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Literature.

RELIGION SINCE THE REFORMATION.

FEW are they who can write on the more outstanding of the sharply divided branches of the Christian Church and preserve even an appearance of scientific impartiality in their treatment. Usually when you have read a chapter or two you can say to yourself, 'This writer is plainly an Anglican, or a Roman Catholic, or a Presbyterian,' as the case may be. We have never had the good fortune to come across a book on Church History so impartial and so penetrating in its treatment of the various sections of the Church as *Religion since the Reformation*, by the Rev. Leighton Pullan, D.D. (Clarendon Press; 13s. 6d. net). On the one hand, Dr. Pullan for his objective impartiality and lack of prejudice might be, let us say, a highly intelligent Muhammadan. On the other hand, for his intimate knowledge and sympathetic views he might be imagined to be a member of any of the various Communion which he describes.

The catholicity of his treatment may be gathered from a mere perusal of the chapter headings. The Counter-Reformation and the Doctrine of Grace; Religion in Great Britain from 1550 to 1689; Continental Protestantism from 1520 to 1700; The Roman Catholic Church from 1700 to 1854; Religion in Great Britain and America from 1700 to 1815; Aspects of Lutheranism and Calvinism since 1700; the Eastern Orthodox Church; Aspects of Christian Thought since 1815.

That indicates the wide scope of the volume. We cannot here indicate particularly the very rich contents of every one of those chapters. We can only assert with ample confidence that the reader will speedily discover that each is a veritable mine of information, and that all open up new vistas of thought. We say boldly that this is a book which no teacher and no student of Church History can afford to be without. How many of us remember, if indeed we ever heard of, that interesting project for union between the Anglican and the Gallican Churches which Dr. Pullan explains? How many Calvinists remember the curious tendency of Calvinistic bodies in England and America towards Unitarianism? How many of us know the real point of the *Los von Rom*

movement? These are only samples taken at random.

Specially valuable are the sections dealing with the Roman Church. Some Protestant ministers are so situated that controversy with Rome in some degree is most necessary. The mischief of Protestant denunciations of Rome has too often been that they were desperately ill-informed. No one is safe to engage in any such controversy, or to form a private opinion on Romanism, who is not informed, as Dr. Pullan informs us, as to the striking change, with admixture of good and (in our view) ill, wrought into the very fabric of Romanism by various influences, the most notable of which was that of Liguori.

It is not to be expected that every word of Dr. Pullan's will command universal assent. We think little of any book which at no point stirs us to doubt or even violent disagreement. There are a few such points in this volume, but they are not worth mention. When we read again Dr. Pullan's weighty and eloquent, and to our mind unanswerable, plea in his closing pages in defence of the doctrine of the Divinity of our Lord, all such trivial points of disagreement become 'less than nothing and vanity.'

THE SACRAMENTS.

It would be difficult to find a more sinister fact in history than this, that the Christian Sacraments, which were most certainly meant to bring all disciples of Jesus into a fellowship of love, have actually been turned into the hottest battlefield of the Church's civil war. It gives colour to the old contention that war is the natural state of man. Principal Clow feels the whole pathos and humiliation of it, and yet he does not hesitate to take a side. At the beginning of his book, *The Church and the Sacraments*—which forms one of 'The Living Church' Series, edited by Professor J. E. McFadyen (James Clarke; 6s. net)—he declares himself, and then he proceeds to make good his position. His discussion of the subject is adequate, pointed, and, as far as the situation permits, temperate.

Principal Clow argues for the Calvinistic view of a Sacrament as an ordinance, instituted, or at least sanctioned, by Christ, which is both a sign

and a seal of the grace of Christ to the believing participant. That grace is spiritual; that is, it is given by the Holy Spirit and received by faith alone. Here he is definitely on the opposite side of the watershed from the High Church view, which regards the Real Presence as in the elements, and which displaces 'the ministering presbyter' by 'the sacrificing priest,' the priest being required to work the miracle of Transubstantiation.

Every controversialist in this field is embarrassed by the fundamental fact that the opposing parties argue from mutually inconsistent standpoints. Both standpoints cannot be right; one of them must be false. Either the Bible is the ultimate arbiter on the question of the Christian Sacraments, or it is not. Principal Clow has no difficulty in showing that his view is derived from the manifest teaching of Scripture, and that it was the view of the Apostolic and sub-Apostolic Church. Hardly less difficulty has he in showing how changes in the original idea and practice of the Sacraments crept in through the impact of paganism upon minds which lacked the Apostolic sense. But all this means nothing to people who hold either that the Church was justified in making these changes, or that whatever the Church did must have been right. At all events we can say that, if 'tradition' is not to be allowed to override the Bible, Principal Clow's position is unassailable from first to last. We must choose between the Apostolic Tradition, for which the New Testament stands, and the later Ecclesiastical Tradition, which has shaped the High Church view of the Sacraments.

There are minor points of deep interest in this book, only two of which there is space here to mention. Principal Clow makes out a good case for the Fourth Gospel chronology of the Crucifixion. This means that the Lord's Supper was instituted, not at the Passover meal, but at a private meal held a day before the Passover. We think he is right in holding that our Lord did not keep the Passover a day before the time. There is also an interesting chapter on 'Apostolic Names for the Supper,' which shows how changes in the doctrine have been reflected in changes in the name. The whole book is well worth a careful study.

CREEDS.

The Church and the Creeds, by Rev. Daniel Lamont, B.D., is another volume of that excellent

new series 'The Living Church' (James Clarke; 6s. net). It is a book on the Creeds, and the Church's relation to them. Such a book cannot easily be made readable, but Mr. Lamont has solved the difficulty. He has written a scholarly, modern, and deeply religious volume, suited both for the people and for experts, and he has given it in a singular degree the quality of attractiveness. Doubtless much of the excellence of the book is owing to the fact that he is a preacher as well as a thinker, and can predict how statements of belief will tell on the general Christian mind. It is of this general mind that he is perpetually thinking, with the outlook of authentic catholicity.

The first part of the book treats of seven or eight great representative Symbols, beginning with the Old Roman Creed, which Mr. Lamont gives good reasons for preferring to the Apostles' Creed. His comments on the various clauses of this or that Symbol are full of cordial insight, the requisite polemic being done with dignified knowledge and sympathy. The sections devoted to the Nicene Creed (in shorter and longer form) and to the Westminster Confession are particularly suggestive; and when dealing with the latter document Mr. Lamont allows himself some needed plain speaking about the Confession's doctrine of predestination and even, in part, its doctrine of Scripture. He brings out the marked Calvinist tone of the Thirty-nine Articles, which in some vital matters he ranks higher (rightly, we should say) than the Westminster Confession.

