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## Literature.

### REALITY.

THE word Reality is the essential word in the book, but the whole title is *Perception, Physics, and Reality*, with this further and informing subtitle: 'An Enquiry into the Information that Physical Science can supply about the Real' (Cambridge: At the University Press; 10s. net). The author is Mr. C. D. Broad, M.A., Fellow of Trinity College, Cambridge.

'The present essay has as its object an attempt to discover how much natural science can actually tell us about the nature of reality, and what kind of assumptions it has to make before we can be sure that it tells us anything. By natural science, for the present purpose, I mean physics.'

The difficulty of discovering Reality is great; it is as great as ever it was. Mr. Broad is perfectly well aware of this, and does all that man can do to keep the issues clear. Accordingly he lays emphasis at once on a very important point which is often overlooked. 'This is that whatever else may or may not exist it is quite certain that what we perceive exists and has the qualities that it is perceived to have. The worst that can be said of it is that it is not also *real*, i.e. that it does not exist when it is not the object of someone's perception, not that it does not exist at all. When I see a pin that of which I am immediately aware is neither colourless atoms nor a community of spirits; and this is a matter of simple inspection. But it is also quite certain that the objects of existent perceptions exist at least so long as the perception of them does so. Hence on any tenable view of the world there exist things in it that are coloured and hot and extended. The only further points of interest about these qualities are (a) whether they can ever exist except when someone is immediately aware of them, since it is quite certain that they do when people are aware of them and that many folk are aware of them from time to time; and (b) whether there is anything in the nature and quality of these objects of immediate awareness which justifies a belief in the existence of other things of which no one is immediately aware, which differ more or less from those objects, and yet have a peculiar

relation to them which I shall at present denote by the purposely vague phrase "correspondence."'

The question is whether Thomas Gray had any right to say:

Full many a flower is born to blush unseen,  
And waste its sweetness on the desert air.

As a Cambridge don Gray was bound to know that the question of Reality lay behind his lines. No doubt he settled it poetically. It is the conclusion of common sense also. And Mr. Broad admits that it has an advantage over any conclusion that the philosopher can arrive at. For he is very particular to tell us that the philosopher's conclusions are all only probable. This is a most heretical opinion, but he abides by it. 'I have,' he says, 'constantly put my conclusions in terms of probability and not of certainty. This will perhaps seem peculiar in a work which claims to be philosophical. It seems to me that one of the most unfortunate of Kant's *obiter dicta* is that philosophy only deals with certainty, and not with probability. So far is this from being the case that to many philosophical questions about the nature of reality no answer except one in terms of probability can be offered; whilst to some there seems no prospect of an answer even in these terms. Few things are more pathetic than the assumption which practically every philosopher makes that his answer to such questions is the unique possible answer; and few things are funnier than the sight of a philosopher with a theory about the real and the nature of perception founded on numberless implicit assumptions which, when made explicit, carry no conviction whatever, telling the scientist *de haut en bas* that his atoms and ether are mere economical hypotheses.'

It will be evident by this time that there is life in Mr. Broad's book, courageous life and original. It is in truth one of the most encouraging books that the philosopher, pure and simple, has given us for many a day. Its encouragement comes partly from the things it settles, but more from the clear acknowledgment that there are things which cannot be settled by philosophy any more than by science.

### GREEK PHILOSOPHY.

We have already said that Sir Henry Jones is editing a series of volumes describing the Schools of Philosophy, and that the first volume of the series to appear is *The Evolution of Educational Theory*, by Professor John Adams. The second volume has just been published. Its title is *Greek Philosophy, Part I. Thales to Plato* (Macmillan; 10s. net). The author is Professor John Burnet of St. Andrews.

The volume is divided into three Books: Book I. 'The World'; Book II. 'Knowledge and Conduct'; Book III. 'Plato.' Under the title of 'The World' Professor Burnet describes the Ionians, Pythagoras, Herakleitos and Parmenides, the Pluralists, the Eleatics and Pythagoreans, and Leukippos. Under 'Knowledge and Conduct' he speaks of the Sophists, Sokrates, and Demokritos. He gives himself most fully and most heartily to Plato. 'My chief aim,' he says, 'has been to assist students who wish to acquire a first-hand knowledge of what Plato actually says in the dialogues of his maturity. So long as they are content to know something of the *Republic* and the earlier dialogues, Platonism must be a sealed book to them.'

