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tection of the fence at all. And that is the function of the hedge in the religious life of man. It is to protect him till he is strong enough to do without it. But a religion that depends upon the hedge is a poor thing! Thank God for the hedge our parents built about us; but when we were thrust forth—away from home to face life and its temptations for ourselves—what happened then? The hedge is taken away for young folk when they leave home for the big town. Alas! in the case of thousands, the religion goes along with the hedge. Army life—those months of service overseas—meant for tens of thousands of our youth, the breaking down of the 'hedge.' And again, alas, when the 'hedge' was broken down, religion perished. Our lads travel to the ends of the earth—to that East where 'there ain't no Ten Commandments,' where the restraints of home are taken clean away, and many of them forget their religion and give their homage to the world, the flesh, and the devil. Their religion was a religion of the hedge. But not all depend on the hedge. With all the hedges broken down, there were soldiers who were loyal soldiers of Jesus Christ as well as brave soldiers of the King. With all the hedges broken down, there are men in far-off places who wear the white flower of the blameless life. With all the hedges broken down, in the midst of foolish companions there are men and women who witness a good confession. Antipas, God's faithful witness in Pergamum, has had his followers in every age—men and women who have been rooted and grounded in Christ and who have stood foursquare to all the winds that blow. And to Antipas' high company the patriarch Job belonged. For when

all God's waves and billows went over him, when his nearest and best tempted him to curse God and die, Job held fast to his integrity. He believed God. Job's piety was no hothouse growth. It was not dependent upon the hedge. For when the hedge was broken down and laid low even with the ground, when doubts and despairs assailed his soul, with a grip like death Job clung to God, saying, 'I know that my Redeemer liveth.' But what about our religion? There is so much to help us in a land like this. The conventions of Society, our national traditions, our home training, the moral atmosphere we breathe, all are favourable to religion. But how should we fare if we lived in a land where religion was discarded, mocked at, frowned upon, and where there were no moral conventions to help us? The test of the reality of faith is not, can it live in favourable circumstances, but can it live *anywhere*? The test of Joseph's integrity came not in Jacob's tents but in Potiphar's house. The test of Daniel's religion came not in Judæa but in Nebuchadnezzar's court. The test of the disciples' loyalty came not in the Upper Room but in the judgment hall of the Sanhedrin. Does our faith hold in any circumstances, in any company? It will if we are rooted and grounded in Him. There is the secret of steadfastness. 'In Him.' Faith is not secure so long as it is dependent on the 'hedge.' It is secure only when it has laid hold upon Christ in personal experience. And you will remember that we are not Christians in the truest sense until we can say humbly, yet from the heart, 'I will go with thee to prison and to death, but I will not deny thee on any wise.'

Literature.

THE PHARISEES.

THERE seems to be a fairly widespread tendency among historical writers to-day to whitewash the 'villains' of the past. Perhaps it is a fruit of our modern tolerance. Even the famous Borgia has found an apologist in recent times. And now, in the religious sphere, it is the turn of the Pharisees. Mr. R. Travers Herford, B.A., has written a new book which carries forward his former studies on

the same subject—*The Pharisees* (Allen & Unwin; 10s. 6d. net), and the Cambridge University Press have published a second series of *Studies in Pharisaism and the Gospels*, by Mr. I. Abrahams (10s. net). Both books have a common purpose—to show how erroneous is the unfavourable estimate of Pharisaism which has been current. The books are different in tone. Mr. Herford is controversial and dogmatic. He has a poor opinion of Christian scholarship so far as this subject is con-

cerned. Weber, Schürer, Bousset, Ewald, Hilgenfeld, and Wellhausen all suffer from a limitation of view and knowledge. St. Paul is even more at fault. He is the last man (though he was brought up as a Pharisee) whose judgment of Pharisaism should be regarded. Even the LXX was wrong on an important point, sharing the error with St. Paul. The only persons whose opinions are to be accepted on this subject are Jewish scholars. Mr. Abrahams is a writer of a different stamp. His sweet reasonableness disposes the reader to agree with his conclusions. The spirit of his preface can only be called beautiful, and all through his fascinating Studies the fairness of mind and generosity of judgment he displays are disarming and attractive.

