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

[https://biblicalstudies.org.uk/articles\\_expository-times\\_01.php](https://biblicalstudies.org.uk/articles_expository-times_01.php)

pdfs are named: [Volume]\_[Issue]\_[1<sup>st</sup> page of article].pdf

membership in the world-wide family of God the Father, we must move forward, assured as travellers to a common end that our several ways will converge. We may not be able to bring to the consummation all that we carry with us at the outset, but who doubts that each of our Churches will have distinctive treasures of history and experience and service and grace, talents that have

been faithfully put to usury, with which to greet its fellows—that day? Meanwhile it appears to be our obvious duty to link hands with those who are nearest to us in the family of Churches, whose path to union is at no point very far away from ours. Joining them we shall be nearing others all the time, until we come at length unto Zion.

## Literature.

### ST. PAUL'S TEACHING AS THE NORM.

WHILE the feeling is growing that in our attempt to find the will of God for the life of to-day we are not limited by the experience or the interpretations of the first Christian century, most devout students also recognize that a thorough study of the New Testament literature must always be our starting-point. In this direction, Professor A. H. McNeile has given us a book of very great value, *New Testament Teaching in the Light of St. Paul's* (Cambridge University Press; 10s. net). It may have been partly the scope of his own recent studies that led him to take Paul's teaching as the norm with which other types of New Testament teaching are to be compared; but for all practical purposes, what he has given us is a careful and scholarly examination of the theology of each section of the New Testament. He studies the teaching, character, claims, and life of Jesus recorded in the New Testament as the undying seed of a life which continues to grow till to-day.

Professor McNeile rejects the dilemma on which some scholars would impale us, that we must choose between the teaching of Jesus, 'simple, sane, and moral,' and a synthetic religion, the work of Paul, in which the best elements of the Messianic hope are mingled with the best doctrine of salvation in the Hellenic mystery religions. As well ask us to choose between the foundation and the building.

How many students of the New Testament realize that Paul never uses the term 'Antichrist,' that probably Paul's last reference to the imminence of the End occurs in Romans, that 'resurrection by the mere act of God alone, and therefore the

resurrection of the wicked, never enters' Paul's 'thoughts'? How many have discovered for themselves that whereas for Paul it is *in Christ* all artificial distinctions are abolished, for James all are one because all are *human*, 'made in the likeness of God,' or that Peter never speaks of love to God (but only to Jesus), or of God's love to men (but rather of His great mercy and holiness); that the use of the word 'epiphany,' to indicate the first rather than the second appearing of Christ on earth, is based on its use in 2 Timothy alone of New Testament books, or that Paul never speaks of Christ's death as cleansing?

The careful elaboration and comparison of different types of New Testament thought on such subjects as God, the Person of Christ, the Spirit, demonic powers, salvation, and the future life, are a rebuke to all superficial and careless estimates of 'New Testament teaching.'

### ESTHER.

In Old Testament discussion the Book of Esther has not been so much in the limelight as the Book of Daniel; but the historicity of both books has been assailed and, in turn, defended. A very learned and exhaustive defence of the former book—which allows, however, for subsequent modifications of the original text—has been presented by Jacob Hoschander, Ph.D., in *The Book of Esther in the Light of History* (The Dropsie College, Philadelphia; \$2.50). Dr. Hoschander brings forward evidence to show that many of the improbabilities which the critics profess to detect in the story disappear, if we assign the events recorded, not to the reign of Xerxes, but to that of

Artaxerxes II.—somewhere about 392 B.C. He believes that Haman's real aim was 'the destruction of an idea, not of the individual who adhered to it.' The worship of Anahita had been introduced into the Zoroastrian religion, and the Book of Esther forms part of the story of the persecution to which the Jews were subjected, who could not participate in such worship; it is the reflection of the struggle between Monotheism and Polytheism. This thesis is defended, and the origin of the Festival of Purim discussed, with an abundance of learning and a freedom from bias which entitle the argument to the most careful consideration of those scholars who believe that the book is a historical fiction, reflecting the aggressive and fanatical temper of later Judaism.

#### CODÆX BEZÆ.

Many of us have known what it was to be introduced as 'a Mr. John Smith' and felt later the rehabilitation of self-respect that came when we were introduced as 'Mr. John Smith,' minus the indefinite article that testified to our inglorious past. It is refreshing to find that the great apostle to the Gentiles was once introduced (Ac 7<sup>58</sup> in the 'Western' text) as 'a certain young man named Saul.' In the familiar text (had Saul become famous by the time it saw the light?) the derogatory 'certain' has been dropped. This may seem a somewhat insecure peg on which to hang a theory of the priority of the former text, and it would be if it were the only support of the theory. But nearly twenty years ago, Dr. Knowling was able to say that, during the previous fifteen years, the discussion of the text of Acts had centred largely round the value of the so-called Western text. Dr. Blass, in particular, had stood sponsor for the theory that this text was the author's original version of his book, while the text familiar in translation to readers of the English Bible was a later revision by the author himself.

It is agreed on all hands that the 'Western' text, of which the Codex Bezae or D is the oldest existing MS., is at least of very great interest, and Canon J. M. Wilson, D.D., who is a convinced believer in its priority, has made all students of the English Bible his debtors by publishing a version in which the variations of the Codex Bezae (as translated into English) from the text of the English Revised Version are apparent at a glance—*The Acts of the Apostles, Translated from the Codex Bezae, with an*

*Introduction on its Lucan Origin and Importance* (S.P.C.K.; 3s. 6d. net).

As is well known, two readings of D are of special importance. (1) In Ac 11<sup>28</sup> this version begins: 'And there was much rejoicing; and when we were gathered together . . .' If this is correct, then the author (Luke?) was present, and the probability is increased that his home was in Antioch, and that he accompanied Paul on his first missionary tour. (2) In 15<sup>28</sup> D omits 'things strangled,' and after 'fornication' adds: 'and whatsoever ye would not should be done to yourselves, ye do not to another.' The common text suggests that two food laws were imposed on Gentile converts: abstinence from blood as food, and from eating slaughtered animals, a very puzzling fact, if it is a fact. The D text makes the prohibitions all moral—idolatry, murder, and fornication. Canon Wilson puts the composition of 'Acts' in 57-59, and of 'Mark' in the early fifties.