The volume is more popular and more purely philosophical than Dr. Adams's book on Plato. Evidently the idea of the series is to encourage to some study of Philosophy those who have not had it as an honours subject. But Professor Burnet has no hope of giving the uneducated Englishman an interest in the problems of philosophy; he has probably no desire. Though he writes lucidly—he cannot do otherwise, it is one of his great gifts—he writes with that regard for sunshine and shade which makes the picture true; for the glare alone he has no affection.

The Introduction is a striking defence of the originality of the philosophy of Greece. It is not a blind defence. The way is not all explored yet. But it is a determined stand against an easy attribution of all things learned and good in Europe to the East, whether that East be Egypt or India.

### THE NATIVE TRIBES OF AUSTRALIA.

We have become familiar with the combination 'Spencer and Gillen' in the authorship of works on the Australian Aborigines. The new volume

has the name Spencer only. It is dedicated 'To the Memory of my friend, Frank J. Gillen.'

Its field of survey is the Northern Territory—that is, such portions of the Northern Territory as Professor Baldwin Spencer has been able to visit. The title is *Native Tribes of the Northern Territory of Australia* (Macmillan; 21s. net). The volume is one of extraordinary interest, and it is illustrated so plentifully and so beautifully that the price is moderate indeed.

It is a volume, we say, of extraordinary interest. No doubt the interest of the student of Anthropology and of Religion will be keenest; but the reader of 'a good book of travel' will soon fall under the spell of this observer and writer. Nowhere else will be found better descriptions of those ceremonies which make the Australian such an unending source of wonder. There is, for example, an account of the corroboree. 'In camp, when they are not performing sacred ceremonies, the evenings are always occupied with corroborees, which may be witnessed by everyone—men, women, and children alike. These ordinary corroborees vary to a considerable extent in different parts. In the south they take the form of set dances each with its own "figures," and one of these corroborees may occupy the evenings of two or three weeks. On the other hand, in the more northern tribes these long corroborees seem to be absent, and, in their place, we have a series of short ones which may only occupy a very little time—it may be only a few minutes. These corroborees deal with some particular incidents, such as a buffalo hunt, a crocodile securing its prey, or the putting out of a lugger to sea.

'In some instances, as on Melville Island, the acting may be very realistic. The men gather together and come into camp in single file, in a long line; the main mass stands to one side, while, perhaps, two or three at a time perform, imitating the actions of pulling up the anchor and hoisting the sails. At others the men will stand round in a circle, while, one after the other, the dancers come out into the open space and rush round and round, imitating the action of some animal such as a buffalo or crocodile. All the time the audience stands round, each man stamping the ground wildly with his right foot, while, in unison, they strike their buttocks with their open palms. When the performers show signs of flagging other men take their place, and so the dance goes on,

until, finally, the audience closes in upon them, and, altogether, they form a dense mass of naked, howling savages, yelling wildly, e! e! ai! ai! with their arms waving in the air. These corroborees are quite unlike any on the mainland, and are similar to those performed at the grave during the mourning ceremonies of these remarkable people.'

Again, we are told how to kill a snake speedily. 'I was much interested in watching the way in which, amongst the Kakadu, the natives kill snakes. There are two or three species of non-venomous ones, four feet and upwards in length, that they obtain in considerable numbers. They collect a few, put them into bags and either kill them on the spot or bring them alive into camp. When a man wishes to kill one, he catches hold of it just behind the head and puts the latter into his mouth, upside down. Holding the neck tightly in his teeth, immediately behind the head, he gives the body a sudden, strong, sharp jerk, dislocating the vertebral column and killing the animal. I had heard of this method but scarcely thought it credible until, time after time, I had seen it done.'

The difficulties of life are often very great to these children of the open. Professor Spencer mentions not only their occasional fearful suffering from failure of the food supply, but also from the cold and from the mosquitoes. 'The native, though he feels the cold keenly, has never realized the fact that the kangaroos, wallabies, and opossums that he catches and eats in plenty would provide him with a warm covering. This is due, probably, to the fact that he prefers to cook his animals in the skin so as to keep all the juices inside, and, therefore, the first thing that he does is to put the entire animal on the fire and singe the hair off. At night time the whole family huddles together along with the dogs, under its bough or bark shelter, with sheets of paper-bark under, above, and around them, if they can get any, and with two or three small fires close to them.'