The two books agree in emphasizing the essential spirituality of Pharisaism. Mr. Abrahams admits its defects, but he brings much sound evidence to show that in Pharisaism at its best there was a real spiritual sense and something more, a lofty spiritual outlook. Mr. Herford thinks that Pharisaism saved religion in the period after Ezra. It was the Sadducees who were the traditionalists. The Pharisees stood for a free attitude to the Torah, which added to it the truth that came according to need. They believed in a continuance of inspiration and helped to preserve a living religious life that was open to the continuous guidance of the Spirit of God. What, then, of the attitude of the New Testament? Mr. Herford would simply sweep away as ignorance or prejudice the whole New Testament criticism of Pharisaism. Mr. Abrahams makes a different suggestion. He thinks Jesus never condemned Pharisaism, but only one class of Pharisees who undoubtedly showed the defects of the Pharisaic system. This is an interesting suggestion and quite worthy of careful consideration. The 23rd chapter of Matthew is against it, but Mr. Abrahams thinks Mt 23 a later addition. At any rate it will be hard to persuade the intelligent and impartial reader that the evidence of Jesus and Paul as to the characteristics of contemporary Pharisees is to be rejected.

Both writers admit that in principle the Pharisaic system and the teaching of Jesus are fundamentally different. Pharisaism was a developed scheme of duty, an attempt to moralize a community. Jesus, on the other hand, never legislated. He laid down no rules. He stated a truth and then said to us: 'Go and apply that.' The Christian life

is a 'self-legislating' life. These are two absolutely distinct principles. We can see how inevitably the Pharisaic principle tended to externalize itself. And, on the evidence of the New Testament, this is what had happened. It is admitted that there were many noble Pharisees (there are several mentioned in the Gospels). Both Mr. Herford and Mr. Abrahams show that there was inherently much that was fine in Pharisaism. But the attitude to truth and duty which was characteristic of it tended towards externalism in men who were not spiritually alive. Both these writers think there is room for the two principles in the religion of the future. Whether that be so or no they have made contributions to our knowledge for which we are grateful. Mr. Herford's book is full of ability and of fresh ideas. Mr. Abraham's Studies are charming and constantly suggestive. They are mostly concerned with New Testament passages, and no one can read them without profit or (we may add) without constant pleasure.

THE VOCATION OF THE CHURCH.

In his new book, *The Vocation of the Church* (James Clarke; 6s. net), one of the 'Living Church' Series, Dr. Leckie has essayed, with his usual clarity of style and vigour of thought, a very difficult task. Only those with a knowledge to some extent comparable to his own will realize the frequent necessity that has been laid upon him of navigating carefully between Scylla and Charybdis; and such seamanship is made correspondingly more difficult by the limitation of sea-room imposed by the wise brevity of this series.

The book falls into two parts of unequal length and value. In the first and briefer part the attempt is made to deal rapidly with the making of the Church, the guiding thought with regard to the Church's essence being that 'Christianity is essentially institutional and cannot live without visible form.' The growth of the Church is described in three stages: towards the establishment of outward unity, through division, and towards re-union. In support of his thesis, which causes him to dismiss with a certain degree of petulance the idea which not only the Reformers have found helpful, of 'an Invisible Church,' Dr. Leckie stresses rather more heavily than some will feel allowable the interest of Jesus in the institutional side of religion. He appears at times to lean in his argument

towards the evolutionary determinism of M. Loisy, which amounts to saying of the history of the Church, 'Whatever has happened was bound so to happen.' Surely some considerable part of the Church's disunion was and is due to the failure of its leaders and members to keep before them the Pauline standard, 'that the same mind may be in us which was in Christ Jesus.'

In the second and much longer section of the book Dr. Leckie deals in the most searching and valuable way with the Church's function as prophet, priest, and servant of the Kingdom. Here there is a wealth of wisdom and inspiration; and among many passages marked for quotation one may be singled out as especially valuable at a time when the power of preaching is lightly assumed to be almost negligible. 'An office that was exercised by Jesus Christ and by him who said "Woe is unto me if I preach not the gospel," an office that has continued unto the present hour despite the change and revolution of the ages, is surely one of the things which can not be shaken. . . . Christianity has, of course, many other means of bearing witness to the things of its Confession, but none that can be used to supersede the spoken word. No literature, however noble, can take its place; for the message of Christ was not written but proclaimed. No symbolism of painting, architecture, or music can be its rival, for all symbolism owes its value to the teaching which it represents, and without interpretation it is meaningless. No sacrament even can be the substitute for oral exposition in the work of creating intelligent belief.'

It is a book calculated to bring a new width of vision and a new hopefulness to members and ministers of the Church; and should do something to check the 'dreary and barren depreciation and querulous reproof' which Dr. Leckie so rightly and so severely denounces.

THE RACE PROBLEM.