#### ALEXANDER WHYTE.

The official Life of Dr. Whyte of St. George's has been written by his nephew, Dr. G. F. Barbour—*The Life of Alexander Whyte, D.D.* (Hodder & Stoughton; 2os. net). Shorter appreciations of Dr. Whyte may appear, written from individual standpoints, but Dr. Barbour has left very few facts untouched for others to work upon. Dr. Barbour had access to all Dr. Whyte's correspondence and manuscripts. He has made the most thorough and excellent use of his materials, and the result is that we have a well-balanced, scrupulously accurate, and full life. There are seven hundred pages, and each is packed with matter; and it is a Life that will be read, for it is the Life of a man who is known all over the world from his writings and whom his Church delighted supremely to honour. For he was not only minister of Free St. George's in Edinburgh; he was appointed Moderator of the Church in 1898, and in 1909 he became Principal of the New College. The Life will be read also because of the sheer romance of it. Dr. Whyte's is one of those lives which exiles from Scotland like to think of as being typically Scottish. In 1836 he was born in one of the humblest of homes in Kirriemuir. He left school early and was apprenticed to a shoemaker. During the whole of his apprenticeship he had to educate himself, and to buy books, until at last, after an amazing struggle, he succeeded

in passing into King's College, Aberdeen. There he and a friend studied and lived frugally for four years. They paid three shillings and sixpence each a week for their lodging and food, and the lodging and food must have entailed some self-denial not only on their part, but on that of their landlady. At the end of four years he graduated with honours in Mental Philosophy, and from this time the struggle was really at an end. He took his theological training at New College, Edinburgh. After being a short time in Glasgow, he was called to Free St. George's at the age of thirty-four, and he remained there until he was over eighty, gaining as the years went by more and more influence over the people of Edinburgh.

The chapter in which Dr. Whyte's personality stands out is in the account of him as 'Pastor and Friend.' In this chapter the letter which Dr. Whyte sent to Lady Clark on the death of his old friend, Sir Thomas Clark, who passed away on Christmas Eve, 1901, is given. We give it not only because it is of special interest to readers of THE EXPOSITORY TIMES, but because it is so characteristic of the beautiful simplicity of Dr. Whyte's mind. 'DEAR LADY CLARK,—What a glorious Christmas morning this is for Sir Thomas.—ALEX. WHYTE.' He was a great friend and he was also a great pastor. One of his members has kept some notes of counsel which he gave him. This is a short extract from the counsel: 'There is nothing more that I can say. Christ is before you to take freely; accept Him, trust Him, believe what He says, *assume* that you are His, and behave as if you were. Do your part, and will God fail on His? This will not bear to be stated. . . . Think of Jesus and let Him fill your thoughts, and love and faith will come. He offers Himself to the lost, not to the saved. If you were not utterly helpless why did He come? *Throw yourself in His direction*, even though you cannot reach Him. Even if you die doing this, He will take care of you. He does not say "See": He only says "Look"—that is all you have to do with, He will take care of the rest. Go about your daily duties, your reading, your praying, *assuming* that you are God's child, acting in all things as if you were. He will make it all right: He *is* making it all right.'

The Life is too exhaustive to go into it in any detail. There is only one thing to do, and that is to buy and read it and marvel at the man of eighty-four more liberal than he had been in his younger

days and full of interest in a new world designed by the Labour Party.

### THE EPIC OF CREATION.

All previous editions are superseded by the most recent publication of *The Babylonian Epic of Creation* (Oxford University Press; 16s. net). The author, Professor S. Langdon, has had the advantage of being able to use recently discovered tablets from Aššur, dated twelfth to tenth centuries B.C., on which Dr. Erich Ebeling has done valuable pioneer work. The result is that a fairly complete text of the Epic is now available, the only serious gap occurring in Book V., the astronomical section, and this is further increased by the removal of K 3449a to Book VI., where it properly belongs. The recovery of Tablet VI., with its account of the creation of man, is to be reckoned a great gain.

Apart from the cuneiform text, the volume presents full materials for the student, who must feel after perusal that not much more remains to be done within this department. Professor Langdon's work has also a certain value for the theologian, as may be seen in the introduction, particularly in the section dealing with the fragment on The Death and Resurrection of Bêl-Marduk. The writer here exercises restraint, and confines himself to his duty as an Assyriologist. But the advertisement on the cover remarks on the vital bearing of this myth upon the beliefs and rituals of early Gnosticism and the origins of Christianity.

While Babylon is the home of the Epic, it travelled to Assyria, and there was subjected to redaction, the god Marduk being replaced by the national god Ašur. This is only partially carried out, not being found in Tablet VI. The Epic has a history of fully two millennia before Christ, and before that a Sumerian poem of a similar kind is postulated. For this and kindred material the introduction must be consulted. There also appears a lengthy discussion of the New Year Festival ritual in Babylonia, and the influence of this upon the mystery cults of other lands is traced. Professor Langdon is keenly interested in astronomical matters, as certain weighty notes attached to Book V. bear evidence. His reputation, already great, will be enhanced by this scholarly production.

### CHURCH PRINCIPLES.

We look for candour, clarity, and penetration in whatever comes from the pen of Professor Carnegie Simpson, and we do not look in vain for these things in his latest book—*Church Principles* (Hodder & Stoughton; 5s. net). He writes as 'one of a Committee of six Anglicans and six Free Churchmen who have met regularly at Lambeth Palace to explore fundamental questions relating to reunion.' That he gives the Anglicans the courtesy of prior mention is by no means the only indication in the book that he is himself a Free Churchman. Writing in a non-controversial spirit and intention, he gives a rapid and illuminating sketch of Church Principles as seen from the standpoint of one who is both a Free Churchman and a High Churchman. Incidentally he expresses a grave doubt as to whether one who is not a Free Churchman can be a High Churchman in any real sense at all. Altogether, the combination in this book of inexorable logic, with a profound appreciation of those spiritual magnitudes which are not amenable to logic, is admirable. Professor Simpson deals worthily with fundamental things, and if the grace and truth which are breathed through these pages were valued as they should be in all the Churches, reunion on a large scale would not be far off.

The author of *Thirty-Two Passages from the Iliad* has added another volume of poetic translations—*Thirty-Two Passages from the Odyssey* (Allen & Unwin; 3s. 6d. net). Mr. C. D. Locock, the writer of these translations, won warm commendation for his previous essay, and his new renderings will be received with as warm a welcome. They comprise the most interesting parts of the story of the Odyssey, and the interest is heightened by the headings which the author has given to each piece. We should put a volume like this into the hands of youths who are just coming to a love of good literature. They would learn the priceless heritage we have in the great classic poem of Greece.

