen more evidently than in his treatment of the Apocalypse. For him Bousset and Gunkel do not exist, nor even Sir William Ramsay. He finds no use for them. Is it possible, then, that fruitfulness follows where his own little river flows; or has it become at last visibly and unmistakably a stagnant and unrefreshing pool? We may readily admit that much of what Gunkel and Bousset have written will pass away. But for the present, the student of the Apocalypse, and of the New Testament generally, should read Professor Swete, who represents all that is sober-minded in interpretation and is a whole continent apart from Mr. Pember.

Another volume issued by Messrs. Hodder & Stoughton comes from the pen of the accomplished author, Mr. Joseph Compton-Rickett. Its title is *Origins and Faith* (6s.). In all that Mr. Compton-Rickett writes there is pleasure, pleasure for us, pleasure, we should think, for almost everybody. This is an essay of reconciliation. And the only fault that we have to find with it is that it secures its reconciliation by not ploughing too deep. On the greatest subjects, such as the doctrine of the Atonement, it does not go deep enough. Certainly the doctrine of reconciliation by the blood of Christ was and is something more than a concession to Jewish ceremonialism. Reconciliation by blood was a deep fact in the heart of the Jew, and it has had a universal response in the heart of the Gentile when the Gentile has had strength enough, of heart and of will, to make the response.

Professor W. H. Bennett has written the volume

on *Old Testament History*, and Professor R. Mackintosh the volume on *Christian Ethics*, for Dr. Adeney's 'Century Bible Handbooks' (Jack; 1s. net each). Professor Mackintosh retains the title 'Christian Ethics' deliberately. He does not believe, with Dorner, that, as general philosophical Ethics ripens, separate treatment of Christian Ethics must fade away. Nor does he believe, with Herrmann, that philosophical Ethics knows what right is, while Christian Ethics knows and does what is right. Dr. Mackintosh holds that the philosopher may never be able to say 'the love of Christ constraineth us,' and that we have no right to make him say so.

But have we no right? If we ourselves must say so, and Dr. Mackintosh says we must, is it not equally our duty to get other men to say so? And is it not our duty to hold their work to be inferior and incomplete until they do say so?

Of the books on Christian Ethics in existence Professor Mackintosh seems to be most drawn by Dr. T. B. Kilpatrick's book on *Christian Character*—'probably the best thing on Christian Ethics in our language for zeal and enthusiasm.'

The first volume of the *Annals of Archaeology and Anthropology* issued by the University of Liverpool is now complete. It contains the four parts separately published. The editor is Professor J. L. Myres, with whom have collaborated some of the most distinguished archaeologists of our day.

The volume as a whole obtains value chiefly from the fact that it is a record of the most important discoveries brought up to date. Contributions are often very brief, but sufficient, and they are made by the men and women who are on the spot. The letterpress and the illustrations are both admirable.

The fourth part contains an account by Mr. John Garstang of the excavations at Sakje-Geuzi in North Syria, an authoritative account and the most accessible that we have in English. Sakje-Geuzi is a small village at the foot of the Qurt-Dagh range, lying in a valley that is shut in by that range on the east, and by the Giaour-Dagh range on the west. It is only a few hours distant from Sinjirli. The mounds with which the whole district is strewn are due, Mr. Garstang has no doubt, to the desire of the people to live as high as possible above the marshy plain. Professor Sayce believes that the sculptures which have

been found in these mounds are the work of the Hittites of North Syria, dating between the campaign of Assur-nazir-pal in 880 B.C. and the conquests of Tiglath-Pileser III. about 730 B.C. Mr. Garstang agrees with this opinion.

We have touched on but one of the articles; we strongly recommend the whole work.

Armitage Robinson's Commentary on the Epistle to the Ephesians, published in 1903, has superseded all other commentaries. We are not sure that it did not prevent Westcott's Commentary, which was published three years later, from being seriously considered. It consists of two parts. The first half of the book is occupied with a running exposition, interspersed with paraphrase. The second half contains the Greek of the Epistle, with word for word exposition in double columns below, as we are familiar with it in Lightfoot. For the student ignorant of Greek the first part is the more profitable, and that part has now been published separately. The title is *St. Paul's Epistle to the Ephesians: An Exposition* (Macmillan; 2s. 6d. net).

Messrs. Marshall Brothers have published uniformly the autobiography of a Missionary, with the title *This is my Story*; and an outline study of the Apocalypse, by H. W. Mackintosh, with the title *Things to Come* (1s. net each).

They have also issued *The Hebrew Christian and his National Continuity* (1s. 6d. net), a real contribution to a subject of immense consequence, the question, whether a Jew may become a Christian and yet remain a Jew. The author is Mr. Philip Cohen, a Jewish missionary in South Africa.

There are now three independent and admirable versions of the New Testament in modern English—Lloyd's, which is the latest and most conservative; Weymouth's, which is enjoyed for its scholarship and choice of the middle way; and *The Twentieth Century New Testament*, which is the only one that is written in modern speech, without consideration for the feelings of the antiquarian. *The Twentieth Century New Testament* must be got in its revised edition, which was issued in 1904. And that revised edition should, if possible, be had in the handsome form in which it has just been issued by its enterprising publishers, Messrs. Horace Marshall & Son (5s. net).

