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of Man and live, Jn 5²⁶) and the *sublime consciousness* (f) of *ultimate victory* (Jn 12³² 16³³ 6⁴⁰, Lk 21³³ 22²⁰).

There remain some four small points which I have not fitted into the five main groupings above, but which just because of their variety are the more worthy of inclusion.

(a) *Avoidance of waste*: 'Gather up the fragments' (Jn 6¹², Mk 6⁴³ and parallels).

(b) *Capacity for surprise*: He marvelled at their unbelief (Mk 6⁶), and at the centurion's faith (Mt 8¹⁰, Lk 7⁹; so Mk 7¹⁸ 8¹⁷, Lk 17¹⁷), and in S. John, 'Have I been so long time with you, and yet hast thou not known me, Philip?' (Jn 14⁸).

(c) *Capacity for joy*: 'My joy' (Jn 15¹¹ 17¹³); 'He rejoiced in the Holy Spirit' (Lk 10²¹).

(d) *His self-revelation*: The details of the Temptation must have been from Him (Mt 4, Lk 4); 'He manifested forth his glory' (Jn 2¹¹).

(e) *His need of faith*: before He could display His powers, 'He could there do no mighty work . . . because of their unbelief' (Mk 6⁶ etc.); and the question to Martha (Jn 11²⁶).

In conclusion I would repeat what was said at the beginning, that the argument built on the discussion of these many traits in our Lord's character is independent of the suitability or otherwise of their classification. It is cumulative and not a chain of reasoning dependent on its weakest link, and I would submit that a case has been made out that a fourth author, working independently of three others who are interrelated, has produced a portrait so strikingly identical that we are shut up to the conclusion, that neither he nor they have given us an imaginary portrait but one drawn from life. The independent portraits demonstrate their reality by their identity.

Literature.

PSYCHOLOGY AND THE LIFE OF JESUS.

ONE of the most interesting and stimulating books that we have read for some time is *Some Aspects of the Life of Jesus*, by Mr. Georges Berguer of the University of Geneva, which has been excellently translated by Mr. and Mrs. Van Wyck Brooks (Williams & Norgate; 15s. net). Where ministers meet in a discussion-circle, we commend this book to their attention. They will find it full of 'meat,' full of suggestion, in many parts requiring an answer; which answer will tax all their dialectical skill to give. The author holds that merely historical criticism of the rise of the Church and the Gospel narratives is about played out. He does not despise its conclusions nor depreciate its value. The time has come, however, to begin investigation from the point of view of the New Psychology. We are greatly impressed with the author's humility. He acknowledges that reliable results are likely to emerge only after a large number of scholars have had time to study the various problems and correct one another. He approaches his great subject, too, in a most becoming attitude of reverence. The orthodox will not agree with his conclusions always or perhaps often, but we do not think that any of

them will be pained by any expression that they could designate irreverent. The ninety-two pages of introduction are exceedingly valuable, and will, we think, command general assent. It is important to know something of the atmosphere in which Christianity first arose, and the most important element in that atmosphere was the Mystery-religions with their soteriology, their sacraments, and many other resemblances to Christianity. Our author's account of the significance of those resemblances, and his indication of the vital difference of Christianity from all the Mystery-religions, strike us as eminently discerning and satisfying.

He then passes to a consideration of the evidences of the historicity of the personality of Jesus, in the course of which such writers as J. M. Robertson and Drews are subjected to what seems to us to be a final criticism. 'It remains true that a manifestation of character as personal as Christianity cannot be explained save as having at its base a creative personality which gave birth to it.'

Coming now to his main theme, the author explains that he has merely selected some aspects of the life of Jesus as unfolded in the Gospels. These, however, are the most important. He deals with the Birth; the Childhood and Youth; the Baptism

and Temptation ; the Teaching ; the Miracles ; the Transfiguration ; the Personality ; the Death ; the Resurrection.

As to the Birth-stories, he holds it proved that, viewed as history, the narratives contradict one another alike in the date, the place and the circumstances alleged. Admitting, however, that we have to do with legend, not history, he goes on to show that legend enshrines a deeper truth than mere historical fact. Here, it is obvious, are room and need for question and discussion. The same is true of the chapter on miracle, in which one may feel that the 'explaining away' is not very different from the old rationalism. Let us note in passing that two miracles frankly puzzle our author—the turning of water into wine, and the cursing of the fig-tree. Every chapter, however, will be found most suggestive and in part most provocative. We do not know that higher praise for a book is possible than just that.

THE LOVELIEST LIFE.