The discomfort from mosquitoes is particularly great. 'The flies do not trouble the natives so much as they do the white men; in fact you often see the former, especially the children, with their eyes encircled with a mass of crawling flies, of which, apparently, they take little notice. On the other hand, the mosquitoes trouble the natives just as much as they do the white men, with, often,

very serious results. They are no more immune from tropical diseases such as malarial fever than are the white men. I have a stick marked with more than ninety notches indicating so many deaths from what was supposed to be malarial fever on Melville Island in the course of two months. To protect themselves against mosquitoes they construct special tent-like structures which vary in size to a very considerable degree. I came across one in a camp on the Roper River. It was fifteen feet long, between four and five feet broad, and four feet high. The framework was rather like that of a boat turned upside down. At either end there was a forked stick, and between these two ran a ridge-pole, occupying the position of an upturned keel. A series of ribs arched over on either side. In some cases these ribs ran from the ground to the ridge-pole but, in others, a pliant stem formed a complete arch, fixed into the ground on each side and attached to the ridge-pole in the middle. When the framework was complete, sheets of paper-bark were very ingeniously laid on so as to form a wall impenetrable both to rain and mosquitoes. When in use, a small opening is left at one end and, through this, the natives crawl until the hut can hold no more. The opening is closed, smoke fires are lighted, and here, almost hermetically sealed, they swelter and choke until the rain clears off, or the morning light drives the mosquitoes away.'

How many natives are there in the Northern Territory? Professor Spencer believes there are still about 50,000. This, he admits, is doubtful. But one thing, he says, is certain, and that is that in all parts where they are in contact with outsiders, especially with Asiatics, they are dying out with great rapidity. The more primitive a race is, the more rapidly does it lose, or modify, its old customs and beliefs, when it comes in contact with a higher civilization, and there are very few parts of Australia now left in which it is possible to study the aboriginal in his natural state.

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#### ANATOLE FRANCE.

Is Anatole France a pagan? He is a pagan with a difference, the difference being that Christian atmosphere which even a Parisian cannot altogether escape. And so to call him a pagan is at once too flattering and too foreign. He is not a pagan like Epictetus; he is a pagan

like Horace, with the difference Christ has made even to him.

So in the new series of *On Life and Letters* (John Lane; 6s.) there is all that absence of worry about your sins which Sir Oliver Lodge with amazing ignorance says is characteristic of the modern man generally. Never did man worry more, though he has often said more about it. But M. Anatole France does not worry; sin does not seem to exist for him, whether in himself or in his neighbours. Its only substitute is disagreeableness.

But he is a critic. Yes, he is a clever, witty, graceful, sharp, ever delightful critic. It is his criticism that shows us how pagan he is. Nothing even in literature is bad except disagreeableness. And he can smile pleasantly while he reads the latest literary stew. He knows the great also. He can distinguish, and does nearly always distinguish, the great from the little in literature. But he smiles equally over both. This is to be a pagan. For even the artist now will have nothing to do with the 'Art for Art's sake' idea, but (if he is not Parisian) calls upon himself and all that is within him to thank the Lord for enabling him to think on whatsoever things are true.

#### IMMANUEL KANT.

Kant was of Scottish descent. It is proper that his most popular interpreter should be an Englishman. Mr. Houston Stewart Chamberlain has adopted the land and the language of Germany as his own, and his great book on Kant needs translation. It has been translated by Lord Redesdale, G.C.V.O., K.C.B., and published under the title of *Immanuel Kant: A Study and a Comparison with Goethe, Leonardo da Vinci, Bruno, Plato and Descartes* (John Lane; 2 vols., 25s. net).

Any enlightening book on Kant is welcome. This book is particularly welcome because it gives us a vivid portrait of Kant himself as well as an introduction to his philosophy. 'If under Chamberlain's guidance,' says the translator, 'you penetrate into the great man's sanctum, you will find a small wizen man, hardly above a dwarf in stature, with sharp, inquisitive features, and an eye that penetrates your very soul, and seems to flood the whole room with light. His portrait by Döbler shows him dressed with scrupulous care. Beruffled

and befrilled, his appearance is that of an old French Marquis of the *Ceil-de-Bœuf*. Fine clothes are his one sacrifice to the Arts; he conceives it to be his duty to his visitors and to himself to appear to the best advantage. One feels inclined to wish that some of the modern men of learning would take a leaf out of his book, slovenliness and economy of soap being in his esteem no emblems of wisdom. He, on the contrary, is as well groomed as any Beau Brummell, and, great philosopher as he is, no *petit maître* was ever more delicately turned out. Such was the appearance of the man.'