Part II., on fundamental principles, is characterized by refreshing vigour. There is impressive argument, the philosophical acumen of which is keen and fearless, in which Mr. Lamont strives to remove barriers to the acceptance of the full Apostolic faith, and to show that *belief* is an intrinsic element of Christian experience. The chapter on 'Creeds and Growth' forms as cogent a plea for credal restatement as any now before the world. We miss, however, a chapter at this point on the position of those Churches which object to Creeds as such. In Part III., entitled 'Creeds for To-day,' Mr. Lamont lays down certain large guiding maxims for the work of revision. He distinguishes between a Church's Confession and its Testimony—the one concerned only with the foundations of the Christian religion, the other setting forth what a Church has learned of truth by following its own distinctive path. The Confession

is the key which the Church uses to interpret Scripture, believing as it does that by this key Scripture interprets itself. The contrast is worked out effectively.

Mr. Lamont has earned the gratitude of all men of goodwill by this masculine and glowing book.

THE FIGHTING INSTINCT.

The Fighting Instinct, by Professor Pierre Bovet, Litt.D., Director of the Jean-Jacques Rousseau Institute at Geneva, translated by Mr. J. Y. T. Greig, M.A. (Allen & Unwin; 10s. 6d. net), was first published in 1917, when the need for an explanation of war might seem to have been more urgent than to-day. In 1917 the slogan 'the war to end war' had become almost an article of faith. At any rate it was sincerely, even fervently, believed by many who are now disillusioned. For the dread of another war once again casts its shadow over suffering humanity, and the forces of evil let loose in 1914 are still at large.

These facts have given Professor Bovet's work a new value, and the book has therefore been republished and translated into English because it is felt that guidance is needed for those in whose hands lies the onerous task of educating the coming generation, and who are perplexed to know what attitude should be adopted towards those aggressive tendencies which the war threw up into such vivid relief, and which still persist.

The arrangement of the book is as follows. First is an analysis of the fighting instinct in the child, taking for its starting-point a large number of abstracts from narratives written by schoolboys, and describing tussles in which they or their acquaintances were involved; then, a study of how the fighting instinct evolves and alters under the pressure of social needs; and, finally, some reflexions on the practical conclusions educationists may draw from such a collection of facts.

Note that the author uses the term 'fighting instinct,' which, he affirms, finds expression in play. 'Play,' says he, 'is rehearsal, without immediate utility, which exercises the young animal for tasks he will have to fulfil as an adult. Life will impose conflicts upon him. He has therefore to practise fighting in his youth.'

Such a thesis would appear at first to be a very pessimistic one, but fortunately for mankind, though instincts are inevitable and must not be suppressed,

they may be sublimated. The suppressed instinct becomes a mental irritant, the sublimated instinct is the mind's salvation. Thus the author affirms that 'the true method of pacifist education can only be one of diversion, recognizing, not only the universal and permanent character of the fighting instinct in the human race, but also its grandeur, beauty, and potentiality for good.' And with shrewd common sense he emphasizes that it is not the pacifist education of the individual that has to be done first, but that of the governing classes.

Professor Bovet's work should find a place upon the shelves of all those who share the author's faith that the catastrophe of war between civilized peoples need not be inevitable.

THE NEW TESTAMENT—AN AMERICAN TRANSLATION.

The University of Chicago has issued a translation of *The New Testament* in modern English (\$3.00). The translator is Professor Edgar J. Goodspeed, whose competence for such work is unquestioned. He declares in the preface that 'there is room for a New Testament free from expressions which, however familiar in England or Scotland, are strange to American ears.' But happily this does not imply any serious breach between the idioms of the two great branches of the English-speaking world. There is singularly little in this translation that will sound strange to the English reader. Just a touch here and there, as, for example, in the Book of Revelation, 'wheat at a dollar a quart'—a phrase calculated to reach the heart of the American farmer, whose dream in pre-war days was of wheat at a dollar a bushel.

The text is given without the usual divisions of chapter and verse, and there are no footnotes. Doubtless this has its advantages, but it does not facilitate reference to particular passages, and may in certain cases leave the reader in perplexity, as, for instance, where Jn 5⁴ and 8¹⁻¹¹ are omitted without explanation.

In 1 P 3¹⁰ Professor Goodspeed adopts the suggestion of Rendel Harris, which Moffatt also accepts, that the name of Enoch should be inserted in the text. This brilliant emendation has received less attention than it deserves, considering the extraordinary doctrinal significance of the passage. In 1 Co 13³, Professor Goodspeed, evidently reading *καυχήσωμαι* for *καυθήσωμαι* (after NAB)—a reading

strongly defended by Dr. Hitchcock in *THE EXPOSITORY TIMES* for August—translates 'Though I give myself up, but do it in pride.' In the Apocalypse it is surprising to find the distinction between ζῶον and θηρίον ignored, so that both the four living creatures round about the throne and the beast from the abyss are alike denominated 'animals.' It seems a tame rendering to speak of the number of the beast as 'the animal's number.' Whatever that alteration may suggest in America, to English ears it suggests the Zoo.

Every translation has its own felicities and weaknesses, and this one is no exception. 'Do not worry about to-morrow, for to-morrow will have worries of its own,' seems both accurate and singularly happy. On the other hand, 'Go away from me, you who do wrong,' seems but a feeble substitute for 'Depart from me, ye that work iniquity.'

On the whole the translation is excellent and most readable, less colloquial perhaps than Weymouth, lacking something of the distinction of Moffatt. Doubtless the day will come, though it may still be somewhat distant, when all the best from these modern versions will be gathered into one noble volume, destined to become the English New Testament of the future. To that work Professor Goodspeed's translation is fitted to make some contributions of value.

GREEK RELIGION.

Greek Religion to the Time of Hesiod, by Mr. A. Le Marchant (Sherratt & Hughes; 7s. 6d. net), is a book which does far more than fulfil the promise of its title. It is the work not merely of a competent Greek scholar, but of one who has a philosophy of history and a profound ethical insight. The development of ancient Greek religion is carefully traced in its weakness and its strength, its glorious achievements and its tragic failure. The numerous Greek quotations which adorn almost every page may appear at first somewhat repellent to the English reader. It will be found, however, that the book can be read and enjoyed by one who has no knowledge of Greek. At the same time the quotations are so apt and telling that it is to be regretted that translations of them have not been given.