The Loveliest Life is the story of Jesus Christ retold for young people by Grace Winter (Pilgrim Press; 10s. 6d. net). It is an octavo volume bound in a dull maroon colour which will grow upon the little ones the more they see it; the paper is thick, the print large; there are a number of illustrations in colour from the paintings of William Hole, and others in sepia from the works of various modern painters. This is the outside, but what of the inside of the volume? We need not try to give an estimate of that, for it has been done already by Dr. Hastings. He read the MS. and wrote an introduction. 'It stands,' the publishers say, 'as one of those generous acts of which his life was full.' This was his considered opinion: 'This, then, is what I have found in the reading of it—simplicity of language which never descends to childishness, imaginative realization of the scenes and incidents of the Gospels which never passes into mere fancy, delightfully accurate scholarship which never loses its charm in pedantry, and above all else depth of love and most gracious loyalty to the Person of our Blessed Lord and Saviour. Let those who have tried it confess how difficult it is in writing the Life of Christ to be quite modern yet never bizarre. That difficulty has been completely overcome. And if it is still more difficult to be true to the humanity and the

divinity, and to both at once, not even there has the difficulty been insurmountable. The loving Lord is always the mighty God: He who stilled the tempest is quite naturally found tired with His journey and sitting "thus" at Jacob's well.

'One thing more. The whole story is told in this book. It is not a selection of striking incidents. Every incident is included. Nor is it a compilation of great sayings. Every word takes its place in the narrative; to which it gives and from which it receives the fuller significance. And not only is the whole story told, but every portion of it is told in sufficient detail to give it interest. The teacher or parent who uses the book will find that one of its short chapters makes an attractive Sunday afternoon reading. And the reading is likely to become a permanent factor in the training of the child.'

WITCH-BOUND AFRICA.

Mr. Frank H. Melland, B.A.(Oxon.), has written an admirable and authoritative book. But the first and last impression left upon the mind is the fineness of its author's spirit. Here is a man who has for long been a magistrate in Northern Rhodesia, and as he unconsciously photographs himself in these pages he is the exact type of being one would choose for such service, a man who loves the natives and who, recognizing that both officials and missionaries are apt to get a one-sided view of things, has taken infinite pains to understand them, though he confesses, with a humility that makes one trust him, that he is still unsure concerning many things. This is a wise and just and catholic mind that sees clearly the difference we are all apt to forget between our own conventions and the eternal moral principles, that knows this is a big world and that every people has its own contribution to make, not least the African native. It is a very vivid picture, drawn with materials from uncontaminated sources, that he paints us of their life and thought and customs, and especially religion. Upon the last the author is particularly informing. He objects to the word 'heathen,' or at least to the loose way in which we fling it about, declaring that the native as he knows him is a deeply religious man, with his whole life permeated by such things; he is indignant at glib charges of immorality, and shows the immense difficulty, and sometimes the unwisdom, of forcing

the native into certain ways imperative for us, but to his conscience just unclean. 'Even a native wouldn't do that,' we say; but he has heard the natives crying out in horror, 'Even a white man wouldn't do that!' To them many of our customs are as obviously and uglily immoral—the marriage of first cousins, for example, if the children of two sisters—as many of theirs are to us. Yet Mr. Melland has no illusions, draws a fearsome picture of the infant mortality, some sixty per cent. or more, and wonders indignantly why it is only occasional horrors that call out our humanitarianism for folk in Moscow and the like, when this dreadful evil, always there within our own Empire, leaves us cold. *In Witch-Bound Africa* (Seeley, Service; 21s. net) becomes more and more fascinating as it wades deeper into its subject. On witchcraft it will just have to be studied. Very telling is the accumulated evidence that after all the natives are only two hundred and fifty years behind us, very sobering the author's confession that there are things which he does not believe or disbelieve, very weird and creepy his stories of dreadful beings, invisible save to their owners, three feet high, with protruding bellies and heads turned the wrong way, who suck out the breath of their owners' enemies through a hollow grass; or of snakes with their owner's face who murder for him, or of two-headed creatures who slay people by eating their shadows, or the inveterate belief in a dreadful pterodactyl. Mr. Melland seems quite confident that within recent times that prehistoric bird has existed in Rhodesia. On totems and divination and the like there is much here of vital interest. The whole closes with a paper read to a Conference of missionaries on the future of the native, wise and shrewd, and full of common sense, and very loyal to the faith. Mr. Melland wished his book to be a serious study, which it certainly is, yet to be readable by any one. And there, too, he has succeeded.

THE CHURCH AND HER CLAIM.

Two books have recently appeared which deal in different ways with the same problem: Why should men go to church? What claim has the Christian Church on them? And, especially, what claim has she on those who are uncertain of the truth of her message? It is the problem dealt with in *Can I be a Christian?* by the Rev. James O. Hannay (Hodder & Stoughton; 5s. net). It is also

the problem in view in *Students and the Church*, the Report of a Commission appointed by the General Committee of the Student Christian Movement (S.C.M.; 1s. 6d. net).