It is a long, long time since we have had a monograph of any magnitude on St. John. For the difficulties are enormous, and they are round us yet on every hand. But we cannot wait till science settles this and that book's date before we begin to preach, and we are thankful when a sufficiently furnished scholar has the courage to write a biography of St. John to tell us at least where we stand. The author is the Rev. C. E. Scott-Moncrieff, D.D., Vicar of Blyth, and Examining Chaplain to the Bishop of Southwell, unmistakably a scholar with a knowledge of the literature, with a knowledge also that there is something deeper in St. John than the literature touches. He covers the whole ground, and gives his book the title of *St. John, Apostle, Evangelist, and Prophet* (Nisbet; 4s. 6d. net).

The new volume of the 'Westminster New Testament' is *Thessalonians and Corinthians* (Melrose; 2s. net). The author is Professor Robert Mackintosh of Manchester. Dr. Mackintosh has not been allowed much space for these Epistles, but he seems to be one of those beings who thrive best in confinement. His exposition often consists of a single alternative word, and that alternative word is enough. When the new translation of the Bible is projected Professor Mackintosh should have a seat on the committee.

When you call at the bookseller's for some little book to give to a friend, whether it is for a young man or an old woman, ask first of all for a volume of Oliphant, Anderson & Ferrier's 'Living Thoughts' series. They are beautifully got up, they cost but sixpence each, and they have been chosen by some one who has made a conscience of it, every one of them having the literary gift which makes them readable and the spiritual insight which makes them profitable. The new volume is by the Rev. Harrington C. Lees, M.A. Its title is *When Jesus Came*.

The convert to Christianity is nearly always now a remarkable man or woman. Among the uncivilized races there are still converts, crowds of them sometimes, thank God, that are just ordinary men and women. But in civilized countries the convert who owns to his conversion is so marked a man that he must be a remarkable man. Such a man was the Rev. Dhanjibhai Nauroji, the first modern convert to Christianity from the Zoroastrian

religion. How remarkable he was, how modest and how brave, and what Christ did for him may be read in a book called *From Zoroaster to Christ* (Oliphant, Anderson & Ferrier; 2s.). It is a brief autobiography, edited by Dr. Mackichan of Bombay.

What is the best antidote to Christian Science? It is not exposure of its innumerable absurdities. For that has been done many a time, and the oftener it is done, the more Christian Science seems to thrive. Perhaps the Emmanuel Movement will be its antidote. The Emmanuel movement began a year or two ago in Boston. It takes all that is good in Christian Science and rejects all that is evil. Dr. Worcester and Dr. McComb, collegiate ministers of Emmanuel Church there, are at the head of it. They work along with the medical men, by whom every case of illness is first diagnosed. A reliable account of the movement may be found in a book called *The Emmanuel Movement in a New England Town*, written by L. P. Powell, Rector of St. John's Church, Northampton, Mass. (Putnam; 5s. net).

We are commanded to be ready always to give an answer to every man who asks us a reason of the hope that is in us. Dr. Horton has obeyed the command unreservedly in *The Triumph of the Cross* (R.T.S.; 1s. net).

In the Devotional Commentary (also published by the R.T.S.), *Genesis* has been done by Dr.

Griffith Thomas. It has been done in three volumes; the third volume has just reached us. Here as everywhere else, and he is a prolific writer, Dr. Griffith Thomas always writes so that you are compelled to read him (2s.).

Messrs. Sands & Co. are the publishers in this country of a little book which explains, 'for Catholic book lovers and students,' *The Roman Index of Forbidden Books*. The author is Francis S. Betten, S.J.

Some pleasant things are said in *How to make the Lord's Day a Delight*, by the late Canon Parker of Bristol (Elliot Stock; 1s. 6d. net). They make this book about the Lord's Day a delight.

But there is more matter in *Messages from the Epistle to the Hebrews* (Stock; 2s. net), a collection of what would be called Bible readings, by the Bishop of Durham.

It is enough to note the issue of volumes iv. and v. of *The Catechism in Examples*, by the Rev. D. Chisholm, Priest of the Diocese of Aberdeen (Washbourne). These volumes complete the work.

To the R.P.A. reprints have been added a new edition of Bölsche's *Haeckel*, the first part of Conway's *Life of Thomas Paine*, and a *Selection from Paine's Political Writings* (Watts; 6d. each).

Contributions and Comments.

Acts xxvi. 30.

IN the new number of *Archiv f. Papyrusforschung* (v. 232), the learned editor, Professor Wilcken, has a brilliant restoration of a desperately fragmentary passage in *Tebtunis Papyri*, ii. 46 (No. 287^{15f.}), which even Drs. Grenfell and Hunt left as a congeries of disconnected letters. Using as his key the procedure in Ac 26⁸⁰, Wilcken reads ἀναστὰς εἰς [σ]υμβούλιον κ]αὶ σκεψάμ[ενος με]τ[ὰ τ]ῶν [. . . The judge rises from the bench, and apparently retires to consider the question with his assessors, just as Agrippa, Festus, and Berenice did in the case of Paul. Wilcken notes that the assessors are

often enough referred to, but there is no passage so clear as this for the *ire in consilium*. It is significant enough that in a discussion of this legal procedure the great Mommsen should have overlooked, as Wilcken notes, the obvious case in Acts, and a further example in Philo (II. 597 M.). Omissions of this kind by some of the greatest of classical scholars are not infrequent.

JAMES HOPE MOULTON.

The Greek Text of Mark vii. 11.

SINCE the days of Erasmus, the last clause of Mk 7¹¹ has uniformly been printed ὁ ἐὰν ἐξέμω