*Labour and the Industrial Revolution*, by Mr. E. C. Fairchild (Allen & Unwin; cloth, 5s. net; paper, 3s. 6d. net), is a succinct and well-written account of the emergence of the Labour Movement in England. It covers the period from the middle

of the eighteenth century to the Reform Bill of 1832, is as unprejudiced as an account written from a definite economic standpoint can well be, and is altogether a model combination of conviction and moderation. While definitely socialistic in outlook, it advocates education and politics as the true instruments of social progress. Its description of the inhumanities of which the industrial system in its earlier stages was guilty, will appeal to everyone with a heart, whether Socialist or otherwise.

*Jesus, Lover of Men*, by the Rev. Wilton Rix (Allen & Unwin; 2s. 6d. net), is a sketch in ten short chapters of the life and character of our Lord. The narrative follows closely the Gospel records, but is cast in modern language, and is just such a story as might be told to the man in the street to interest him in Jesus. The type is clear, but it seems unfortunate that each sentence is treated as a paragraph, so that the flow of the narrative is interrupted, and the page is broken up into a succession of bullet-like utterances. The reader who is not repelled by this will find here considerable freshness of thought.

A second edition of *The Protestantism of Tomorrow*, by Henry Wallace Dowding, D.D., has just been issued (American Book Supply Co.; 8s. 6d. net). It is an earnest and even vehement plea for the union of the scattered forces of Protestantism and of Christianity. The writer has before him mainly the condition of the Churches in America, and his position on questions of criticism is decidedly conservative. The text is plentifully adorned with words and phrases in bold type, which smite the reader between the eyes and stun the senses rather than aid reflection. The book, however, contains many good things, and it has an urgency which some readers will find impressive.

The contents of Dr. H. E. Fosdick's latest book, *Twelve Tests of Character* (New York: Association Press; \$1.50), were originally contributed to an American journal. Now we welcome these essays on practical religion in book form. Each chapter lays stress on some fundamental test of character. The schemes for men's betterment in this generation are many and varied, and character in the individual is too often lost sight of. In these articles, Dr. Fosdick puts the emphasis on the power of the individual for

good, and does so with the clear vision and forceful directness that have made him so well known, not only in America but in Britain.

*Who's Who* has long been a weighty book of reference (A. & C. Black; 42s. net). It is still growing, and the issue for 1924 reaches three thousand one hundred and ten pages of double column. We are told that it was necessary to begin printing the book early in June, and in many cases occurrences of a later date last year are not recorded. The obituary contains more than fifteen hundred names, but many more than that number must have been added to the new volume. By far the longest record is that of Sir Ernest A. Wallis Budge, Keeper of Egyptian and Assyrian Antiquities, British Museum. Among the shortest are those of the late Prime Minister, Mr. Stanley Baldwin, and of his predecessors Mr. Lloyd George and Mr. Asquith. There are a good many Lloyds, but only one Lloyd George, for it is under that name and not that of 'George' that the ex-Prime Minister appears. Mr. Baldwin's name, by the way, immediately precedes that of the first Earl of Balfour and Viscount Traprain of Whittingehame, Prime Minister, 1902-1905. The Smiths are by far the most numerous in the list of notables with a total of one hundred and ninety-nine names. The Joneses come next with one hundred and nineteen names, the Campbells with ninety-nine, the Browns with ninety-nine, to which must be added the Brownes with thirty-seven. This is one of the unpardonable sins that *Who's Who* prevents one from committing—that of addressing Mr. Browne as Mr. Brown. The Robinsons with seventy-one names exceed the Roberts with sixty-eight and the Robertsons with fifty. The Mackenzies with sixty-nine exceed the Macdonalds with fifty-five. The Andersons with sixty-nine names, the Murrays with sixty-five, the Johnsons with fifty-eight, the Allens with forty-nine, and the Alexanders with thirty-eight are all of a goodly fellowship.

*Religion and Natural Law* was the subject of the Hulsean Lectures, 1922-23, delivered by Mr. C. F. Russell, M.A. (Blackwell; 5s. net). Mr. Russell is Headmaster of King Edward VI. School, Southampton, and does not profess to be a specialist in theology, but he thinks to some purpose theologically all the same. His logic is clear and convincing, but whether he has

taken all the vital factors into account is another matter. Within the limits of his own material, he has produced four excellent lectures with some interesting appendices. His merit is that he treats Natural Law with the seriousness it deserves, ascribes an equal authority to the Moral Order, and never forgets that all things are of God. From the theological point of view, his first lecture, on the Trinity, is the least satisfying. It may be quite true to say that we are helped to the true thought of God by learning (1) in *nature*, that He is Power, Order, Beauty; (2) in *history*, that He is Righteousness and Love; (3) in our *intellectual and spiritual life*, that He is Wisdom and Truth. But, not to dwell on the arbitrary and cross-divisional character of this schema, it cannot help any one to say that this is what the Christian Doctrine of the Trinity stands for. Besides, one wonders from what source Mr. Russell has derived his view of the theological mind. His book conveys the impression that Christian theology is doing nothing else than persecuting Copernicus, Galileo, and Darwin. He takes us all for fundamentalists. Beware of generalizations.

*A Century of Anglican Theology, and Other Lectures*, by Professor Clement C. J. Webb, M.A., LL.D. (Blackwell; 5s. net), is a compilation of eight lectures upon three subjects. (1) Four lectures on 'A Century of Anglican Theology.' Here Professor Webb gives an interesting and suggestive account of the relation of distinctive Anglican theology to wider historical movements. After affirming *isolation* and *Platonism* to have been early marks of Anglicanism, he goes on to show how the former mark has disappeared under the impact of external forces. The evangelicalism of the Church of England took its impulse from the sentimental movement whose literary protagonist was Rousseau. High Churchism was encouraged by the ideas of the 'Age of Restoration,' whose leading apostles were Goethe, Hegel, Wordsworth. These influences were absorbed unconsciously, but Broad Churchism developed through a conscious appropriation of ideas from general culture.

(2) Three lectures on 'Morality and Religion.' Dr. Webb argues that the sphere of religion is distinct from that of morality, while the two spheres act and react upon each other. Then he proceeds to consider religion under the criticism of morality, and morality under the inspiration of religion,

dealing faithfully and interestingly with Kant and Matthew Arnold.