The Rev. James O. Hannay is better known as 'George A. Birmingham,' and by his entertaining novels, than as the author of 'The Spirit and Origin of Christian Monasticism.' And indeed, though G. A. Birmingham is not mentioned anywhere in this book, it is his voice that is heard in it. The writer deals with his theme in a series of letters addressed to a friend who has a very loose connexion with the Church and wonders whether he ought to have any. He can't believe in the Resurrection of the Body, and is hazy about more important things. Mr. Hannay thinks that he ought still to go to church, and in these letters tells him why. They are the letters of what may be called a Christian man of the world. There is nothing startlingly heretical in them, but they take a broad view of the relation of creed to life. It is more important to be a Christian than to believe in the Resurrection of the Body, and to be a Christian is to have the spirit of Christ. Creeds are just signposts marking the course of the Church's development. The gravest problem to-day is not faith in the creed, but faith in the life Christ calls us to live. Is it desirable? Is it an ideal for us? And is it liveable? No one can get anything but good from the reading of these generous and broad interpretations of real Christianity. They are a little thin, but this is probably the kind of argument that appeals to the person in view.

The Student Christian Movement book is a much more thorough affair. The thing to be said about it at once is that it is an essay on loyalty to the Church. The questions it discusses are: Why should students attend church, be members of the Church, and (particularly) enter its ministry? In answering these questions the book goes to the root of the matter and asks what the Church *is*. And so the essay develops into a discussion of the whole subject under these heads. (1) The Nature and Purpose of the Church; (2) the Worship of the Church; (3) the Thought of the Church; (4) the Service of the Church; (5) Students and the Ministry of the Church. Every one of these points is handled with ability, thoroughness, and complete frankness. The weaknesses of the Church are admitted as freely as Mr. Hannay admits them, but the claims of the Church on the loyalty and service of the new

generation are put on an unassailable basis, and we can imagine few things better for candid youth than to have this book put into its hands. Mr. Hannay's friend, also, might do worse than buy a copy and supplement his confessor's counsel by something a little more complete.

LORD GUTHRIE.

'My experience has been that the happiest people I have ever known, the people who seemed to get the most out of life in all its varied aspects, have been the most religious people, to whatever sect they belonged.' This is the testimony we find in the most interesting and revealing *Life of Lord Guthrie* (Hodder & Stoughton; 10s. 6d. net), compiled by Sheriff Robert Low Orr, K.C., himself a distinguished member of the Scottish Bar. We are told that when Lord Guthrie reached seventy he meant to retire and to write his reminiscences. It was a delightful anticipation never to be realized. Fortunately Sheriff Orr has succeeded in this Memoir in giving us a speaking likeness of a Scotsman of the very best type, a man in earnest in all he did, and at the same time gifted with a keen yet genial humour in his outlook on life.

To his own countrymen Lord Guthrie needs no introduction. In the roll of honour of the distinguished sons of the Scottish Manse his name will always stand high. He was one of the youngest of a family of eleven. 'There are two things,' he said, in a speech in Glasgow, 'connected with the Presbyterian manses which have often amazed me. The first is how . . . with such meagre incomes and so many claims our ministers manage honourably to pay their way. The second is perhaps not surprising at all—how the children of the manse, piously brought up, frugally reared, inheriting an honourable name, and fighting their own battles, attain positions of usefulness and eminence at home and abroad in every walk of life, altogether out of proportion to their numbers.'

Charles Guthrie's choice of a profession was the Scottish Bar. That he was his famous father's son brought him briefs, but his own gifts as a pleader at the Bar brought him a speedy success. He was not only a total abstainer but an ardent advocate of temperance, and this he was warned would ruin his chances. He held on his course nevertheless, and never regretted it. In his earlier career he had two hobbies—one the determination

to present to his countrymen a portrait of the real John Knox, and the other to redeem them from the curse of intemperance. His recreations were foreign travel and the Boys' Brigade. In the latter he took a great interest.

Lord Guthrie was an ardent advocate of Church union in Scotland just because religion was to him the greatest interest in life, and even thirty years ago he liked to picture what Scotland might become under such a union. In all this diversified record of a most active life Sheriff Orr has done what few writers of such a Memoir have been able to do; he has kept his subject entirely in the picture and himself in the background.

Light from Ancient Letters, by Rev. Henry G. Meecham, M.A., B.D. (Allen & Unwin; 7s. 6d. net). Much spade work was necessary to unearth the papyri, and much spade work of another kind is needed to find what light they throw on the language, structure, and thought of the New Testament; and even when this work is done, there still remains the task of making this knowledge available for the general reading public. Much of the pioneering and popularizing work has already been accomplished. Our grammars, lexicons, and commentaries have been or are being brought up to date; important selections from the papyri are available in handy form; and we have more than one excellent introduction to this fascinating field of study. There was room, however, for a book which would show us in detail, but not with too great profusion of detail, just what additions the papyri have made to our knowledge in the different departments of New Testament study. This is the task Mr. Meecham has carried through. For good reasons he limits himself to the Oxyrhynchus papyri of the first four centuries, and among these, to private letters. After some account of the nature and extent of this correspondence, numerous points in New Testament vocabulary, grammar, and orthography are illustrated by quotations from the letters; the distinction between a letter and an epistle is shown, and the question is then discussed what light the papyri shed on the form and phraseology of the New Testament Epistles. The author of this new and useful introduction to the study of the papyri owes his initiation into the subject to the late Dr. James H. Moulton.