For there is much here to interest the general reader. The persistence of ancient religious beliefs and customs down to quite modern times

is fully illustrated. It may seem fanciful to speak of the κῆρες that lurked everywhere, haunted the house, entered a man's body and tainted his food, as 'the predecessors of the modern microbe,' and to see in the belief that aromatic herbs could ward them off 'a glimpse of the modern theory of disinfectants'; but surely there is more than an accidental resemblance between the modern housewife's mania of spring cleaning and the annual spring festival of the Anthesteria, when 'with invocations and imprecations the bogies were cleared out of the home, and were warned that their right to sojourn in it was ended.' Very interesting also is the story of the Woodpecker God, which has left traces in the Pecks, Pickerings, and Peckhams of to-day.

A study of Greek religion naturally leads to a comparison with Hebrew religion. This comparison is here finely wrought out, and it is shown how Greece, at one time far in advance of Judæa both intellectually and ethically, finally lost her way. 'Great was the achievement that raised such creations upon the old noisome soil of barbaric religion, transfigured the loathsome into things of beauty that, when expressed in stone, should live as the admiration of all time.' But, with it all, Greece lost her way because she 'failed to create in her noble gods the nobility of a righteous character.' 'Then did the world that beheld her ruin deem it even better so: that men should learn that eloquence uninspired by conscience, art shorn of morality, genius unadorned by righteousness, and beauty bereaved of her white-robed sister purity, ended in the corruption of the grave.'

RAMÓN LULL.

Here is a book, written by one of the most picturesque and moving figures in Church history, which has been a classic for more than six hundred years, and yet this is the first time it has been translated into English. Ramón Lull's extraordinary life was a romance. To this young gallant, born in crusading times, there came a passion that burned up his life to win the Moslem world for Christ, not by force of arms, but by quietly proving the superiority of Christianity to all its rivals. To this end he devoted himself, giving years to Oriental study, founding colleges here, there, and everywhere, for training others in the thought and languages of Eastern lands, spending himself unwearyingly to rouse the Church

and Europe to face its colossal task, himself confronting huge risks as a missionary in fanatical Africa, sometimes with surprising success, sometimes with persecutions and imprisonment and the narrowest of escapes from death, but always returning, till, at long last, this amazing pioneer of Foreign Missions was done to death and won the crown of martyrdom. It is a full life crowded with activities. And yet that is only one side of it all. His output as an author was prodigious. That is a way they have in Spain. Did not Calderon write one hundred and eighteen dramas and seventy-two autos; and Lope de Vega some fifteen hundred plays, besides much else? And Lull is said to have been as prolific, to have written some thousands of works, of which, so it is said, four hundred and eighty-six are known, dealing with metaphysics, logic, ethics, physics, medicine, mathematics, chemistry, theology, and religion. Moreover, he ranks very high among the mystics, though even such a crowded book as Inge's has never a mention of him: and finally he was beatified by Pius IX. Well may the translator of *The Book of the Lover and the Beloved* (S.P.C.K.; 3s. 6d. net)—a beautiful little work—declare that he has richly earned his title “‘Doctor illuminate, Martyr unconquered of Jesus Christ, Master universal in all arts and sciences.’” But in his own country Lull receives the simpler homage of a saint.’ At last we seem to be going to have a chance of studying him in English. There is talk in the preface of a series of volumes. The present one consists of a number of short paragraphs expressive of the thirst of the soul for God and of the Beloved's kindness to His Lover. It is not easy to describe. Perhaps it is as reminiscent of Tagore in certain moods as of any modern. But the author's studies of the Sufis have plainly influenced him, and his book constantly reminds one not a little of the more restrained of them. That is enough to indicate where its readers are to be found. Denney once declared that Tagore to him was ‘mere moonshine’; and there are those to whom this little work would be entirely boring. But any one with any mysticism in his soul, any lover of Ruysbroeck or the like, will here find a rich vein of gold which he will work for many days.

THE BAPTIST CHURCH IN BRITAIN.

A History of British Baptists, by W. T. Whitley, LL.D. (Griffin & Co.; 10s. 6d.), is a work which has

involved immense labour and care. The writing of Church history is no easy task, and in this case the difficulty is greatly enhanced by the fact that the Baptist Church from the first had little unity, but consisted of a number of scattered meetings which sprang up sporadically and maintained a more or less isolated existence. It would have been a dreary and endless business to have chronicled the annals of each little body. What is needed is a survey of the whole field, giving the general lie of the land and showing the various features in their true perspective. This work Dr. Whitley has successfully done. He is an acknowledged authority on the subject, and he handles his facts in a fair and judicious way. He does not stress unduly, as others have done, the controversy about Baptism, or the relation of Church and State. Rather he finds the distinctive principle of the Baptists in ‘the Missionary Purpose of the Church.’ ‘Once again there arose within Christendom a band of brethren who united practice with theory. It devoted itself to propaganda, it pledged its adherents, it impressed on them the duty of winning disciples for Christ.’ But surely every Christian Church would make a like claim for itself, and what is common to all can hardly be the distinctive principle of any.

In the course of his history Dr. Whitley brings out three interesting groups of facts which have previously been overlooked. These are (1) the influence of Baptists in the army of the Commonwealth, where they were wont to be classed generally as Independents; (2) the introduction of congregational hymn-singing; (3) the Baptist priority in organized Sunday-School work.

The relation of Bunyan and Milton to the Baptist Church is thus summed up. ‘A further consequence of Bunyan's aloofness was that his popularity did nothing to advance the Baptist cause. And the same may be said of the other great author of this time, John Milton. Thus the two greatest authors of this period, though both of them holding Baptist views, chose to hold aloof from all Baptist life. We may be proud of them to-day, but they were not proud of Baptists then, and the main body of Baptists then held no intercourse with them, and gained nothing from their lustre.’

Probably the complaint is well grounded that the Baptists have not received the attention they deserved in the pages of Church history. This

book will do something to remedy that defect, and it will secure for its author a permanent place among the historians of the Baptists.

CHRISTIAN SOCIALISM.

Among the many writers on Sociology, Mr. Arthur J. Penty occupies a place of his own. His writing is always incisive, and his views on the whole problem of Industrialism are radical in the truest sense, going as they do to the root of the matter. In his new work, *Towards a Christian Socialism* (Allen & Unwin; 6s. net), he continues his double attack on the iniquity of the capitalist system on the one hand, and the fallacies of Socialism on the other.

His fundamental aim is to assert the supremacy of human personality, and to construct a social order that shall acknowledge and maintain it. Here he joins issue not only with the capitalist, who would make man a mere machine, but also with the socialist, whose only hope is in the reconstruction of material conditions. 'It is vain to suppose that the brotherhood of man can be promoted merely by a change of environment. The search for a social system that shall be constructed so perfectly that the evil desires in man will balance and neutralize each other in an equilibrium of good, is as vain as the search for perpetual motion.'