(3) One lecture on 'Theology as the Science of Religious Experience.' Here we are shown how many theological systems which profess to start from authority are in reality intellectual constructions of Christian experience. Clear thinking and fine tone are admirably combined in the whole book.

Those who have read Rose Fyleman's 'Good-Night Stories' aloud to children and seen their ecstatic delight in them will easily believe that she is an ideal editor of a children's magazine. And so *The Merry-Go-Round* (Blackwell; 1s. monthly) will have a good run. This number (the second) is what its clients would call 'top-hole.' Its stories and pictures, plays and poems, are all first rate. Let your children once see it and they will love it.

A new and very handsome edition of the devotional meditation of Donne has been sent out by the Cambridge University Press: *Devotions upon Emergent Occasions*, by John Donne, late Dean of St. Paul's, edited by Mr. John Sparrow, with a bibliographical note by Mr. Geoffrey Keynes, F.R.C.S. (12s. 6d. net). Donne was pronounced by Rupert Brooke to be 'the greatest of our love-poets,' and he had a varied interior history before he settled down as the ascetic Dean of St. Paul's. It is from his last period the Devotions come. They are not in any sense models for devotional meditation any more than Augustine's 'Confessions' are. But they are revealing and individual, and in their own way as fascinating as Augustine. It will be enough to say that this edition is in every respect worthy of the University Press and of the editors. All information that can throw light on the meditations and their author is given in notes and introductions, the relevant literature has been mastered and is used to good effect, and the printing and general appearance of the book make it a real pleasure to handle.

*India Pie* is a little book of stories about Indian life by various authors. It is lavishly illustrated by admirable woodcuts and some coloured pictures. The publishers are the Church Missionary Society, and the price 1s.

The Rev. Paul P. Levertoff, M.Litt., who is

director of Jewish work in connexion with the Bishop of Stepney's fund, has published the first of a series of Studies in Jewish and Christian Piety, entitled *Love and the Messianic Age* (Episcopal Hebrew Christian Church Publications; 3s. 6d. net). The material is drawn from hitherto unpublished Hasidic writings, a field in which Mr. Levertoff is an acknowledged master. His aim is to indicate affinities between the devotional literature of Hasidism and Christian mysticism, especially the Fourth Gospel. The book is addressed primarily to Jewish readers, in the hope that it may help them to realize 'that the difference between Hasidic and Christian conceptions of Love is not a difference of degree, but of quality, a difference between expectation and realization.'

Some admirable parables are quoted, which breathe the spirit of the gospel. For example, the condescending love of God is thus set forth: 'A king invited the representative men of his land to a royal banquet. The rarest dishes were provided, and the guests might help themselves at will. One among the guests there was, however, for whom the king cherished feelings of especial love. For this guest the king selected a portion from one of the simplest dishes and, placing it on a golden platter, *carried it himself to his friend.*'

There is no excuse now for ignorance regarding the modern critical attitude to the Old Testament. Books brief but sympathetic and accurate have recently appeared in large numbers, and the latest, small as it is, is one of the most helpful. It is by J. Arundel Chapman, M.A., and Leslie D. Weatherhead, its subject is *The Old Testament and To-day*, and it is published by the Epworth Press at 2s. net, and in paper at 1s. 6d. The writers deal freshly with the earlier historical books, the revelation to the prophets, and the inspiration of the Old Testament, and incidentally answer the kind of questions raised by one who wants to know the nature and the effects of the Higher Criticism. The progress of Old Testament thought from tribalism to a world religion is simply and clearly indicated, and the great work of the prophet in bringing that religion to the point which it eventually reached is duly appraised. It would be a good book to put into the hands of any one who is trembling for the foundations.

One effect of the Great War was that it gave to

many the opportunity of travelling. Thousands of men have now seen France, the Mediterranean, Egypt, and the East, who but for the War would probably never have left the British Islands. But only a few made the best use of their opportunities. Sickness was a great deterrent to adventure, and the constant ill-health of the troops in the eastern zone took away their zest for discovery. Mr. R. Martin Pope, however, was not one of these, for in his *Here and There in the Historic Near East* (Epworth Press; 3s. 6d. net) he has recorded with a discerning eye and a ready pen his impressions and reflections during the last two years of the War. It is not a war diary in any sense, but an account of the historical and archæological interests of Greece, Macedonia, Constantinople, and Asia Minor, and its perusal is calculated to make those who did not see these interesting scenes a little envious.

Swedenborg was a far greater man than many realize. His was one of the most versatile intellects of his time, or of any time—man of science, man of letters, engineer, mining expert, economist, statesman, and philosopher. He was in correspondence with nearly all the eminent men of his day. He was a trusted adviser of the King. He anticipated La Place with a nebular hypothesis. Emerson called him, not unfittingly, the Darwin of the eighteenth century.

In *Reasonable Religion: The Message of Emanuel Swedenborg*, by E. Brayley Hodgetts (Dent; 6s. net), we have an admirable account of the life of this genius, and a reproduction, largely in his own words, of his theological and ethical theories. It was worth doing, and it is well done. That it will win many converts to Swedenborgianism we do not predict, but it leaves no excuse for the ignorant criticism which smiles at the system—for system it is—as a mere eccentricity.

In *The Bible Doctrine of Womanhood* (Epworth Press; 3s. 6d. net) the Rev. Charles Ryder Smith, B.A., D.D., does not discuss the many and pressing problems that the 'Feminist' movement has brought to the front. But he illuminates these problems by an historical study of the evolution of womanhood in the Bible. Old Testament thought on the subject is treated in three sections—Israel before the Monarchy, the Hebrew Monarchy, Israel after the Monarchy. In the time of the Exile there comes

the 'articulation of a doctrine that had always been implicit in Israelite thought—the doctrine of the likeness of man to God'; in other words, 'the worth of personality.' But ambiguity remains till we reach the day of Christ when the New Testament treats woman neither as a means of pleasure, nor as a means of family, but as an end in herself. The teaching of the New Testament gathers round the two great words, personality and home.

Why is it that so many ministers fail in preaching to children? It would not seem a difficult task to address children effectively, and yet it is a well-known and admitted fact that ministers who can deliver addresses which hold the attention and impress the minds of young people are few indeed. Such addresses must be brief and simple yet arresting and interesting, the illustrations pointed and of a nature to appeal to the child-mind.