Sparks from the Fire, by Mr. Gilbert Thomas (Chapman & Hall; 6s. net), is on the whole a book for a tired mind in the evening or for a railway journey. Indeed one visualizes Mr. Thomas as a chatty fellow-traveller, with an interesting face and kindly, on occasion humorous, eyes, yet with a certain doggedness about his jaw that shows at times, who has dropped into the opposite seat, and now and then breaks into talk. Sometimes he hasn't much to say yet says it pleasantly, sometimes he is shrewd and observant, sometimes he moves with ease among the deeps. His eyes, one notices, cannot pass a child; but almost anything will start him off—a cigarette picture, stamps, the railway lines. Now and then one has the suspicion that he is almost talking nonsense, as we all do at times; and he has odd bits in his mind, as we all have. Yet he whiles away the journey, and one can always break in with a rejoinder where one differs, though Mr. Thomas pays no heed but ripples on. These little essays make easy reading, but much art lies behind their even flow. The paper on Shelley is a thing by itself; it, too, is not long, yet it is not a little essay but a singularly brilliant study of that most elusive mind, written with all the subtlety of an exquisite sympathy, a paper that has its own place in the memory even after Francis Thompson. There are poems also scattered here and there throughout the book, like that in which the author movingly sums up that pacifism which is the passion of his life.

Messrs. T. & T. Clark have published for the Trustees of Mrs. Honyman Gillespie a large and handsome volume by the late Mr. William Honyman Gillespie, F.R.G.S., *The Necessary Existence of God* (6s. net). It is the fifth of a series of books by the same author, all introduced and explained by Mr. James Urquhart, F.S.A.(Scot.). Gillespie, as is well known, was, in a former generation, the protagonist of the *a priori* proof for the existence of God. He gave his life to this task, with singular devotion and with considerable intellectual powers. His sole object was to convince men by clear logical demonstration that God is, and must necessarily be. The whole point of his many books was that the existence of God is as clearly demonstrable as that the three inside angles of a triangle are equal to two right angles. This *a priori* argument does not appeal to the present generation, for obvious reasons. For the time at least we have passed

away from that point of view. But the *a priori* argument may come into its own again, and in such a contingency Gillespie may have to be considered. The present volume has a carefully-worded introduction by Professor H. R. Mackintosh, who also supplies an addendum, giving the views of modern philosophers on the nature of space.

Nothing in the whole of the mysterious East is more bewildering to the Western mind than the thought and worship that have gathered around Siva. For that grim and dreadful figure, almost repulsive as it often seems to us, has aroused an ardour of affection not easily matched. The Saivite philosophy is held by some, with a good right to speak, to be the deepest and noblest product of Indian thought. The Saivite religion has called forth an exuberance of hymns unmatched outside of Christianity and the Psalms for sheer spirituality and joyous consecration, and not a few Saivite saints have sung their way to a religion startling for its lofty purity and contempt of idolatry. How such a conception of God has produced such results may be for the West a perennial puzzle, but of the fact there is no question. In recent times a little band of Saivite scholars have been striving to extend their faith. Among them is Mr. D. Gopaul Chetty, a firm believer in the Saiva Siddhanta or Tamil philosophy. One day a contributor sent in to his magazine, the 'New Reformer,' a contribution upon Swedenborg. The editor was immediately and vastly impressed by the parallel between this teaching, new to him, and Saivite thought. And prolonged study has made the similarities seem even more remarkable to him and has convinced him that it is through Swedenborg that the true line of advance lies for himself and many of his countrymen. 'The favour that I got,' he says, quoting a Tamil poet, 'I must show to the world.' *New Light upon the Philosophy of India* (Dent; 3s. 6d. net) is the result. The author seems to have lost hope of his own native philosophy attracting his countrymen; he declares that the Reformed and the Roman Churches are making 'no impression upon any thinking man in India'; but he sees light at last. 'The spiritual conquest of India by Christ will take place through the teaching of Swedenborg'; and his whole soul cries out for an intensive campaign to begin at once.