Anything more? Yes, this account of his conversation is also worth quoting: 'He has read every book of travel that he can lay his hand upon. His knowledge of the cities of Europe, especially of Italy, is so accurate that you would imagine that he had spent his life in travelling. An Englishman arrives in Königsberg and the conversation happens to turn upon Westminster Bridge. The Briton is at fault, but Kant sets him right with as great accuracy as if he had been the surveyor who took out the quantities for the builder. His delight is in works on anthropology, architecture, natural science, history. Don't presume to talk to him of philosophy! he will have none of it—nor does he seem even to have read the works of contemporary thinkers, save in the case of Fichte, where he was eager to show that the man had had the audacity to pretend that he based his philosophy upon him.'

Here then we have the man. But we have also the philosophy, in spite of Kant's own wave of the hand, and in spite of Mr. Chamberlain's warning that we are to look in his book for no exhaustive treatise upon Kant's philosophy. We look for no exhaustive treatise. We desire just such an insight into the philosophy as we are offered. And it is the more interesting as well as memorable on account of the comparison or contrast which is systematically made with the thought of the great men named on the title-page. Mr. Chamberlain has a gift of portrait-painting—the mind rather than the body—which few living artists can surpass. And he is so well read. On different subjects no doubt, but on the relevant subjects for his purpose, he is as well read as Kant himself.

The second volume is occupied with Plato and Kant himself, together with the Notes to the whole

work. We close with one quotation on the simplicity of Kant's thought. 'The chief, and for many of us the most unconquerable, difficulty of Kant's thinking, lies in the fact that "it is simpler than we can think": we cannot attain to such simplicity of thought; the incentive to it is utterly beyond us. The work of almost all commentators consists in the subtilisation, the complication and the refining of what Kant thought quite simply, quite honestly, and quite directly. All those fundamental conceptions of Kant's system of which we hear so much, and which act as so many bugbears—the ideality of space—the Thing in itself—the table of categories—the intelligible freedom—the categorical imperative, etc., are certainly the result of a very deep power of thinking, and so far not easy to follow in our own thought, but they are not abstruse, impenetrable, dædalic, but far rather just as grandly simple as the nature by which we are surrounded. Kant looks upon simplicity as the mate of true wisdom, but it is no easy matter to possess simplicity; it is far more easy to become a mountebank of thought: greatness belongs to simplicity: the saying "unless ye be like little children" does not apply to the Kingdom of Heaven alone, but to the kingdom of all that is intellectually great.'

Mr. Allenson has republished another volume (the third) of Dr. J. M. Neale's *Sermons Preached in Sackville College Chapel* (2s. 6d. net). It extends from Trinity to Advent.

Some day the question of Authority will be settled, and we shall be able to pass from it to greater things. For it is not essential; it is of the things that are accidental. But at present it is a burning question. And the Rev. George Freeman has done wisely in his generation to write upon *Authority* (Allenson; 2s. 6d. net). He has also written upon it wisely. Every word of Bishop Ryle's preface will be signed by the delighted reader.

In *The Sanctity of Church Music* (Bennett; 2s. 6d. net) the Rev. T. Francis Forth, B.A., makes an earnest effort to retain the service of the choir for the service of God. If in any Church it has slipped away—music for music's sake as argument, for example—the reading of this charm-

ing book, with wise work following, will surely bring it back.

Messrs. Burns & Oates have republished a cheap edition of *The Life and Letters of Frederick William Faber*, by J. E. Bowden (2s. 6d. net). It is one of the volumes of the centenary issue of Father Faber's works.

They have also begun a new series to be called 'The Spiritual Classics of English Devotional Literature.' The first volume is entitled *The Spirit of Father Faber* (1s. 6d. net). It is a well-selected volume of two hundred pages.