It is a dark picture that is here drawn of the gulf into which modern civilization is slipping—the prodigal wastage of the natural resources of the earth, the feverish search for new markets, leading to international rivalry and war, the worker reduced to being the slave of the machine, the scientist with cold impartiality creating engines of destruction; then the disillusionments of a hollow peace, the shrinking of the world's commerce, the overwhelming problem of unemployment, and the ominous rumblings of the European volcano.

Whatever we may think of some of Mr. Penty's remedies, this is a book full of strenuous thinking, fresh and well expressed, and supremely fitted to emancipate the mind of the reader from many an economic fallacy.

CHINA.

China is one of the problems of to-day, and in his book *China in the Family of Nations* (Allen & Unwin; 7s. 6d. net), Dr. Henry T. Hodgkin, Secre-

tary of the National Christian Council of China, points the way to its solution. His book is partly historical (these chapters are not only interesting but supply the setting necessary for an understanding of China's present relations with the West), and partly what may be called argumentative. We have a picture of ancient China, with her art, her literature, her philosophy, and her religious aspirations. We trace the influences which have gone to make the China we see to-day. And then we listen while the author handles the question of China's future. This last chapter is important, since it sums up the conclusions to which the writer's experience and reflexion have brought him. There are three possibilities before China—disintegration, denationalization, and reintegration. Mr. Hodgkin hopes for the last, and he sees that towards this the Chinese have most to contribute, though the West has its own share to do. What is most likely is a synthesis of what is best in China's traditional thought with the master truths of Western civilization and religion. In this connexion the writer has something entirely favourable to say of the influence of Christian Missions in China. 'Without this gift (that Christ has to give) I do not see how China can weather the storm.' This is a book of real value, written by one who knows his subject, and looks at its problems with clear eyes and a broad understanding mind. It ought to have a wide influence.

In his animadversions upon Christianity as exemplified by average professors of it, Mr. George Frederick Wates deals many a shrewd blow, too many of which get home, in his book, *The Religion of Wise Men* (Allen & Unwin; 4s. 6d. net). In his attack upon ancient creeds, some articles of which clergy recite at every service, though upon their own admission they do not believe them in the plain sense of the words, he will command a large measure of support. When, however, he repeats the old criticisms of Marcion and many others upon the Bible as the rule of faith and practice, and in addition heaps scorn upon the doctrine of a progressive revelation, many will feel that he is on a very insecure footing. Some may be pardoned if they conclude that Mr. Wates does not understand what the newer views of Scripture really are. Our author has the merit of being more interested in positive construction than in

negative criticism. He lays down the foundation principles of a new universal religion, modestly setting them forth as tentative suggestions. They are belief in God the all-pervading Spirit ; in Jesus the Unique ; in Willingness to accept Truth from any quarter ; in Universal Obligation on the Able-bodied to Work ; in Universal Brotherhood ; in Obligation to Active Benevolence ; in the Simple Life and in the Moral Betterment of Mankind. Very good. Mr. Wates, however, does not deal with, if indeed he sees at all, the main difficulty. Something very like this has been suggested before, but mankind has not appreciably responded. Creedless churches with a simple but earnest message of Divine Fatherhood and human Brotherhood are by no means unknown. Why have they attained so very little influence ?

In his *Essays in Applied Psycho-Analysis* (Allen & Unwin ; 18s. net), Dr. Ernest Jones sets before us an amazing compilation. One might be excused if one found it evidence of the author's suffering from what he himself somewhat boldly designates the 'God-complex.' Just because of the extraordinary range of topics the reader ceases in some measure to be convinced of the author's right to speak with any great authority. The subjects include Hamlet and the Holy Ghost ; the art of Del Sarto and common salt ; the English language and the Irish question ; Louis Buonaparte and the Madonna ; 'dying together' and the psychology of war. Yet in most—we would except 'dying together' and the Holy Ghost—the author has something suggestive to urge, and gives evidence of wide reading and keen critical ability. Thus in the essay on Hamlet, which we regard as the best, whether or not we accept the view that Shakespeare-Hamlet was suffering from an Œdipus-complex, we find a penetrating criticism of other proposed solutions of the problem raised by the infirmity of purpose or of action shown by the Prince of Denmark. Part of the interesting disquisition on salt had been better veiled in the decency of a dead language. It is repulsively filthy. Science, of course, must be allowed all freedom to study filth, but its discussion need be open to the general public no more than a gynæcologist's consulting-room.

We have come to look upon Messrs. Black as the publishers *par excellence* of books of reference. One

of these books of reference has just run into its fifth edition. It is *Careers for our Sons* (5s. net), compiled and edited by Mr. D. W. Hughes. It is a guide to the professions and commercial life, and the information given, though not always quite complete, appears extremely accurate. We have tested it on various points and did not find any inaccuracies, and prospects are not made too rosy. Such omissions as appear are of small matter, and we can thoroughly recommend the volume as a guide in the choice of a profession, especially with regard to cost of training and probable openings.

Death, its Cause and its Conquest, by the Rev. J. L. N. Pheasant (Blackwell ; 2s. net), is modestly called 'a suggestion.' It is a brief treatment of a great theme. The writer advances the view, which has recently had some attention given to it, that creation from its birth and through all the anguish of its upward struggle has been marred by an evil power. 'Without entering into the question of an hierarchy of evil, in detail, it will be sufficient to allow that if the fall of man was due to the temptation of the devil, there is no reason why he should not have begun to thwart the great Creator's plan at an earlier period.' The writer goes on to speak of how Christ by His Incarnation and Resurrection has turned defeat into victory. The treatment is firmly Christian and its tone devout.

The late Professor Cooper regretted that the *Irenicum* of 1629 of Dr. John Forbes had never received an English dress. Rev. Edward Gordon Selwyn, M.A., has set himself the task of rectifying this strange omission—*The First Book of the Irenicum of John Forbes of Corse* (Cambridge University Press ; 12s. 6d. net). He has done his work as translator and editor exceedingly well. As an Englishman and Anglican he is to be congratulated on his knowledge and understanding treatment of a difficult period of Scottish Church history, as attested by his valuable introductory essay. It is the controversy aroused by the Five Articles of Perth that is the subject ; and from a different point of view from that which has become traditional in Presbyterian Scotland, Mr. Selwyn gives an account and estimate of those stormy times. All who are interested in the question of larger re-union of the Churches will find this book helpful and suggestive.