A volume of Sermons by Dr. Lynn Harold Hough

has just been published by the Epworth Press (3s. 6d. net). Dr. Hough was Professor of Historical Theology in Garrett Biblical Institute for some years. He then became President of the North Western University. But, deciding to go back to pastoral work, he resigned the presidency, and is now in charge of the Central Church in Detroit. The title of the volume is taken from the second sermon, *The Renaissance of Religion*. At different times, when the tide of Christianity has ebbed, Dr. Hough shows that there has been a definite renaissance in religion, and so to-day he looks confidently for another renaissance of religion. It will come, he says, when Christian people make use of their resources, for he sees there are multitudes of quiet people who cherish the fire of God in their hearts. It is this wealth of moral and spiritual certainty which has to be made articulate. When it becomes articulate it becomes contagious. He sees a great creative renewal of the inner life coming, and this new life within will mean a new life without. 'The social programme must be seized and revitalized, and made effective and triumphant by those who bring to it the resources of a vital contact with the Saviour of the world.' There are twelve sermons in the volume, each containing one idea which is well worked out and stimulates thought.

A thorough and well-informed account of Christian Science was very much needed, and it has been supplied by the Rev. J. Moffat Logan in *Christian Science Expounded and Exposed* (Kingsgate Press; 2s. 6d. net). The title is unfortunate, for professed 'exposures' are often prejudiced and ill-founded. But Mr. Logan's book is neither. He has been collecting material for many years, he has all the literature on both sides at his finger-ends, and he writes with quite unusual ability. The story he tells is extraordinarily interesting, especially the detailed personal history of Mrs. Eddy. But the chapters on the philosophy of Christian Science, its development into a church, its pretensions and its fruits, are nearly as absorbing. It is not necessary to expound the nature and claims of this movement here. It will be sufficient to say that if any one wishes to know its history, its real nature, and its worth, he could not do better than go to Mr. Logan's able and enlightening book.

The Rev. S. C. Carpenter, B.D., Vicar of Bolton, has written a book which is as fascinating and

suggestive as it is able and scholarly. Its title is *A Large Room: A Plea for a More Inclusive Christianity* (Longmans; 6s. net). The thesis of the book is that there are three essential elements in Christianity, which are rightly named Catholic, Evangelical, and Liberal, and that the present-day Christian ought to have room in his religion for all three elements. This is not the 'breadth' of the man to whom no opinion is vital because none is more true than another. Mr. Carpenter believes whole-heartedly in the Catholic position; he is intensely evangelical; and in his views of Scripture he is thoroughly 'advanced.' Eight of his chapters are devoted to an exposition of the three elements named, and the exposition of each in turn will satisfy its warmest adherents. This is followed by the application of the inclusive Christianity thus delineated to some of the problems of the day, such as Comparative Religion, Politics, and Christianity and Reunion. There is a remarkable chapter, bold and yet sensible, on 'Some Experiments,' in which the writer deals with such subjects as the ministry of women and other thorny matters. The whole book is refreshing and enlightening. The kind of Christianity it presents, not emasculated or in any sense negative, but positive and inclusive, is the religion which will conquer the modern mind. It is the religion of the New Testament.

The Emphasized New Testament, by the late Mr. Joseph Bryant Rotherham (Sampson Low; 7s. 6d. net), has reached a fifth edition, indicating that it has met a real demand. It has manifestly been a labour of love to the author. He gives us his own translation, which aims at being a literal rendering of the Greek, based on the Westcott and Hort Text. Generally, though not quite always, it succeeds in being English as well as a translation of the Greek. Important variant readings are mentioned, and in the Gospels the references to the parallels are given. Narrative is distinguishable at a glance from speech, the beginnings of new sections are so arranged as to be obvious, Old Testament quotations are printed in italics, while there are numerous Biblical references. A useful feature is a fairly wide margin for readers' notes and jottings.

The book gets its title from a series of symbols which indicate the precise stress of voice to be given to each word or phrase. Presumably there are readers who desire elocutionary assistance of

this kind ; though it is not quite easy to see how it is compatible with the other aim of giving a literal translation. We can see the grammatical reasons which led the author to give such renderings as : ' At midnight an outcry hath been made ' ; ' Father ! Give me the share that falleth to me of what there is ' ; ' Although with the tongues of men I be speaking and of messengers ' ; ' Ye wives, be submitting yourselves unto your husbands.' But would any one care to read such translations in public with whatever emphasis or want of emphasis ?

That the number seven is common in Scripture every schoolboy knows. That the sacred number, however, lurks in the most unexpected places of Holy Writ, that indeed it enters into the very structure of the volume, it has been left to Mr. R. M'Cormack to reveal in *The Heptadic Structure of Scripture* (Marshall Brothers ; 12s. 6d. net). Wonderful as his discoveries of sevens are, his inferences are still more amazing. Let us mention two by way of illustration. The Bible contains forty-nine books, if we take the reckoning current when the last portion of it was written, or sixty-six books if each be counted separately. The latter number shows that outwardly it is a human book, coming to us in human dress ; the former, in which seven is emphatically contained but not seen, denotes that it is nothing less than the Word of God. Again, who wrote 2 Peter ? It must have been the author of 1 Peter, for, by considering a large number of words common to both Epistles, we find that while the number of their occurrences in each Epistle by itself will not divide exactly by seven, the sum of their occurrences in both Epistles does so. The book is a monument of patient and almost incredible toil. As to the profit of it, for either writer or reader, opinions will differ.