All these qualities are found in a book of addresses to children, *Listening-in* (Gardner; 3s. 6d. net). The author is the Rev. William Hay, B.D., Trinity Church, Newport-on-Tay. The book contains twenty-six addresses.

*Our Father*, by the Rev. H. C. Carter, M.A. (Heffer; 3s. 6d. net), is a short study of the Lord's Prayer. Without making pretensions to originality or scholarship, it is full of sound Christian teaching, and enriched with apt illustrations. The writer's aim is to show that the Prayer is not only a model for our petitions, but contains 'our Lord's own exposition of the nature, the objects, and the results of prayer. Learning to pray after this manner, we learn, too, what is to be our outlook on the world and our service in it.'

A great deal of useful information relative to the literary history of the Bible and its interpretation is succinctly presented by the Rev. Professor H. Schumacher, D.D., in his *Handbook of Scripture Study*, vol. i. (B. Herder Book Co.), a book which reflects much credit on Roman Catholic scholarship. It includes the History of Biblical Introduction, the Biblical Text, the Canon, the Apocrypha, the Agrapha of the New Testament, Hermeneutics, Inspiration, and a brief but suggestive discussion of the chief problems raised for Biblical religion (both O.T. and N.T.) by the study of Comparative Religion. The book is very fair in its presentation



of the facts; if, on the one hand, it informs us that A.V. is full of intentional as well as unintentional errors; on the other hand, it frankly admits that patristic quotations have to be treated with caution. In the discussion of Hermeneutics occur terms not particularly familiar to Protestants, e.g. Noëmatic, Heuristics, and Prophoristics. Every section contains excellent bibliographies which include many names of Protestant scholars. A particularly useful part of the book is the presentation of the chief points of recent decrees bearing on the Bible issued by the Holy See, and of the decisions of the Biblical Commission. The Encyclical of Leo XIII. (1893) 'Providentissimus Deus,' and of Benedict XV. (1920) 'Spiritus Paraclitus' are printed (in Latin) in full.

Messrs. Hodder & Stoughton are issuing two new series of books of a popular nature. One is called the 'People's Library,' and the object in view is the impartation of 'learning without tears,' or, still more ambitious, to make the acquisition of knowledge a thrilling adventure. A good beginning was made with Mr. Chesterton's 'St. Francis of Assisi,' and Professor J. Arthur Thomson's 'Everyday Biology.' Two new volumes are before us: *The Renaissance: A History of the Age and the Men*, by the general editor, Mr. Sidney Dark, and *The Poetry of Architecture*, by Mr. Frank Rutter (2s. 6d. net each). Mr. Dark deals with the broad aspects of the Renaissance in six chapters, its art, literature, politics, and social conditions, with a chapter on the Reformation. It is all admirable and admirably fitted for its purpose. Mr. Rutter sums up each age in his story of the development of architecture in a single word: 'the age of fear . . . of grace,' and so on. This is rather artificial, but, apart from his headings, the author manages to convey in a popular form a great deal of helpful knowledge. This series should be popular as well as edifying.

The second series which Messrs. Hodder & Stoughton are issuing has a higher reach. It is a 'Library of Philosophy and Religion,' under the editorship of Dr. W. Tudor Jones, M.A. The volumes announced as forthcoming are extraordinarily attractive. *Problems of Belief*, by F. C. S. Schiller, D.Sc., e.g., will arouse intense expectancy. But the series makes an excellent start with *Metaphysics of Life and Death*, by the general editor himself (3s. 6d. net). Not so long ago the

word 'metaphysics' in a title would have secured oblivion for a book. But we are passing into a new intellectual and spiritual climate. And it is part of the merit and the purpose of this excellent little volume that it shows how present-day movements in ethics, psychology, and other sciences are all pointing to a religious background with essential fundamental beliefs. Dr. Jones discusses, in a competent but simple fashion, man's relation to nature, to his body, to his instincts, and his mind. He reviews history and the facts of life. His conclusion is that in every sphere, nature, mind, and soul, a metaphysic is necessary. The only reasonable interpretation of nature and of life is to be found in religion, and, above all, in the Christian religion. Dr. Jones' book is an admirable introduction to the serious study of religion.

The Rev. G. A. Studdert Kennedy has been called 'a preacher of common-sense Christianity,' and he preaches with a freshness and pungency peculiarly his own. He has issued another series of discourses entitled *The Wicket Gate; or, Plain Bread* (Hodder & Stoughton; 6s. net). The twofold title is fitly descriptive of the contents. In the opening chapter a really striking picture of the perplexities of our time is given, under the figure of Bunyan's pilgrim desperately looking hither and thither for some way of escape from the City of Destruction, and dimly perceiving the light which shines above the Wicket Gate. To a generation confused in its religious thinking and with a strong distaste for dogma, the writer offers plain bread for the wayfaring man.

It may be said at once that here is strong and wholesome fare, the very bread of life. The petitions of the Lord's Prayer are taken as the thread by which the discourses are held together, but the book is much more than an exposition of the Prayer. It is a powerful appeal for a Christian solution of the world problem. Occasionally one is struck with an incongruity of style, as when one reads, "I am a man of unclean lips, and I dwell in the midst of a people of unclean lips," and I have jolly well got to take care.' But much may be forgiven if the truth gets home, and Mr. Kennedy does get home. He writes with a fine glow of feeling and a deep intensity of passion which carries the reader irresistibly along, making him feel that something great and immediate must be done if Christians are to continue praying in sincerity the

Lord's Prayer. This book will enhance the writer's reputation.

If every Christian believer had the faith of Dr. Samuel M. Zwemer, the gates of hell would not withstand the assaults of such faith. Dr. Zwemer's *Call to Prayer* (Marshall Brothers; 3s. 6d. net) rings with this note of confidence in God. He is one of the great authorities on Islam, and his book is a plea for utter faith in God in face of the difficulties in the way of Christian missions to the Moslem world. This book should awaken echoes in many hearts and move many hearts to new prayerfulness.

The Rev. W. Graham Scroggie is one of the most acceptable speakers at religious conventions. Under the title of *Tested by Temptation* (Marshall Brothers; 2s. 6d. net), he has published a short series of Bible readings given at Keswick in 1923. The book deals with the Temptation of Jesus in the wilderness, and the exposition is sane, devout, and rich in homiletical matter.