How rare and exquisite is Alice Meynell's poetical gift. It is equalled only by her gift of prose writing. The *Essays* which Messrs. Burns & Oates have published (5s. net) have been prepared with an outward attractiveness that would put most prose to shame. This woman's prose is beyond the need of it, but accepts it naturally. And the writing is in no way self-conscious. We enjoy every happy word—for no word is unhappy either on account of itself or on account of its place—yet we never look at the word and say, 'How happy!' The thought also is often quite new and unexpected, but its charm is its naturalness. It fits in at once, like a graceful stranger, into the society of our ordinary thoughts.

The subjects are gathered into groups: Winds and Waters, In a Book Room, Commentaries, Wayfaring, Arts, The Colour of Life, Women and Books, and The Darling Young. There is always purpose, as well as charm. And sometimes a great restitution is made, as in the essay which vindicates the memory of Mrs. Samuel Johnson.

*The Book of Genesis* in the Cambridge Bible has long been looked for. It has come now, and from the pen of Bishop Herbert E. Ryle (Cambridge University Press; 4s. 6d. net).

The Book of Genesis was Bishop Ryle's first object of interest. He wrote a series of articles on 'The Early Narratives of Genesis,' for THE EXPOSITORY TIMES, which were afterwards published by Messrs. Macmillan under that title. He has not let the Book of Genesis out of his sight in all the years that have followed. This volume is evidence. Only the scholar who had all his life studied this many-sided and most marvellous portion of Scripture could have dealt with its

problems with this easy mastery, or could have drawn forth its riches with this unfailing sympathy.

The Introduction is comparatively short. That is well. We have had excellent Introductions to Genesis or the Pentateuch quite recently. Dr. Ryle has given the space at his command to the exposition. And his aim has evidently been to make the Book of Genesis the possession of the student by clearing up all the difficulties in so far as scholarship is at the present time able to clear them up. The notes are full, and at every turn they are made fuller by some special excursus on a difficult subject, especially if it is a theological subject, such as the Fall or the Sacrifice of Isaac.

Why is it that the sermons preached by American preachers are most acceptable to Europeans when they are preached to students? The *University Sermons* of the Rev. Henry Sloane Coffin (Humphrey Milford; \$1.50 net) were preached to students, and there is not a word in them that does not make its appeal to us. More than that, they have new ways of stating old truths that occasionally excite surprise and delight. And then they are all the work of a man who has a deep sense of responsibility—responsibility even for the language he uses.

'This volume is an expansion of the Hartley Lecture, delivered at the Primitive Methodist Conference, held at Middlesbrough in June, 1914.' The volume, which is entitled *Permanent Values of Religion* (Hammond; 2s. 6d.), contains a strong argument for the recognition of Religion in general and of Christianity in particular. Very strong indeed is the argument, the manifest fruit of much thinking, and the more impressive that it is expressed without passion or exaggeration. Man is religious, is made so, must find God, finds Him in Christ—all is familiar, but all is fresh because brought into touch with the life of our own day. The author is Francis Neil Shimmin.

There is no denial of miracles in the Roman Church, says the Rev. G. H. Joyce, S.J. Nevertheless he has written a book on *The Question of Miracles* (Herder; 1s. net). The denial 'is so widespread among our Protestant fellow-countrymen,' and it is better to be forewarned. The book

shows 'how untenable are the objections urged against miracles, and how overwhelming is the evidence for their actual occurrence.'

In the year 1889 Dr. George Brandes, the great Shakespearean scholar, wrote an essay on Nietzsche, which gave him the right to be recognized as Nietzsche's discoverer. It was the appreciation (with many qualifications, however) of one lover of the freedom of thought by another. The article was called 'Aristocratic Radicalism.' Ten years later Brandes again wrote on Nietzsche. In the meantime he and Nietzsche had become acquainted, and letters which passed between them were quoted. The last letter was written when Nietzsche had lost his reason. It was unstamped and undated; it was written in a large hand on a piece of paper (not note-paper) ruled in pencil, such as children use. The post mark was Turin, January 4, 1889. It ran: 'To the friend Georg. When once you had discovered me, it was easy enough to find me: the difficulty now is to get rid of me. . . *The Crucified.*'

Eleven and a half years later Nietzsche died, and Brandes wrote again, a memorial of real regret and affection. These three essays are translated from the Danish, and published in a volume entitled *Friedrich Nietzsche* (Heinemann; 6s. net).