We have read *Christianity and the Race Problem*, by Mr. J. H. Oldham, M.A. (Student Christian Movement; 7s. 6d. net), with great pleasure and, if we may be pardoned for saying it, with pleasurable surprise. We knew that Mr. Oldham had the practical mind of a statesman. We did not realize that he was a philosopher of the quality which this book reveals. He has for long been such a busy organizer that we did not expect him to have

leisure to think out such a difficult and highly complicated question in all its bearings as he here has done. Let us say at once and without qualification that he has given us a great book and a much needed one; sound in its principles, based on accurate knowledge, likely to prove fruitful in the minds of all who read it, and withal written in crisp and interesting style.

We have a penetrating account of the causes of race antagonism, leading to the conclusion that such causes are moral rather than racial; for 'race' is a vague term, and the discovery of any scientific race-mark is 'a dream that shows no sign of coming true.' Then follows an equally suggestive and valuable discussion of the question as to equality or inequality as between races, from which Mr. Oldham is led to hold that there is a real deep sense in which all men are equal and that equality is more fundamental than inequalities, which, as a matter of fact, have already in certain respects been largely overcome.

Next we have a discussion of the Ethics of Empire. The dominance of a more over a less advanced people is justifiable by the claims of humanity as a whole, and by the responsibility of the strong to protect the weak from exploitation. But as the author points out, this domination brings with it temptations. National motives are never purely philanthropic, and there are weaknesses to which humanitarian movements are liable. We have no space to follow Mr. Oldham through his discussions of India and British Rule, immigration, inter-marriage, the practical difficulties in the way of attaining social or political equality, or the highly debatable population question. On each and all his treatment is impartial, and his views are those of a sane Christian optimist.

In conclusion he holds that this complicated problem is not to be solved easily or in a day. Individual minds must be converted to courtesy, kindness, and love of justice. The problem is a real one demanding study and research. By pulpit and press a sound public opinion must be built up. The missionary movement has a great part to play in this education, and in the dissemination of knowledge which may banish prejudice and misunderstandings. Our encouragement is in the fact that a fellowship transcending race has under certain circumstances been actually realized. To teach that all men belong to the same family and

that race-variety is an enrichment of humanity is peculiarly the task of the Church.

REFORM JUDAISM.

Two books of this month happily illustrate the austere and generous spirit of Modern Reform Judaism. One is entitled *Bernhard Felsenthal, Teacher in Israel*, and consists of selections from his writings, with biographical sketch and bibliography by his daughter, Emma Felsenthal (18s. net); the other is a series of Sermons and Addresses on various topics and occasions, entitled *Fifty Years After*, by Sir Hermann Gollancz, M.A., D.Lit. (10s. 6d. net). Both are published by the Oxford University Press.

It is interesting to note how complimentary both of these volumes are to the British spirit of justice and freedom. On 1st January 1888 Dr. Felsenthal wrote: 'The Britons? That nation of shopkeepers, as people are so fond of calling them? As for me, I praise these Britons and their American cousins in spite of everything. They are the upholders and preservers of true freedom—not that freedom which is fashioned from above, which comes as a gift from those in power, but that more genuine freedom which springs from individual self-determination and is limited by respect for the freedom and the rights of others.' Again, in an interview dated 12th December 1917, Dr. Gollancz writes: 'I understand the meaning of a "legally secured home," and subscribe to it, especially one secured by a just and mighty Power like Great Britain. No other European Power would claim my confidence in such a declaration as the one recently pronounced by the British Government with such goodwill; and we believe it will be carried out with generosity when the fulfilment comes. And why I say I trust Great Britain is, because it has always held and still holds in reverence the Bible and Religion, while other great European powers stand for free thought and the absence of a religious standard.'

Dr. Felsenthal expresses himself fully and frankly on many points affecting Judaism on which it is well to have authentic information—on such subjects, *e.g.*, as Where do we Stand? Bible Interpretation, How and How not. Twice he gives us a brief negative summary of the Jewish creed. 'We Jews have no redemption by faith, no original sin, no election by grace, no vicarious

atonement, no mediator, no trinity, to affirm or deny' (p. 144). And elsewhere (p. 190) among the 'un-Jewish or anti-Jewish elements which were taken in by young Christianity and which by and by were considered as the essentials of the Christian religion,' he enumerates 'the incarnation of the deity or of a part of the same,' and 'salvation by merely believing in certain irrational, or at least undemonstrable, metaphysical or mythological doctrines.' A Christian might with good reason demur to the latter description.