Commissioner F. Booth Tucker has written an account of the work of the Salvation Army in India from its beginning in 1882 till to-day. The title of the volume is *Muktifauj*, or Get-saved-while-you-are-alive religion. It is published by Marshall Brothers very cheaply at 2s. 6d. net. This account of the enthusiasm, the audacity, the faith and the sanity of the Salvation Army makes good reading.

Commissioner Booth Tucker was, as a young man, in the Indian Civil Service. He retired from it to become a Salvation Army officer, and was one of the little band of four who began the Indian work, and as it extended he remained in charge. Some modifications were introduced later, but at first the officers lived as Indians, begged their food from door to door, slept in the huts of the poor or under trees, until they came to 'think Indian.' The most interesting part of the book is the account of the Settlements for the Criminal Tribes and of the amazing cures wrought there.

There are few who will be able to appreciate at its true value *A Critical Examination of the Peshitta Version of the Book of Ezra*, by Professor Charles Arthur Hawley, S.T.M., Ph.D. (Milford; 9s. net). A minute and scholarly investigation like this shows how much has yet to be done before we have

a complete textual apparatus to the Old Testament. Professor Hawley has published his work in the conviction that the value of this Syriac text of Ezra for textual criticism has been considerably underestimated. His method is to go over the Hebrew text carefully, and to call attention to the more important points at which the Syriac text differs; and the result of his investigation is to establish the excellence of this text, though it is in the main not slavishly literal but paraphrastic; and in no less than forty-two instances he believes it to have preserved the original reading. Its paraphrastic quality is illustrated by its rendering of 'the evening oblation' in 9<sup>4</sup> by 'the ninth hour.' Even those who know no Syriac may profit by the book, as the more important Syriac variants are frequently translated; but scholars will understand its value best and give it a hearty welcome.

A small volume in the Biblical and Oriental Series bearing the title *Tutankhamen and Egyptology* (Morehouse Publishing Co., Milwaukee; \$1.50), appears opportunely. Its author is Professor Samuel A. B. Mercer, Ph.D., D.D., whose main purpose in writing is to present to the general reader an account of the first stage of the discoveries made at the tomb of Tutankhamen. Added to this is a summary of Egyptian history up to this king's time, and a list of inscriptions belonging to his reign. His bearing on the Bible is linked to a particular theory of the 'Exodus,' which is regarded as proceeding by instalments, a process which covers in all a period of two hundred years. Thus Tutankhamen may be said to be 'a pharaoh of an exodus' of Hebrews from Egypt. Subsequent chapters are devoted to Egyptology, with special reference to language, literature, culture, and religion. A glossary of technical terms will be found useful. Altogether the book is one that should be read at this juncture.

The fifth volume in 'The Modern Churchman's Library' is *The Causes of the Present Conflict of Ideals in the Church of England*, by R. D. Richardson, B.A., B.Litt.(Oxon.) (Murray; 6s. net). It contains a valuable and suggestive discussion of all the main movements in the religious life of England since the Reformation. It is written soberly and dispassionately, and many not directly interested in the Church of England or in English Nonconformity will find it profitable. 'The time

is ripe,' the author concludes, 'for the restatement of Catholic theology and the reconstitution of the Catholic Church. It remains to be seen whether the Church has learnt the lessons of its history.'

*The Apocalypse of St. John*, by the Rev. Canon M. G. Glazebrook, D.D. (Murray; 6s. net), is the sixth volume in 'The Modern Churchman's Library.' Canon Glazebrook sets out to popularize Dr. Charles' monumental work on 'The Apocalypse,' and he succeeds in his aim without following Dr. Charles in every detail. Many will owe him a debt for bringing the substance of a large and difficult work within their reach. Many will also feel that, while they here receive a real contribution to the interpretation of the last book in the Bible, it is not yet the last word on the subject. Intense moral earnestness and a triumphant religious mood are the most obvious marks amid all the obscurity of the Book of Revelation, and this modern interpretation does not rise to these two peaks. When we are told that the visions of the Beast 'perhaps' mean that 'a long-established order of society, unless constantly renewed by the admission of fresh elements, inevitably becomes corrupt,' we are disposed to reply that the failure of a social order to admit new truths is usually due to the readiness with which it admits the positive seeds of corruption. Moral degradation cannot be wholly set down to intellectual obscurantism. The Book of Revelation sees how deeply wickedness is entrenched among men and nations, but is able, nevertheless, to utter its *Hallelujah*. And inasmuch as this modern interpretation fails in moral depth, we miss the *Hallelujah* in it.

*Jesus at School* is the attractive title of the fourth volume issued by the National Sunday School Union in their series 'Every Teacher's Library' (2s. 6d. net). The author, the Rev. H. Wilson, M.A., has divided his subject into five chapters, dealing respectively with 'The Field,' 'The Street,' 'The Home,' 'The Church' (that is, the synagogue and temple), and 'The School.' Of these, that dealing with the Jewish system of worship is the most informative, but the Sunday-school teacher, for whom the book is written, may still find many other interesting facts in the remaining pages.

One or two statements in the book should be received with caution. For example, the author says, 'In most Jewish homes, even in those of the poor, there would be copies of parts at least of the

O.T.' But if we compare Mt 5<sup>21. 27. 33. 38. 43</sup> and 17<sup>10</sup> with Mt 21<sup>16. 42</sup> and 22<sup>31</sup>, it would appear that the common people were not able to read, and depended upon the Rabbinical expositions for their knowledge of Scripture.

Readers of THE EXPOSITORY TIMES know the Rev. Albert D. Belden, B.D. They may not, however, know his children's sermons, but these are excellent. A small volume of them has just been published by the National Sunday School Union, with the title *The Commands of the King* (2s. net).

We acknowledge the receipt of the current issues of The Graded School Magazines for teachers, the *Primary*, the *Junior*, the *Intermediate*, and the *Senior*. They are all quarterly magazines, and, besides notes on the lessons, contain all sorts of useful articles like 'Music for the Junior Department,' 'Mid-Week Activities,' and so on. These are excellent aids (Pilgrim Press; 9d. each net).