Mr. Kelly has added four volumes to his 'Every Age Library.' They are *Sir Gawain and the Green Knight*, translated by E. J. Kirtlan, B.A., B.D.; *Leaves of Grass* (selected), by Walt Whitman; *Our Entry into Hunan*, by C. Wilfrid Allan; and *Peg Woffington*, by Charles Reade. The volumes are printed in excellent type and attractively bound, a marvel at the money (10d. net each).

Messrs. Longmans have issued a new impression of Cardinal Newman's *Meditations and Devotions* (3s. 6d. net). The three parts of the 1912 edition are now gathered into one convenient and attractive volume.

Under the title of *The Sovereignty of Character*, Mr. Albert D. Watson has published a volume of 'Lessons in the Life of Jesus' (Macmillan; 4s. 6d. net). The idea is to show how the character of the human Jesus, fairly studied, produces character in the student. To show this, Mr. Watson goes through the Gospels chronologically, turning each

scene into a brief chapter, and showing us wherein lies its moral worth.

There has at last been written, and in English, *An Introduction to Kant's Critical Philosophy* which makes the system intelligible to ordinary minds (Macmillan; 4s. 6d. net). It has been written by two of the professors at Princeton University, George Tapley Whitney and Philip Howard Fogel. Without fear of man or philosopher, with abundance of American straightforwardness in language, they have striven to present the great philosopher's ideas in a way to let them at least be understood, and they have succeeded.

Many American thinkers, and some of them deep thinkers, are still occupied with the effect of evolution in theology. To them Darwin came as a theological reformer not less than as a scientific observer. The entrance of the evolutionary theory brought light. There was much that seemed formless and void just at first; but with amazing speed the theologians adjusted their theologies to the scientific sun that had arisen.

Now they are occupied with results—results to the conception of God, of the Bible, of Christ, of duty. Dr. Herbert Alden Youtz, Professor of Christian Theology in Auburn Theological Seminary, is of course an out-and-out evolutionist. In his volume of essays entitled *The Enlarging Conception of God* (Macmillan; 5s. 6d. net), he tells us with great confidence and ability what the scientific method has done to our traditional credal thoughts not on God only, but on the whole range of theological thinking.

A striking method of proving the truth of the Gospel records is followed by Mr. Neville S. Talbot, Fellow, Tutor and Chaplain of Balliol College, Oxford. He gives his attention to the disciples of our Lord. He traces the progress of their experience, step by step, just as it is made known to us. And as we read we see how psychologically true is the record of the way by which they were led to that recognition of the person of Jesus which is so difficult of apprehension to the modern mind. There is a pretty bit of autobiography in the preface: 'As an ex-soldier and no scholar, I have come to Bible problems without any very special qualification for unravelling them, except, perhaps, the desire to do so. I have not read

very many learned books, though I have had the opportunity of hearing what is being said in the world of scholarship. The conclusions contained in this little book have been arrived at for the most part by reading the Bible itself. This is a procedure which, so far as I can gather, the great scholars tend increasingly to justify. I have had the sense of finding ways through difficulties, and of arriving at a position. My single hope for this book is that it may help a few others, also not specially qualified, to do the same.'

The title of the book is *The Mind of the Disciples* (Macmillan; 3s. 6d. net).

As regards Socialism, the great question for many of us—it ought to be the great question for all of us—is whether or not it is religious. That many of its most prominent advocates are irreligious, some of them actively anti-religious, we know. But we also know that some of them are ardently religious and gladly Christian. We cannot count heads. Nor is it easy to study the subject itself and decide; so vast is it, so chaotic as yet.

One way of arriving at a conclusion is to read a book called *Socialism: Promise or Menace?* (Macmillan; 5s. 6d. net). It contains a series of articles contributed to *Everybody's Magazine*. The editor of that magazine invited the Rev. John A. Ryan, D.D., who believes that Socialism is anti-religious (as the Roman Church, to which he belongs, does) to declare his reasons. And he invited Mr. Morris Hillquit, the author of excellent books on Socialism, to answer Dr. Ryan if he could. So here we have attack and repulse in admirable order and temper, and as likely an opportunity of discovering the tendency of Socialism as we may look for.