Alternate pages of letterpress and of photographs make up an attractive volume, to which the alliterative title *Petra, Perea, Phœnicia* (Marshall Brothers ; 7s. 6d. net) has been given. The author is the Rev. A. Forder, who already has several volumes on Palestinian life to his credit. He shows himself keenly alive to natural beauty, both in plants and in rocks, and is possessed of the art of vivid description. His book is popular in more senses than one, and scholars, while indebted to him for his adventurous spirit and his first-hand information, gained at considerable hazard, will receive with a measure

of reserve his attitude towards Scripture. In the fate of several ancient cities he sees ' a literal fulfilment of prophecy, demonstrating the unchanging character of sacred writ.' Confidence is shaken by the mention of ' muzzebahs' (*sic*), equated to ' images' or ' groves.' He adds : ' The Revised Version has substituted the word " obelisk " for " image " or " grove," which makes the meaning simpler.' But it is not quite so simple as that, even according to RV.

The spelling of proper names is not orthodox, as the following instances show : Nabathean, Khuznee (Khazneh), Medaba, Callirhoe, Caesærea, Baalbe(c)k, Zarepeth, Ramases.

Bacchus is twice referred to as *goddess* of drink and pleasure. At another point Aaron's death is said to be followed by his internment.

In spite of this it may be said that the hope of the author in his Foreword has been realized : some measure of pleasure and profit has been given and gained.

Messrs. Stanley Martin & Co. have sent three small books for review, being volumes two, three, and four of their ' Pilgrim Library of Scripture Exposition and Christian Literature.' Two of the volumes are by the late Rev. James Neil, M.A.—*Peeps into Palestine* (2s. 6d.) and *Our Great High Priest* (2s. 6d.). The third is a volume of Sermons by the Rev. H. Tydeman Chilvers, Pastor of the Metropolitan Tabernacle. The sermons were preached there on Thursday evenings. The texts chosen are questions addressed to our Lord. The title of the volume is "*But Jesus Answered.*"

We noticed a few months ago an edition of *Hymns of the Kingdom*. Now a larger harmonized edition has been issued, containing both staff and sol-fa notations (Milford ; 4s. 6d. net). *Hymns of the Kingdom* is the English section of ' A Student's Hymnal.'

' I hold that a sound working knowledge of Scripture is the surest antidote to modern superstition and fanaticism.' So says Mr. T. H. Darlow, who has just retired from the post of literary superintendent of the British and Foreign Bible Society. Mr. Darlow uses every means for spreading this knowledge of Scripture. One of his latest methods is by setting Bible problems in a daily newspaper, and giving the answer to them a few

days later. A volume containing a number of these problems has been issued by Messrs. Morgan & Scott (2s. net)—*1001 Bible Problems*. The thousandth problem is, 'Where does the phrase "Breach of Promise" occur in Scripture?' and the thousand and first, 'Which prophet alludes to people having clean teeth?'

The Divinity of Christ in the New Testament, by Mr. J. Herbert Williams (Murray; 5s. net) is a book on heresy. In previous publications Mr. Williams has dealt with various heresies: disallowing the office and dignity of the mother of Jesus, holding erroneous views on eternal punishment and on inspiration. The heretics he has in view in this book seem to have two characteristics. On the one hand, they accept the authority of the letter of Scripture; on the other, they do not believe in the Divinity of Jesus. One would have thought the number who fulfil both conditions would be small; but the author considers them sufficiently important to be reasoned with. His task, then, is to show that the Divinity of Jesus is taught directly or indirectly in the New Testament.

He believes he is breaking new ground inasmuch as he is studying not the facts but only the records. He makes this claim in the preface, and that he is quite serious in making it is shown by his treatment of the Resurrection narrative. He knows that Unitarians and others believe this narrative to be 'later addition, hallucination, unconscious embellishment.' Nevertheless he believes that his argument is not affected. The only question is: What did the Evangelists narrate? What does the record say? Few will contest Mr. Williams' claim to be a pioneer in this method of Biblical study.

Philippians 2⁶ he translates—'Christ Jesus, existing in the form of God, thought it no robbery that he should be equal to God.' Two specimens of his exegetical method will suffice. At the presentation in the Temple, the prophetess Anna is said by St. Luke (2³⁸) to have confessed to the Lord (*sic*) and spoken of Him to all who looked for redemption in Israel. Obviously it was the babe she was speaking of, and presumably the babe was also the Lord. The writer goes on to equate the 'Lord' with God.