The growing quality of the writer's mind is illustrated by the change of his opinions in regard to one aspect of Zionism. In earlier life he regarded as 'romantic' the project of Palestine colonization as a means of realizing the Jewish mission to the world. Later, however, he writes, 'From Palestine our so-called "mission" can be best fulfilled.' And again, 'I regard colonization in Palestine as the very best means, yea, as the only means of bringing radical salvation to my suffering brethren.' This last point is important, and it emerges more than once, that one at any rate of the inspiring motives of the Zionistic movement is the deep-rooted compassion with the indescribable sufferings of persecuted Jews in certain parts of the world.

Naturally Dr. Gollancz touches on Zionism too. What he pleads for is 'an extended process of colonization, with municipal hegemony, local municipal machinery in the more important towns, interconnected with each other and with smaller places, all represented in, say, Jerusalem by members of a Synod or Sanhedrin meeting periodically.' There are many other points of interest which make us feel that all religious organizations are face to face to-day with very similar problems—*e.g.* the revision of the (Jewish) Prayer Book, the meagre attendance at religious services, etc. Through the various discussions one hears repeated echoes of the grave voice of the Old Testament; and the fine catholic spirit of enlightened Judaism is attested by the noble tributes paid in several addresses to Christian no less than to Jewish teachers, *e.g.* to Canon Barnett, Dr. Boyd-Carpenter, Dr. John Clifford, and Professor Silvanus Thompson.

A BIG LITTLE BOOK.

Here is a book costing half a crown that ought to be in the hands of all candidates for the ministry,

and indeed in the hands of all clergymen who are not too old to learn. It is *The Human Parson*, and is written by that remarkable parson, the Rev. H. R. L. Sheppard, Vicar of St. Martin's-in-the-Fields (Murray). It is packed full of wisdom, of common sense (or rather most uncommon sense), of a sincere vision that goes right to the heart of reality. It is unconventional, independent, and practical. The book is a series of talks (given at Cambridge) on the work of the ministry. Here are some of its sayings, quoted at random. Dealing with the character of the clergyman, the author says: 'It is a strange thing to reflect that with all our shibboleths and professional jargon . . . we have never yet succeeded in making Him ridiculous.' 'The world will be at the feet of those who are themselves at the feet of Jesus Christ—that is the surest thing I know.' He recommends for clerical reading, Inge, Gore, and Studdert Kennedy, and the avoidance of all books of apologetics. He used to read such books before he went to speak in the Park. But when he discovered that not a single question they professed to answer was ever asked in the Park, he joyfully gave them up.

His rules for any interview are these: 1. Pray before it; 2. Whoever comes should feel they are coming to some one who is human; 3. You should listen more than you talk; and 4. Expect that whoever comes has something to offer you. Don't imagine you are going to benefit him. Be on the look out for what he has to give. As to visiting the poor, he says, 'I often think how marvellously good, patient and kind-hearted the poor are towards us. We always seem to be missionising and visiting them, whereas, as a matter of fact, they do not need nearly as much pastoral care as their better-off neighbours.' On a minister's conduct he says some golden words. This, *e.g.*, 'We must avoid pretending by our manners that we are still laymen.' Laymen hate this. They expect the parson to *be* a parson, though human and without losing the *joie de vivre*.

Perhaps the best chapter in the book is that on Preaching. And the best of this fine chapter is the part where he counsels the use of plain language in the pulpit. Half the people, he says, have not the remotest idea what the parson is driving at when he uses the words he has learned at college. 'The preacher must talk of the things he knows something about and in a language that the people can understand. . . . There is nothing more

needed than a new vocabulary for the pulpit.' We might go on quoting indefinitely. But brief quotation does not do the book justice. We have read many big books on the work of the ministry. But this little book is bigger than most of them.

MODERNISM AND ORTHODOXY.

Modernism and Orthodoxy, by Rev. Reginald Stewart Moxon, D.D. (James Clarke; 6s. net), is described in the sub-title as 'an attempt to re-assess the value of the Vincentian Canon in regard to modern tendencies of thought.' Dr. Moxon has already written a book on Vincentius of Lerins, and he believes that 'the famous Vincentian Canon of Orthodoxy, "that which has been believed everywhere, always, and by all men," is to-day, when rightly interpreted, a valuable criterion of the essential elements of Christianity at a time of great religious unsettlement and critical reconstruction.'

His contention is that the Vincentian Canon, 'while it seems a yoke of bondage, is in fact a charter of freedom.' It was originally a protest against the hardening of doctrine, and the tendency to regard everything as *de fide*, which issued in Mediævalism. Vincent sought to return, not to an imagined consensus of the Fathers, but to the primitive witness of the Church. He believed that the Christian faith 'rests on a bedrock of unchangeable and unalterable historic fact, and therefore remains and must remain the same.'