A short biography of *Hector Mackinnon*, United Free Church minister in Shettleston, and elsewhere, has been written by his wife (Marshall Brothers; 3s. 6d. net). It has been written well. The pride of possession is not hidden behind the love of the heart that is the parent of it. There are notes of sermons, well worth this rescue, and at the end a series of papers and addresses.

The only way to write of Keswick—Keswick of all movements or things—is from within. The writers who write from without are hopeless. So Mr. J. B. Figgis, M.A., has done well to write the



history of the Keswick movement, for he has been closely identified with it and is in utmost sympathy, and he has done well to call his book *Keswick from Within* (Marshall Brothers; 4s. 6d. net). Mr. Figgis has known the men and writes of them in admiration and love. He tries also to write of the movement itself, the call for it, the spirit that has animated it, the work it has done. It is curious that although he has been careful to read the literature of the subject, he has missed a series of articles on 'Keswick at Home' which appeared in THE EXPOSITORY TIMES.

A Pocket Companion entitled *The Secret of Intercession* has been published by the Rev. Andrew Murray, D.D. (Morgan & Scott; 1s. net). It is a message to the Church, for 'without intercession there is no power for the Church to recover from her sickly feeble life and conquer the world.'

The Rev. R. A. Torrey, D.D., has often felt the fulfilment of the text, 'These things have I spoken unto you, that my joy may be in you, and that your joy may be made full' (Jn 15<sup>11</sup> A.R.V.). And in his new book, *The Wondrous Joy of Soul-Winning* (Morgan & Scott; 1s. 6d.), he tells us all about it.

Viscount Haldane has published four of his recent addresses, giving the book the title of the first address: *The Conduct of Life* (Murray; 2s. 6d. net). The others are on 'The Meaning of Truth in History,' 'The Civic University,' and 'Higher Nationality: A Study in Law and Ethics.' The most valuable of the four, and the most timely, is the second, on 'Truth in History.' It is an open vindication of the hand of God in history, and of the value of the study of history for ethics, against the materialistic and 'scientific' notions of men like Seignobos.

The Rev. W. H. Frere, D.D., of the Community of the Resurrection, went to St. Petersburg in March and delivered four lectures which he has now published under the title of *English Church Ways* (Murray; 2s. 6d. net). The lectures were the second in delivery of what is expected to be a regular lectureship. Father Puller delivered the first course in 1912; the third course is to be delivered next year by Dr. Darwell Stone. The idea is to encourage sympathy by providing in-

struction. If only the Russians knew what the Anglican Church is; if only Anglicans knew what the Russian Church is! What then? Well, no one can tell, but there are those who have great expectations. Of course Dr. Frere does not represent the Church of England as a whole, but he found no occasion for saying so. When the Russian lecturers come to London they will not represent the Russian Church as a whole. It is expected that 'two distinguished Russian Churchmen' will be in London lecturing very soon.

Pleasantly written and pleasantly illustrated are the 'pen-pictures of real Japan' offered in a book by the Rev. Matthias Klein, entitled *By Nippon's Lotus Ponds* (Revell; 3s. 6d. net).

A full account of *The Education of Women in Japan* has been written by Margaret E. Burton (Revell; 3s. 6d. net). It is probably also an accurate account, for the author has already written a book on the Education of Women in China, which is now accepted as authoritative. It is at any rate sympathetic. The story of Education is not the least wonderful of the stories that can be told of this nation that is at once so old and so young. 'Woman's Life in Modern Japan,' which is the subject of the last chapter, is quite a fascinating subject.

*All's Love yet All's Law*—under this title the Rev. James L. Gordon, D.D., of Winnipeg, has published a volume of essays on the great laws that prevail in the life of the spirit (Revell; 3s. 6d. net). There is the Law of Truth, the Law of Inspiration, the Law of Vibration, the Law of Beauty, and other laws. The book is perhaps better described as a volume of lectures, for the presence of an audience is felt throughout. All is eager, energetic. No audience but an American could listen to the short panting sentences or profit by the overwhelming flow of images. But of the sense of victorious Christianity there is no doubt.