Judging from results, there are few things more difficult to do than to write children's sermons. Thirty-six years ago the Synod of the Reformed Presbyterian Church made Mr. Struthers' gift known by asking him to write a magazine for the young people of the Church. In this way 'The Morning Watch' was begun, and now the volumes of 'The Morning Watch' are out of print, and Mrs. Struthers has collected a number of stories from it. They are published with the title *Stories Twice Told*, by the late Rev. J. P. Struthers, M.A. (James Clarke ; 3s. 6d. net).

Mrs. Struthers says of the volume, 'If it finds favour another may follow, for the well is deep.' We venture to predict that another volume will be called for. For Mr. Struthers had the gift of telling a story in a very natural and pleasant way, and of making the story teach something without being any the less interesting on that account.

A volume of Sunday Evening Addresses has been published by the Rev. J. A. Patten, M.A., M.C., with the title of *Faces through the Mist* (James Clarke ; 5s. net). The volume is made up of several short series of addresses. The first series takes certain Bible characters to typify the great human relationships. So we have the father in the parable of the Prodigal Son as the 'good father,' and Hannah as the 'ideal mother,' Andrew as the 'loyal brother,' Miriam as the 'unselfish sister,' and Jacob and Rachel the 'true lovers.' The second series deals with 'Men in the Shadow,' men who are overshadowed by greater personalities. The points in the addresses are well made, and they are forcibly written.

In the November number of this magazine a book was reviewed which deals in the most critical manner with the career and character of Mrs. Eddy, and with the claims of Christian Science. As an antidote to that drastic criticism here is a book of discipleship, *Christian Science and its Discoverer*, by E. M. Ramsay, C.S.B. (Heffer ; 4s. net). It is a sympathetic and admiring account of Mrs. Eddy's life and of the development of the Christian Science 'Church.' This book is not nearly so able as the criticism we have referred to, but it is a pleasant and amiable narrative from the Christian Science side. A concluding chapter summarizes the achievements and the contributions to human

welfare which the writer claims for the Christian Science faith.

The Covenanters under Persecution, by Dr. Hector Macpherson (W. F. Henderson ; 5s. net), won for its author his doctorate of philosophy from the University of Edinburgh. It is not a history of the Covenanters, but a study of their religious and ethical thought. After placing the movement in its political and ecclesiastical setting, the author devotes the main part of his thesis to an exposition of its dominant religious ideas, its popular beliefs and superstitions, its personal religion and social ethics.

The period of the Covenanters is one of the great storm centres of Scottish history. Despite all that has been written on it, there is certainly room for such a sane, well-informed, and judicious estimate as we have here. Dr. Macpherson has thoroughly mastered his material, and while he does not conceal his admiration for the Covenanters, he rarely suffers his judgment to be biased. His positions are firmly supported by apt quotations from the writings and speeches of leading men of the time. Their contention is shown to be no fruit of a sour distemper or sullen fanaticism, but a heroic struggle for Christian democracy against absolutism, for liberty against tyranny in Church and State.

The Headship of Christ is declared to be 'the master-concept of the social ethic of the Covenanted movement, for, pressed to its logical conclusion—a Headship of Christ over the Bible as well as the Church, over social as well as ecclesiastical life—it spells not only freedom of conscience, but also the establishment of the Kingdom of God upon earth and the ethical upliftment of the human race.'

Dr. Macpherson has inherited the literary grace of his distinguished father, whose leading articles in the 'Evening News' were wont to delight the Edinburgh student world of twenty years ago, and his thesis on the Covenanters is a work of permanent value.

The question of reunion among Christians of different religious bodies is one of the really urgent problems of to-day, and the Rev. C. Sydney Carter, M.A., late Rector of Aston Sandford, has done a service to the whole Church by his timely book on *Ministerial Commission* (Longmans ; 2s. 6d. net).

For it is on this question of a valid ministry of word and sacrament that the most pressing difficulty appears. Mr. Carter discusses the subject with singular breadth of mind, and with a sound equipment of scholarship. His method is mainly historical. He begins with the New Testament, and then deals with the Early Church, the Reformation, and finally with the present day. The all-important data of New Testament ministries are elucidated by a careful and thorough inquiry, and his general standpoint will be understood from the conclusion of his Scriptural investigation that 'in the New Testament and the sub-Apostolic Church there is no evidence that any special form of ministerial commission was regarded as the necessary channel of divine grace or as a vehicle for the operation of the Holy Spirit.' Mr. Carter recognizes the expediency of an agreement on the necessity of the episcopate for a united Church for obvious reasons, but he repudiates in the name of history and Scripture everything like sacerdotalism or apostolic succession, and advocates as the way of reunion the 'mutual recognition of orders.' The whole discussion is tolerant, large-minded, and well-informed, and a book like this can do nothing but good wherever it is read.

In her book, *A Psychological and Poetic Approach to the Study of Christ in the Fourth Gospel* (Longmans; 8s. 6d. net), Eva Gore-Booth has, we fear, attempted too big a task. Half of the volume is occupied by introductory essays on the Being of God in relation to the threefold inner personality of man. She explains how she had to cut them down, and in the process, it seems to us, both their literary quality and their intelligibility have suffered seriously. They are neither easy to read nor to understand. When the authoress begins the task promised in the title, she sets before us an astonishing mixture of suggestive thought and shrewd remark with things that are often extremely fanciful and far-fetched and sometimes grotesque. She is entitled to maintain, if she will, that the danger of an Empire or the oppression of a people is a small matter compared with the killing of a single soldier in their defence. When, however, she holds the miracle of the miraculous draught of fishes to be incredible because Jesus could never have willed the death of one hundred and fifty-three large fishes, we really find her tiresome. For a parallel to this work we should have to recover

some of the (happily) lost writings of the less restrained of the Gnostics.

The study of Symbolism has often been remote and unprofitable enough; but, as presented by Mr. Maurice H. Farbridge, M.A., in his *Studies in Biblical and Semitic Symbolism* (Kegan Paul; 10s. 6d. net), it becomes interesting and alive. Practically every aspect of the subject is dealt with in this comprehensive study, which is not strictly confined, as the title might suggest, to Biblical and Semitic symbolism, but makes occasional excursions into the symbolism of India and Greece. Trees, plants, flowers, animals, numbers (e.g. 3, 4, 7, 10, 40, etc.), mourning and burial customs, and the symbolisms associated with Jewish worship (e.g. incense, cherubim, etc.) and life (e.g. circumcision) are discussed and expounded with much illumination, while a separate chapter is devoted to symbolic representations of the Babylonian-Assyrian pantheon. Mr. Farbridge has interesting suggestions of his own to make on many controverted topics, e.g. Hebrew bull-worship, of which he says that 'the Hebrews regarded the bull not as an *image* but as a *symbol* of Jehovah.' On the philological side, too, he throws out occasional hints worthy of the consideration of Semitic scholars, as when, in speaking of the digital system of numeration, he suggests that the Hebrew word for 'five' (*hamesh*) may be connected with the root *mashash*, 'to feel, grope, touch with the hand.' This, if correct, would be an illustration of the theory that many Hebrew trilateral forms really originated from bilaterals. In a second edition, the 'Nazarite' of p. 236, and the 'sandles' of p. 276 should be corrected to 'Nazirite' and 'sandals.'