In his account of the birth of Jesus, St. Matthew quotes Isaiah's prophecy: 'They shall call his name Emmanuel,' that is, 'God-with-us.' But Jesus was not called 'Emmanuel.' The passage

must mean—'Jesus shall be Emmanuel, that is, shall be God.'

The Synoptists omit the narrative of the miracle at Cana, 'probably owing to the Blessed Virgin being concerned in it.' The author hints that if we do not accept his exegesis of the crucial passages, it is because we are prejudiced against the doctrine of the Divinity of Jesus. The book is written with much earnestness, and the author may be right in thinking that there are those whose faith will be strengthened by discussions of this kind.

Professor A. C. Welch, D.D., describes his *Translation of the Book of Jeremiah into Colloquial English* (National Adult School; 1s. 3d. net) as 'a humble effort to represent Jeremiah's meaning more correctly.' It is certainly a valuable effort; into this inexpensive little volume Professor Welch has compressed a large amount of minute and thoughtful study. No bare translation of any Hebrew prophet can ever be entirely satisfactory, and this is in reality more than a translation. It is prefaced by a brief but suggestive introduction, and the various oracles are all introduced by appropriate descriptive titles which let us into the secret of the passage and sometimes expand into historical and even critical comments. Professor Welch is too good a scholar to be dogmatic amid so much textual uncertainty, and his comments are marked by refreshing candour. He will tell us, e.g., of a verse which he omits, that he can neither translate nor understand it; of another, that he has no idea what it means, and that he does not pretend to know whether Jeremiah wrote it. Everywhere we see the caution of the true expert, and from this volume the ordinary reader will get a good idea of the almost insuperable difficulties that not infrequently beset the translation and interpretation of the Old Testament.

The translation is thoroughly modern: 'evil way' becomes 'bad conduct,' 'elders of the land' becomes 'country Sheikhs'; and, as a longer specimen, let us quote 36²³, which runs: 'When Jehudi had read three or four pages, the king slashed them with a pen-knife and tossed them into the fire in the brazier, until the entire scroll was finished.' Familiar phrases are transformed in ways that will set the reader thinking: e.g. 17⁹ becomes, 'the mind of man is more secretive than all else and is set on evil; who can fathom it?' In a second edition, a note might profitably be added

to 111^r. in explanation of the vision of the almond-twig, which no translation by itself can make fully intelligible. Much of the beauty and cadence of Jeremiah's poetry is necessarily lost in a prose translation, and it would be particularly unfair to expect these things in a translation which, in terms of the series to which it belongs, is frankly 'colloquial'; but there is genuine compensation in the easy and natural quality of the style. This is a real contribution to a much more intelligent appreciation of the message and the personality of Jeremiah than is possible on the basis of the Authorized, or even of the Revised, Version.

The National Sunday School Union has published a number of pretty stories by Mary Entwistle. She calls the book *Children of Other Lands* (2s. 6d. net). The stories were written in the first place for kindergarten teachers, so that they might retell them to children here.

It is a considerable number of years now since Mrs. Dyer wrote an account of the work in India of *Pandita Ramabai*. The earlier life was largely rewritten, and in its revised form it went through a number of editions. After the death of Pandita Ramabai it was again revised, and it has now been reissued (Pickering & Inglis; 4s.).

In 1892 the Religious Tract Society published *Ten Years' Digging in Egypt, 1881-1891*, by W. M. Flinders Petrie (6s.). Now a volume from the same publishers bearing the same title has appeared, but cover and title-page show Sir W. M. Flinders Petrie, and the price has been reduced to 3s. net. Perusal of this work has evoked a desire to learn the sequel of such digging since 1891, in the same popular form, and also to know whether in the interval of fully thirty years the distinguished Egyptologist has been led to modify his views in any particular. To take one instance, it has been questioned (by Steindorff) whether Daphnæ (the subject of chapter iv.) is identical with the Biblical Tahpanhes; and even where the equation is allowed it is reckoned to be barely worth while to try to prove the identity of the fortress, still known as the 'Castle of the Jew's Daughter,' with Jeremiah's 'House of Pharaoh' (Peet).

The Religious Tract Society have issued the first four series of Mrs. Gatty's *Parables from Nature*, at

6s. net. The volume contains a number of illustrations.

It is encouraging to find Roman Catholic scholars entering the theological fray on equal terms with all others and striking shrewd blows for the *status quo*. *The Gospels—Fact, Myth, or Legend?* is by a scholar of the Roman persuasion, J. P. Arendzen, Ph.D., D.D., and M.A. of Cambridge (Sands & Co.). It is a popular defence of the historical trustworthiness of the Gospels. The author knows the literature and quotes Burkitt and Harnack. He also draws obviously upon others whom he does not name. The book is intended for the average educated person and aims at making the Gospels credible to him. This aim is directly sustained in the first half of the book by a series of studies on 'The Credibility of the Gospels,' and in the second half indirectly by interesting chapters on 'New Testament Times.' The book is 'popular,' but for that reason is just the kind of argument that will appeal to the non-specialist layman. Were it not for the Appendix on 'The Use of the Bible in the Catholic Church,' the impression of the whole book would be one of breadth. But the Appendix is an amazingly obscurantist performance. The Scriptures, it seems, are a superfluity. The Church did not need them, but in the 'excess of His bounty' God gave them as an additional help in the Church's service. And so on. Cut out this Appendix and you have a good specimen of popular apologetic.