The only argument for missions that appeals to some minds is the sociological. What have missions done for civilization? What have they done for the progress of mankind in knowledge, purity, or consideration? That therefore is the argument used by the Rev. Edward Warren Capen

in a large handsome book which Messrs. Revell have published for him on *Sociological Progress in Mission Lands* (5s. net). He makes out a good case, an overwhelming case. If it is not the highest ground to take it seems to be solid ground. Dr. Capen deals with six different aspects of his subject: (1) The Problem; (2) Progress in the Removal of Ignorance, Inefficiency, and Poverty;

(3) Progress in the Ideals of Family Life and the Position of Woman; (4) Progress in Ethical Ideals; (5) Progress in Social Reconstruction; (6) Christianizing Tendencies in Non-Christian Religions.

The book would form the basis of an excellent course of lectures. And for more knowledge of the subject of each chapter a bibliography is provided at the end.

## The Calendar, the Sabbath, and the Marriage Law in the Geniza-Zadokite Documents.

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### III. The Marriage Law.

It is possible that a complete order of the Marriage Law originally stood in the second part<sup>1</sup> of the work contained in these documents. The first part, which is historical and admonitory, and clearly bears the marks of a manifesto, only refers in a casual way to two marriage ordinances. As, however, these two are of paramount importance, full attention must be given to them in this place.

A very interesting passage, which begins on p. 4 and ends on p. 5, opens as follows:—

'The builders of the hollow partition wall<sup>2</sup> [are they] who have walked after *Saw*,<sup>3</sup> the *Saw* being a dropper of [words],<sup>4</sup> who says, Certainly let them drop [words].<sup>4</sup> These are ensnared by two [women] in fornication, so as to take two wives in

<sup>1</sup> On the two parts of the work see the number of this magazine for May 1912, p. 362, note 4, where also the very fragmentary condition of Part II. is referred to.

<sup>2</sup> פח (occurring again on p. 8, l. 12) is no doubt a corruption of (or, possibly, only a scribal error for) פח; see Ezk 13<sup>10</sup>.

<sup>3</sup> The form of the allusion shows that the author or authors had Hos 5<sup>11</sup> ('he was content to walk after *Saw*') in their minds. What *Saw* there means is not certain (the LXX and Pesh. have 'vanity' = אש); but it is here in all probability to be taken in the sense of 'command'; comp. Is 28<sup>10, 13</sup>. In *Bibliotheca Sacra* for July 1912, p. 427, I made the suggestion that it was a nickname given by our sectaries to Rabbi Yohannan b. Zakkai, who, after the destruction of the temple by Titus, transferred the ruling body of Pharisaic Judaism to Yabneh.

<sup>4</sup> פחץ hence denotes a preacher, prophet, orator, in either the approved sense (e.g. the verb, Ezk 21<sup>3, 7</sup>) or with the connotation of pretence and unreality (Mic 1<sup>11</sup>).

their lifetimes, whereas the fundamental ordinance of creation [is expressed in the words]: "Male and female created he them."<sup>5</sup> Also [regarding those who] entered the Ark [is it written]: "Two and two entered they the Ark."<sup>6</sup>

In connexion with this ordinance there follows a reference to David, who is declared to have been ignorant of the existence of such a law, the *Séfer hat-Tōrah* (Book of the Law) having been in his day sealed up in the Ark of the Covenant, so that he was not aware of the enactments contained in it. After this are references to matters affecting (a) special regard for the Sanctuary in connexion with married life, and (b) the purity of the married state rather than the Marriage Law in the sense in which it is dealt with in this paper.

The end of the passage reads as follows:—

'And they<sup>7</sup> marry the daughter of their brother and the daughter of their sister. But Moses said: "To the sister of thy mother thou shalt not draw near, she is thy mother's near kin."<sup>8</sup>

The law of prohibited degrees<sup>9</sup> is, indeed,

<sup>5</sup> Gn 1<sup>27</sup> (referred to in Mt 19<sup>4</sup> and Mk 10<sup>6</sup>).

<sup>6</sup> Gn 7<sup>9</sup>.

<sup>7</sup> אש, though a singular, is here used in a plural sense ('each man,' i.e. 'all,' whenever they think it expedient); hence the plural לוקחים. It is not necessary, therefore, to read (with Dr. Schechter) אשה for אש.

<sup>8</sup> The nearest parallel is Lv 18<sup>13</sup>.

<sup>9</sup> ערוה, though a plural regularly formed from ערוה, is not Biblical; but as it is Mishnaic, its occurrence in the document need cause no surprise.