Notes on the Scripture Lessons for the Year 1924, vol. lxxx., with maps, illustrations, and other helps (National Sunday School Union; 4s. 6d. net), is a guide to the British International Lessons, and includes a section on the Primary Lessons. The latter seems to us excellent, and, as a syllabus, superior to the more advanced course. The 'aids' provided, however, are in both cases sound and helpful. There are many articles on general topics by competent hands, including notes on recent relevant literature. With such help as this he would be a poor teacher who could not make a lesson interesting.

A book which will be of immense service to the educated layman, and a help even to the educated clergyman, has been written by the Rev. R. H. Malden, M.A., Vicar of Headingley, on *Problems of the New Testament To-day* (Oxford University Press; 6s. 6d. net). Its main thesis may be said to be this: the critical work done on the New Testament has had one result of great importance, it compels us to treat the New Testament not as a corpus of precedents but as a body of principles. It is the general tenor or message or substance of the New Testament that is important, and we can no longer go on using it as a collection of proof texts. In point of fact many of the details are of uncertain worth. Mr. Malden shows that Christ's words were modified in transit by the hearers' prepossessions, by the moulding of oral transmission during thirty years, by the influence of translation, and by the ancient freedom of modification to suit a purpose. This destroys the older view of the authority of the New Testament, but does not (as Mr. Malden well shows) invalidate the truth or authority of the New Testament on a better and broader view. On the basis of this general outlook the writer proceeds to discuss each section of the New Testament in turn, dealing with its claims to authenticity and its substantial truth for all time. The scholarship of the whole discussion is sound, and its conclusions are reassuring. If any one wishes to know what the New Testament is, why we may receive it with confidence and what it has to say to us, he could not do better than go to this well-informed and enlightening volume.

Adventures with the Bible in Brazil, by Mr. F. C. Glass, is published by Messrs. Pickering & Inglis, and though bound in cloth, profusely illustrated, and containing two hundred and twenty well-printed pages, it can be purchased post free for 4s.

Mr. Glass first sailed to Brazil in 1892, apparently as an engineer, and the story of the way in which he was led to be a Bible colporteur forms the opening theme of his book. Thereafter some twenty chapters are devoted to an account of his wonderful adventures, trials, and escapes during the exercise of his new vocation, the whole reading like a modern edition of Borrow's 'Bible in Spain.'

Like his illustrious predecessor, Mr. Glass makes a vigorous attack upon the Roman Catholic religion as he found it in Brazil, 'where,' says he, 'nearly all the murderous attacks made on Gospel preachers

and believers alike are directly traceable to the priests.'

The manner of his counter-attack is quite refreshing. Imagine him approaching a potential buyer of his Book.

'I presume you are a Catholic, sir. If so, here is a letter of the great Apostle, St. Paul, to the Church of Rome of those early days, teaching them pure and apostolic doctrine—what to believe and do, and what to avoid. Everybody who believes in the Catholic Apostolic Roman Church is simply bound to read this book; it was written for them especially. Here follow all the rest of the apostolic writings, absolutely complete, including two letters of St. Peter himself. This volume is complete, well bound, approved of God, and only costs two shillings.'

Who could resist such an appeal?

Lessons from the Old Testament, by Canon M. G. Glazebrook, D.D. (Rivingtons), must be well known by this time. There are two series, one for senior pupils ('Senior Course') in three volumes, the other for juniors, hitherto in three volumes but now in the book before us in one, and at the modest price of six shillings. Nothing could be better for teachers than such a book as this. The text is illustrated by a series of historical maps, and by pictures of places, and objects in the British Museum. The notes are not so full as in the Senior Course, and we miss the excellent dictionary which that course contains, but the junior 'Lessons' are as well done, and nothing better is before the public. It ought to be added that this edition is a revised and in many ways an improved one compared with the older edition.

The Mystery Rivers of Tibet, by Captain F. Kingdon Ward, B.A., F.R.G.S. (Seeley, Service; 21s. net), has the sub-title 'A Description of the Little-known Land where Asia's mightiest Rivers gallop in Harness through the narrow Gateway of Tibet; its Peoples, Fauna and Flora.' This is as good an account as could be given of the contents of a fascinating volume of travel. Captain Ward is an experienced voyager, and in particular knows the East intimately. He has a picturesque style, an observing eye, and a large humanity. One of the charms of the book is its sketches of 'characters.' Here is one, e.g., we seem somehow to recognize: 'Chang knew little of western thought.

He was ignorant, old-fashioned, conservative, bigoted, obstructive and—a gentleman.' The 'mystery rivers' are the Yangtse (the part which is found outside China), the Mekong, and the Salween, and it is the lands enclosed by their windings that are here described.

Although both Poles have been reached, and the mysterious portions of the surface of the Globe are growing rapidly smaller, and threaten soon to lose all their charm of mystery, there will for long be abundant scope for adventure and hardy enterprise in scientifically investigating the more remote regions, especially in the Arctic and the Antarctic. Dr. W. S. Bruce was an intrepid explorer, a careful observer, and above all a fine character, whose story is good, and does good, to read. It has been well told by R. N. Rudmose Brown, D.Sc., in *A Naturalist at the Poles: The Life, Work, and Voyages of Dr. W. S. Bruce, the Polar Explorer* (Seeley, Service; 25s. net). The book is profusely illustrated with splendid views and provided with maps.

To the Alps of Chinese Tibet, by Mr. J. W. Gregory, F.R.S., and Mr. C. J. Gregory, B.Sc. (Seeley, Service; 25s. net), is an account of a journey of exploration up to and among the snow-clad mountains of the Tibetan frontier. No time has been lost in publishing the record of this journey which, after having been long planned, was made in 1922. It is a book primarily for the geologist. The writers state that 'any conclusions can only be tentative until our collections have been investigated, and that work is still unfinished.' Apart from the geological interest it may be read as a pleasant record of travel in one of the least known and most inaccessible regions of the globe. The narrative is clear and fascinating, and is illustrated with a large number of beautiful photographs and maps.