An account of the Christian Sadhu *Sundar Singh* has been written for young people, and published by the Society for Promoting Christian Knowledge (2s. net). It has been written jointly by E. Sanders and the Rev. Ethelred Judah, B.A., the S.P.G. missionary in charge of Patna.

Miss Annie H. Small has written for the Student Christian Movement a book on the Third Gospel, *The Kingdom and the King according to Luke* (4s. net). It is not a book for scholars or theologians, though there are few of either class who will not learn much from it. It is professedly intended for people who have little leisure for study, and its aim is to make them acquainted with St. Luke's picture of Jesus, and with his underlying ideas in their present-day applications. There are three divisions of the book—'In Silentio et in Spe,' 'The

Mission of Jesus,' and 'The Great Symbols.' These symbols, which sum up Luke's account of the Gospel, are the Manger, the Cross, the Empty Tomb and the Common Meal. In each division there are sections and sub-sections, and the plan in each sub-section is to give first a selection of passages from the Gospel, then brief comments in numbered paragraphs, and, finally, suggestions for 'thought and prayer.' It will be seen that the method is broadly that made familiar in the Fosdick books. And this study is quite as original and suggestive as any of these. In point of fact the value of the book lies just in this, that it contains a fresh and informing reading of the ministry of Jesus. And, whether he be scholar, theologian, or unlearned layman, the reader will find much in this book to enlighten and inspire him. Surely, however, the author is rather belated in her critical attitude when she dates Mark A.D. 70 and Luke still later.

The Student Christian Movement continues its good work of commending religion and the Bible to circles far beyond its own. One of its latest services is the volume on *The Making and Meaning of the Bible*, by George Barclay, M.A. (4s. net; in paper covers, 2s. 6d. net). Mr. Barclay deals with both Testaments, selecting from the Old Testament for special treatment the historical books, the early chapters of Genesis, the Prophets and the Book of Jonah, and from the New the Synoptic Gospels and the Fourth Gospel, the Epistles coming in for more cursory treatment. The treatment, as one would expect in a small volume of one hundred and sixty-eight pages, is sketchy and elementary, but for that reason it is all the better fitted to enlighten those to whom the modern attitude to the Bible is unfamiliar. Difficulties are fairly met, and perplexed minds are given valuable guidance as to the true approach to the Bible.

A Sermon.

BY PROFESSOR W. M. MACGREGOR, D.D., GLASGOW.

'Blessed are they who hunger and thirst after righteousness; for they shall be filled.'—Mt 5⁶.

HERE is a text which must always be unwelcome to any indolence of nature, for in speaking of effort and ambition and frustration it actually calls these blessed. Our Lord in His Beatitudes raises the familiar question—Who is the fortunate and the enviable man? And His answer is startling, for He lays His hand on the poor, the troubled, the often disappointed, and declares that these are the really fortunate. It is a paradox, of course, but we must not blunt its point; for He intended by its sharpness to penetrate the thick protecting skin of our settled prejudice.

I do not need to say that there is a great deal of hungering which has no touch of blessedness. When a man is back from a day on the hills he may congratulate himself on being so gloriously hungry, for hunger then is his friend and lends a flavour to all that he eats. But it discovers a very different quality in shipwreck or in siege, where hunger appears as one of the most appalling of human distresses; and when we widen our use of the word and talk of the hunger for companionship, or kindness, or success, the grimness still continues.

Everywhere we find men like ourselves enduring this sickness of hope deferred. They wish and long, and they never see. They search in vain for any look of friendship in the wilderness of faces on the street; and such a hunger grows to be a wasting fever in the blood, of which it would be cruelty to say that it brings blessedness. Indeed hunger, in almost any sense, appears so little blessed that people everywhere are toiling to exclude it from their lives. 'All the labour of a man is for his mouth,' says the Preacher—just to keep him from ever being hungry.

Then is the Master's word mere paradox? or is there some true sense in which, looking and looking again, we may find that He is right?

1. For one thing, it is surely true that there are things in the world which it is good to hunger for even if we never get them in possession. Leonardo da Vinci said of his own calling—'A painter who has the misfortune to be satisfied with himself has mistaken his vocation; whilst he who is never satisfied has at least a chance of becoming an admirable workman.' There, in the language of another craft, Christ's judgment is repeated. A