Three volumes in 'The Heritage of India Series' have been written by Dr. A. Berriedale Keith. The latest to be published is *Classical Sanskrit Literature* (Oxford University Press; 2s. 6d. net), which is such a wide theme that it has been found necessary to impose restrictions, especially on the side of criticism. Sanskrit drama, in which the literature of India attains its highest perfection, is reserved for special treatment. All essential elements are present in this volume, which possesses the great merit of concentrating on the best writers and the best works of each. Kālidāsa, as the great master, the foremost poet, has rightly most space assigned to him. Summaries of several of the classics are given, and quotations of gems of literature, so far as the limits of the volume allow. The work amply satisfies the tests set by the editors; it is scholarly throughout, and in fullest sympathy with the literary traditions of the East. It is also to be commended as a model of accurate printing.

Four historical inscriptions, transcribed, translated, and commented on, constitute volume II. of *The Weld-Blundell Collection of Cuneiform Texts* (Oxford University Press; 10s. net). The author is Professor S. Langdon, who in the preface claims that one of these inscriptions (W-B. 1923, 444) is 'the most important historical document of its kind ever recovered among cuneiform records.'

It is a duplicate of a fragmentary tablet from Nippur, published by Poebel, which, with kindred material, serves for comparison. Such lists of kings, before and after the Flood, have now fixed Babylonian chronology back to 3000 B.C. But a margin of uncertainty remains. The First Dynasty of Babylon, founded by Sumu-abu, is still dated 2225 B.C., but astronomical authority may require the lowering of this date by half a century, not more. From this as a fairly fixed point the author works back through nine dynasties with a full measure of certainty, and through the remaining eleven dynasties with some degree of likelihood, arriving thus at the First Dynasty of Kish, c. 5500 B.C. This date is the outcome of severe reduction of the legendary figures of the earlier post-diluvian dynasties, external data, e.g. epigraphy and archæology, being here the sole guide. For the ante-diluvian period this tablet (or rather prism) shows only eight kings, whose regnal years total 241,200. W-B. 62 deals only with this period, and yields 456,000 years (cf. Berossus 432,000). Thus by the present work some problems are resolved, but others are raised, and prolonged discussion may be anticipated. The two remaining inscriptions are: the hollow, barrel-shaped cylinder of Sin-Idinnam (c. 2180 B.C.), owned by E. S. David, commemorating the excavation of the Tigris to supply Ellasar with water, and annals of the reign of Hammurabi for certain specified year dates (W-B. 1923, 373). All the texts are Sumerian. Several curious slips in spelling appear to be accounted for by the fact that the book was printed abroad.

*The Last Journey of Jesus to Jerusalem*, by the Rev. William Healey Cadman, B.Litt., B.D., D.Theol. (Oxford University Press; 7s. 6d. net), contains a very able and scholarly survey of the Synoptic narratives dealing with the close of our Lord's public ministry. Its aim is to elucidate the purpose which led Him to go up to Jerusalem, and to trace the alterations of plan forced upon Him by the hostility of Herod and the treachery of Judas.

Lord Balfour, in his recent Gifford Lectures, has shown how even the greatest system-builders in philosophy have been unconsciously animated by 'the desire to find good reasons for a foregone conclusion.' There is no field where this motive operates more powerfully than in the field of Biblical Criticism. With curious confidence each

critic finds that the text has undergone just so much re-editing and no more, that it contains just so much of historic fact and so much of later accretion, that Schweitzer errs here and Wellhausen there, while Loisy oversteps the line yonder. And so, in fine, the sources speak with the critic's voice, and confirm his view.

In Dr. Cadman's view Jesus, being forced out of Galilee by the hostility of Herod and the rulers, resolved to carry His mission to Jerusalem, where He hoped to bring about a mass movement of repentance, not, however, without Himself dying a martyr's death. This plan was upset by the treachery of Judas, which brought it to pass that Jesus died amid the execrations of the people. It was the realization of this failure that made the bitter cup of Gethsemane.

A good, popular account of Buddhism by a believer will be found in *The Buddha and his Doctrine*, by C. T. Strauss (Rider; 3s. 6d. net). This exposition is taken from the original sources for pure Buddhism, and deals with the man, his doctrine, his ethics, and his brotherhood in successive chapters. The last chapter, 'In Defence of Buddhism,' falls into the error which it criticises. The writer complains of misrepresentations of Buddhism, but in his defence of it he offers the grossest misrepresentation of Christianity.

*The Birth and Growth of Religion*, by Professor George Foot Moore (T. & T. Clark; 6s. net). In these Morse Lectures Professor Moore of Harvard has given a clear and scholarly account of the origin and development of religion. Starting from the hypothesis of self-preservation, rising in higher forms to self-realization, as the universal motive of religion, he proceeds to work out the thesis that the character of any religion is determined by two things: (1) what men want to secure by it from the powers on which they find their welfare dependent; (2) what they think about the nature of those powers. Of these two factors Professor Moore accords the priority to the former. The progress of civilization enhances human needs, and these growing needs lead to 'the emergence of gods.' But many readers of this excellent book will feel that the author has barely done justice to the fundamental character, in the higher religions, of men's thoughts about the Deity. The statement that 'religion was not made ethical,

but morality religious' will not be accepted without qualification. Professor Moore indeed qualifies it himself when he comes to deal with 'the humanizing of the gods.' Again, when he finds that historical Christianity is 'a cord of three strands—Jewish ethical monotheism; Hellenistic soteriology, profoundly modified by the Jewish element; and Greek philosophy'—many will feel that the original element in Christianity, which makes that religion what it is, is not covered by this analysis.

It is not, perhaps, wise to talk of second editions in connexion with any newly published book, but surely we may safely prophesy a second edition—and shortly—of Lady Hosie's *Two Gentlemen of China* (Seeley, Service; 21s. net). The book is a delightful and illuminating study of the intimate life of two Chinese families. Both households are patrician, and for that reason Lady Hosie does not draw any sweeping and all-embracing conclusions about Chinese family life. 'I can only,' she says, 'set forth my own experience. I admit candidly that I was fortunate. My lines fell in pleasant places. We ourselves would rather be judged by our highest types, and would prefer a student from Eastern lands to take as his example of English life, the Balfours and the Gladstones, rather than some poor consumptive tailor's family circle in the east end.'

Lady Hosie is not concerned with the intellectual, political, and economic upheaval in the China of to-day. She has written the story of its family life. But at the same time she throws much light on the history and social conditions of the people.

The book is handsomely illustrated. But we confess to a regret that there is no photograph of the authoress herself.