Mrs. Colliver Rice has spent a number of years in Persia, and her account of *Persian Women and their Ways* (Seeley, Service; 21s. net) bears all the traces of intimate knowledge with Moslem women, and with members of the Baháí sect, with Parsis, Jews, and Eastern Christians. Mrs. Rice deals with the customs of all these sects separately. But there is one thing common to almost all the women, and that is their subservience.

In the Persia of olden days women were held in

respect and had equal rights with the men. 'What a contrast,' says Mrs. Rice, 'is seen in the position of women of Persia to-day. Behind the veil out of doors, behind the curtain indoors, left out of every social function, public or private, in which men play any part, they are seldom educated, trusted, valued, or respected.' 'How could a country progress,' she asks, 'with its womanhood handicapped to this extent?' Those who are interested in the emancipation of women should read Mrs. Rice's interesting book.

'In two religions only in Persia,' she says, 'is the position of women tolerable.' The new cult of Baháísm believes in the equality of the sexes. There the atmosphere is very different from that of a Muhammadan house. But 'better still are the conditions in the Christian homes which are now found in many parts of Persia.'

Two books published by Messrs. Seeley, Service & Co. would make excellent Christmas gifts for boys or girls. For the boy or girl who wants to know how things are made they have issued the sixth volume of their 'Science for Children Series.' *Great Inventions and How they were Invented*, by Charles R. Gibson, F.R.S.E., is the title (5s. net). The author says it is intended for children from eight to fourteen. We think he is a little optimistic in his estimate of the intelligence of eight. But it would certainly be an excellent present for any one between twelve and sixteen.

The publishers cater for every taste, and so we find that for those who like something more stirring they have issued *The Romance of the Sea Rovers*, by E. Keble Chatterton, B.A.(Oxon.) (6s. net). It is a thoroughly good account of the stirring adventures of Sea Rovers from the times of the Phœnicians, Egyptians, and Vikings, down to the present day.

Straight Gait, by the author of 'Tarvey' (Skeffingtons; 2s. 6d. net), professes to set up a standard of Christian doctrine based upon what Jesus of Nazareth said and did. In reality it consists of a series of offhand remarks by a superficial reader of the four Gospels. While professing reverence for certain elements in the teaching of Jesus, the writer freely criticizes and rejects the rest. And all is done with an offensive air of superiority. The parable of the Unjust Judge is spoken of as 'this unfortunate little story,' and the wish is expressed that for the credit of the Master, Matthew and Luke

had forgotten more. One is left wondering why the writer sought his standard of conduct in the teaching of Jesus at all, for if He had been such as is here represented, the question of what He thought and did would be of little significance to-day.

A book of consolation for the burdened and suffering has been published by the S.P.C.K. The title is *The Heart of the Eternal: A Cordial for Christ's Brave Soldiers in the Battle of Suffering* (2s. 6d. net). There are some fifty brief meditations, which keep close to the text of Scripture. The selection of Bible passages which can yield comfort to the heart is made with insight, and the brief expansion is fitted to bring the message of each home. This is a helpful little book. The author's name is not given.

Professor T. H. Robinson, who recently gave us a valuable book on Hebrew Prophecy, has again placed all real students of the Old Testament heavily in his debt by his publication of *The Book of Amos, Hebrew Text, edited with Critical and Grammatical Notes* (S.P.C.K. ; 2s. 6d. net). Here is collected in extremely handy form all the material necessary to the reading of the original with the maximum of ease and pleasure, a beautifully printed text which embodies the best emendations, brief but very pointed notes on every important grammatical or syntactical phenomenon, with constant reference to Driver, Davidson, and Gesenius-Kautzsch, and a full vocabulary, including every word that occurs in Amos. For the study of Latin and Greek, helps of this sort have long existed in abundance: why have we had to wait so long for such a treatment of a Hebrew book? Exegesis one can find in abundance elsewhere; but this little book, by its clear, terse, and simple presentation of the grammatical and syntactical facts, will prove an invaluable boon to all, and especially to beginners who desire to rest their exegetical studies upon a sound linguistic basis. There could be no better introduction to the study of Hebrew, and its ridiculously low price brings this admirable little volume within the reach of all.

The First Six Centuries, by the Rev. F. W. Vroom, D.D., D.C.L. (S.P.C.K. ; 2s. 6d. net), fulfils its professed end of giving Sunday-school teachers and Church members some slight but accurate informa-

tion about the heroes and saints of the early Church. We might complain that the title is not sufficiently indicative of this very limited purpose. The framework of history is altogether too slender to convey any true idea of the significance of the various phases of the Church's struggle.

A story is told of a simple Serbian to whom an Englishman was trying to make clear the intricacies of the League of Nations. It was not easy; and ultimately the Englishman said that it was a device for the abolition of war. Whereupon the Serbian drew himself up to his full height of six feet four and said, with profound feeling: "Please God, there will always be war in Serbia." The story is told in the opening chapter of *The Gospel and International Relations*, by the Rev. John W. Coutts, M.A. (S.C.M. ; 4s. net, and in paper covers, 2s. 6d. net). It is told to show how a man's idea of God is related to his idea of international relations. And the guiding idea of this book is that men's conduct ultimately depends upon their thought of God, and, further, that there is no hope for betterment of international relations apart from the international acceptance of Christ's thought of God. The book is, however, a far bigger thing than its title indicates. It traces the development of the wider conception of human duty through the Bible, period by period, and then through history since then, concluding with chapters on nineteenth-century nationalism and the present after-war conditions. It is a strong book, written certainly with passion, but also with quite unusual ability and knowledge. Its sketch of Old Testament thought, e.g., is masterly, and will inform the average reader on this as on other subjects with sound ideas of what the Bible really is and teaches. There are none of the feeble platitudes that are so easy to produce on such a subject. The thinking is clear and sane, and its expression restrained, and pointed by frequent humour. And, above all, its review of the course of history in Christian times is both illuminating and enriching. Nothing better could happen than that a book like this should have a wide circulation and a sympathetic consideration from the educated youth in our colleges, and outside them as well.

The Student Christian Movement is producing a series of short Missionary Biographies. We noticed the first of this series some little time ago—an account of the life and work of Henry Martyn.

This was a most excellent volume to begin the series with, for though it contained no new matter it was freshly written and will certainly make Henry Martyn's work known to a greatly increased number of people. And now we have the third of the series—*François Coillard* (5s. net). This is written by Mr. Edward Shillito, the well-known Literary Superintendent of the London Missionary Society. The work of François Coillard is too little known in England. Indeed, the only considerable account of his life which has been written in English is now out of print. So, although there are several excellent French lives, this volume of Mr. Shillito's, clearly and vividly written, will bring to many who only knew his name before, a knowledge of the self-effacing French peasant who wandered over a large part of Africa preaching the gospel. Mr. Shillito gets at the essentials in Coillard, so that we follow his struggles, his seeming failures, and his apparently all too few successes as though this were a story of to-day rather than one of twenty or thirty years ago. It is an account of a life spent for things which are undated.