*The Epistle to the Hebrews*, by the Rev. J. H. Wade, M.A. (Skeffington; 2s. 6d. net), is an endeavour 'to convince those whose faith is weak that in this epistle they will find a sure foundation for belief and a clearer view of the glories of the life beyond death.' It is cast in the form of a series of short but interesting dissertations on the character and argument of the Epistle, followed by a brief commentary. The author makes no claim to originality, but he has many suggestive things to say by way of presenting the Apostle's thought in modern dress, and showing the application of his teaching to the conditions of to-day.

*Christ the Saviour of All*, by the Rev. R. Woodhams (Skeffington; 1s. 6d. net), is a reissue of a little book first published in 1915 under the title of *Everlasting Punishment: Is there such a thing?* The writer does not go deeply into this profound and mysterious subject, but deals mainly with the interpretation of various New Testament words and phrases. His standpoint is that of universalism.

In *King Hezekiah: A Tragical Drama in a Prologue and Four Acts* (S.P.C.K.; 2s. 6d. net), Canon W. H. T. Gairdner has interpreted in an extraordinarily vivid way the events which centre round Sennacherib's advance upon Jerusalem and his mysterious withdrawal from it. The characters are all alive—the cunning Shebna, the perplexed Hezekiah, the great-souled Isaiah, the insolent Rabshakeh. A very dexterous use is made of Biblical language and allusions, but there is nothing remote about the presentation; scene after scene is tense with excitement. We are made to see the burning villages of Judah, to feel the cruelty of the Assyrians, and to understand the difficulty practical statesmen had in deciding between a pro-Egyptian and a pro-Assyrian policy. Above all, in lonely grandeur, towers the noble figure of Isaiah. A drama of this kind, even if only read, much more if adequately played, is capable of bringing a knowledge of Biblical events and characters into circles which even the most attractive of commentaries is little likely to reach.

The S.P.C.K. is issuing a series of translations of 'Early Documents important for the Study of Christian Origins.' We have before us *Select Passages illustrating Neoplatonism*, translated with an Introduction by E. R. Dodds, B.A. (5s. net). The series, if this be a fair sample, promises to be exceedingly useful. Mr. Dodds has chosen his passages with great discrimination, and his Introduction is excellent.

A new and revised edition of *Notes on the Revelation*, by Mr. P. P. Cutchey (Elliot Stock; 1s. net), has just been issued. This is interesting, for we have here another of those futile attempts to read from the Apocalypse the history of the world. The Great War and the Kaiser figure prominently, as Napoleon did a hundred years ago, and the end is fixed for 1925.

A treatment of the labour question from a rather original angle will be found in *Christ and Labour*, by Mr. C. F. Andrews (S.C.M.; 4s. net). Mr. Andrews has had a wide experience of labour conditions, gained in many lands, and his argument is illustrated and enforced by incidents culled from this wide knowledge. The two main contentions of the book are, first, that the labour problem is a world-wide affair and can be solved only if we take a broad view of world conditions; and, second, that the solution lies in applying the main principle of our Lord's teaching to it, viz. that humanity is one family of God. The two aspects of the outlook of Jesus, the evolutionary and the apocalyptic, are illustrated in a very interesting fashion from current events. Throughout the book the discussion is both intensely earnest and at many points persuasive.

It has been matter of frequent rumour and speculation what is to be the future of Devonshire House, the externally very plain London mansion, in a commanding site in Piccadilly, of the Duke of Devonshire. But few people know that there was a far older Devonshire House in the heart of the City of London, now a quiet secluded spot which for more than two centuries has been the headquarters of the religious activities of the Society of Friends. The long and often eventful history of *Old Devonshire House by Bishopsgate* (Swarthmore Press; 6s. net) has been extracted from the records of the City of London with extraordinary diligence and care by Margaret Sefton-Jones, F.R.Hist.S., and narrated with a wealth of interesting details, and with extracts from letters characteristic of English Court and social life in Tudor, Stuart, and early Georgian times.

The Chairman of the Guild of Health (London), the Rev. Harold Anson, M.A., has written an excellent book on his own subject: *Spiritual Healing: A Discussion of the Religious Element in Physical Health* (University of London Press; 3s. 6d. net). This is one of the sanest books on a difficult subject that we have met. It is so sane and balanced that we can quite imagine that all the extremists, medical, psychological, and spiritual, will find fault with it. But any one wishing to read a fair and clear-sighted review of the whole subject will find it here. Mr. Anson is, of course, a believer, and writes frankly as a Christian. But

he makes it quite plain that in his view the question of health is one of harmony with one's whole environment, and he discusses it from that point of view. The two religious prerequisites are a right view of God and a right view of man, and these topics are expanded into a series of interesting and helpful essays.

*Some Minor Works of Richard Rolle with The Privy of the Passion*, by S. Bonaventura, translated and edited by Geraldine E. Hodgson, Litt.D. (Watkins; 5s. net), is a useful supplement to the same editor's 'Rolle's Form of Perfect Living, etc.', deepening and clarifying our impression of an English lay mystic whose life and work well merit remembrance. The translation from Middle English is admirably done, the pungent savour of Rolle's style being preserved along with the earnest and homely strength of his thought. There is a well-balanced Introduction on Mysticism in general, with special reference to the peculiar quality of Rolle's Mysticism. 'Love cannot be lazy,' and Rolle's life (born 1300, died 1349) was filled with both love and labour. Although a layman, his conception of Christianity was of the monastic type, and there pervades his writings the feeling that he does not expect his words to appeal beyond a spiritual aristocracy. But all who are in earnest about the things of the spirit may have help from this exalted Yorkshireman. S. Bonaventura's *The Privy of the Passion*, translated anonymously into Middle English, is retranslated and added, because it reflects Rolle's style and thought, but it is questionable whether it adds anything of real value to the book. Many readers will prefer Richard Hermit to the Seraphic Doctor.

*Poor Relief in Scotland*, by Mr. Alex. A. Cormack, M.A. (Wyllie; 5s.), is a somewhat unattractive title to a most instructive monograph. The writer traces the methods of poor relief in Scotland from the earliest times to the present day. He is equally at home among ancient Church records and recent amendments of the Poor Law. The main value of the work lies in the numerous extracts which are given from ecclesiastical and municipal records dealing with the help and maintenance of the poor, which throw many quaint and interesting sidelights on social and religious life in Scotland. The writer has gone over the field with great care, and shows a notable aptitude for historical research.