Christian Beliefs and Modern Questions, by the Rev. Oliver C. Quick (S.C.M.; 4s. net), is a series of eight lectures dealing with such themes as Belief in God, the Problem of Evil, the Godhead and Saviourhood of Jesus Christ, the Resurrection and the Judgment. Canon Quick does not profess to handle these great themes exhaustively. His aim is rather to meet such difficulties as naturally occur to the popular mind. This he has done to admiration. His work manifests in the highest degree loyalty to the Christian faith, soundness of judgment, clearness in exposition, and a singularly winsome persuasiveness. It would be hard to name any book in which, within the same compass, Christian beliefs are more wisely expounded.

How shrewd may be the attack of the New Psychology on the very citadel of Faith, hitherto regarded as impregnable, and along what lines the subtle onslaught may be most hopefully repulsed, are both set forth very clearly in a little book by the Rev. H. Balmforth, M.A.—*Is Christian Experience an Illusion?* (S.C.M.; 4s. net).

One of the most important documents of the early Christian age, whose disappearance is regrettable, was 'The Preaching of Peter.' 'It was all

but forgotten,' says Mr. Joseph N. Reagan, S.T.D., in his booklet *The Preaching of Peter: The Beginning of Christian Apologetic* (University of Chicago Press), 'till comparatively recent times, when scholars recognized its superiority over the literature with which it had been classed, and attempted to recover the fragments of the work of this evidently clear-minded and sober thinker of remote Christian antiquity.' We are given a careful study of 'The Preaching's' place in literature, an admirable essay on the beginning of Christian Apologetic, and a commentary on the fragments. The conclusion is that we have here a Christian Apology of high order 'propitiously born at Alexandria towards the end of the 1st century A.D., of Jewish and Christian parentage, and given the name of the chief of the Apostles.'

A really good book on psycho-analysis is a pleasant find, and as such we can recommend *Talks on Psychotherapy*, by William Brown, M.A., M.D., D.Sc., M.R.C.P. (University of London Press; 2s. 6d. net). Dr. Brown is, of course, well known as an authority in this whole field, not in its medical aspects only, but in the wider range of its philosophy. There are three chapters in this book which were originally lectures given at the University of London. They are not simply a summary of Dr. Brown's previous volumes, but are supplementary and the result of further experiment and reflexion. By far the most interesting portion of this new contribution is that in which he discusses the respective positions of Jung and Freud on the question of Determinism. Freud claims to have *proved* Determinism as a fact. Brown retorts that it is incapable of proof. As a hypothesis it is essential to psychology. But that only shows the limitations of psychology in itself as an explanation of mental process. Just as psychology is vitally allied to biology and physiology on the one hand, so it is allied to philosophy on the other. It is incapable of explaining its own facts and problems, because these facts are *values* as well as facts, values that are logical or æsthetic or ethical or metaphysical. In dealing with values we pass out of time and space into a region where psychology is out of its sphere and out of its depth.

There are other points of great interest in this little volume, notably the clear explanation of what psycho-analysis is, and how it may be employed as psychotherapy. The student of this

subject will learn a great deal from Dr. Brown, for though his book is not elementary it is perfectly clear and easily followed.

A new edition of the works of Mark Rutherford is being issued by Messrs. T. Fisher Unwin. The first volume published is *The Autobiography* (3s. 6d. net). It contains a memorial introduction by Mr. H. W. Massingham. The appearance of the volume itself is attractive, but, even if it were not, this introduction should ensure a considerable circulation. Mr. Massingham speaks of Hale White as the one imaginative genius of the higher order that Puritanism has produced since the time of Bunyan. 'Hale White is indeed the only great modern English writer sufficiently interested in provincial Dissent, and knowing enough about it, to give it a serious place in fiction, and to test its quality in a series of illuminating studies of its middle and later social types. In the larger sense of the word, Hale White was as much a man of science as the widely different Butler, a passionate believer in its intellectual importance, and a powerful witness to its moral value. But, above all, he was a student of the spiritual life, and of its dawn or eclipse in members of obscure

societies, whose faith is fast perishing out of rural England.'

From Messrs. Watts comes a small booklet, by Mr. Reddie Mallet, entitled *Cancer: A Word of Hope* (1s. net). Most of its forty-eight pages are devoted to an attack upon the medical profession, who are accused of exploiting disease for the sake of the fees; while the remaining pages seek to find the origin of cancer in gastro-intestinal disorders, and its cure in the drinking of lemon juice.

In an essay which is brief for so large a topic, *The Origin of the Gospel according to St. John* (The John C. Winston Co., Philadelphia; 50 cents), Professor James A. Montgomery adduces skillfully and concisely the grounds for his conviction that this Gospel is of Palestinian origin, no matter where it may have been actually written. These grounds are the accuracy of geographical and historical references, the degree to which the theological terms and ideas of the book represent Palestinian Judaism of the early first century, and, above all, the Aramaic features revealed by a study of the language. A scholarly work of which we regret only the brevity.

Ecclesiastes xii. 8-14.

BY THE REVEREND G. MARGOLIOUTH, M.A., ST. DEINIOL'S LIBRARY, HAWARDEN.

THE present paper will deal with the translation and proper understanding of the seven verses comprised in the epilogue to Qoheleth, offering first, where needed, a criticism of previous renderings, and then suggesting a fresh revision of the same. The question of the date and authorship of the epilogue is reserved for another occasion.

It must be understood, however, that, though the present writer has, for purposes of this article, made as complete a study as possible of work done by previous investigators, he will touch only on the more important and salient points in the inquiry. More or less full discussions of the various problems under review are to be found in such works as those of Ginsburg, Barton, and others; and it could hardly be right or necessary to offer the student repetitions of what he can find elsewhere.

v.⁸.

The proper place for comment on this verse would, of course, be r^2 ; but a few remarks on a recent suggestion on one important point in it may, under the circumstances, be fitly introduced here: Professor Burkitt (*Journal of Theological Studies* for October 1921, and *Ecclesiastes rendered into English Verse*, 1922), has shown that in Jewish Aramaic *hebbhel* (currently translated by 'vanity') is used to designate the vapour or exhalation 'that comes from the body as seen on a cold day'; and there seems to be sufficient reason for agreeing with him that the same primary meaning was probably also attached to the word in Biblical Hebrew. Whether, however, his rendering, 'Bubble of bubbles! All things are a bubble,' will commend itself to students and readers generally may be considered doubtful.