The charge that this is the negation of all progress cannot be better met than in Vincent's own words. 'But some one will say, perhaps, "Is there, then, to be no religious progress in Christ's Church?" Progress, certainly, and that the greatest. For who is so jealous of men and so odious to God that he would attempt to forbid it? But progress, mind you, of such a sort that it is a true advance, and not a change, in the faith. For progress implies a growth within the thing itself, while change turns one thing into another thing. Consequently the understanding, knowledge, and wisdom of each and all—of each Churchman, and of the whole Church—ought to grow and progress widely and readily through the course of ages and centuries, provided that this advance be within its own lines, in the same sphere of doctrine, the same mind, the same intention.' Here is the crucial point, *profectus, non permutatio*—a true advance, an organic

development, not a change in the Faith. 'No generation has such a monopoly of Christ that it can deny to any other generation the right to look upon Christ with its own eyes and hear Him with its own ears.' But it cannot be conceded that this implies a right to make fundamental alterations—in interpreting the Gospel to destroy it, and under the name of a modern restatement of the Faith to offer something vitally different.

This test Dr. Moxon applies to current modernist theories, and discusses their claim to be in the line of legitimate Christian development. His book is exceedingly fresh and clear in its thinking, lucid in expression, and altogether a most valuable contribution to its subject.

NEW RELIGIONS.

So much is startling in these days of ours that few, perhaps, have had time to observe that it is an age comparable to the first and second Christian centuries, in that a crop of new cults, creeds, and religious syncretisms have been springing up and gaining many adherents. The process began, indeed, some forty odd years ago, but the growth has been accelerated recently. We have Christian Science, Theosophy, New Thought, and Spiritualism. These are not to be dismissed as sporadic recrudescences of old oddities and errors. They are genuine new religious cults. Any one interested in this phase of our times, and we can scarcely conceive of any of our readers being uninterested in it, cannot do better than read *Modern Religious Cults and Movements* (Allen & Unwin; 10s. 6d. net), by the Rev. Gaius Glenn Atkins, D.D., L.H.D. Dr. Atkins is evidently both historian and philosopher. His knowledge is accurate. His exposition is impartial and clear. He traces those strange phenomena back to their basis, and forecasts their future. Most, he thinks, will be ultimately re-absorbed in the Christianity from which, for various reasons, occasioned by the interaction of East and West, they originally sprang; but, on the other hand, they will probably in some respects modify the Christianity which affords them a home.

Another volume has been added to the Week-day School Series of 'The Abingdon Religious Education Texts.' The title is *Builders of the Church*, by Mr. Robert Leonard Tucker (Abingdon Press). There

are some thirty chapters in the volume, each one containing a short account of some notable man or woman—Builders of the Church. The Biographies are naturally only slight, but are very clearly written; and at the end of each there are suggestive study topics and readings.

Those who are interested in Voltaire will welcome *Voltaire's Philosophical Dictionary*, selected and translated by Mr. H. I. Woolf (Allen & Unwin; 10s. 6d. net). The translation is felicitous, the selection large and varied enough to convey a just notion of the real contents of a work with a somewhat misleading name. For by 'philosophical' the age of Voltaire did not mean what we mean. We must confess that we are not greatly impressed with the value of translating part of a work which was, to begin with, no more than a selection of 'elegant extracts' from many sources, in which Voltaire deliberately concealed which were his own and which were borrowed, and the true observations among which have for long been common-places.

It takes a skilful hand to touch worthily the delicate Book of Ruth. But the Rev. David Burns has just the skill and the grace that are necessary. In *Ruth: Her Life and its Lessons* (Allenson; 3s. 6d. net), he moves steadily through that sweet old-world tale, retelling it in his own words, and eliciting from each part of the narrative the truths which it is fitted to teach. The result is a living presentation of the story, and a living interpretation of it applicable to the needs and problems of to-day.

A most able and scholarly work is *Spinoza, Descartes, and Maimonides* (Clarendon Press; 7s. 6d. net), by Mr. Leon Roth, M.A., D.Phil. Dr. Roth has re-written a chapter in the history of philosophy, and, we are inclined to say, has written it finally. The resemblances between Maimonides and Spinoza are not, as Principal Caird said, 'occasional coincidences.' There is, Dr. Roth shows, a very real relationship between the two thinkers; for the stages of the growth of Spinoza's monism are all traceable to 'an analogue or origin' in the speculation of Maimonides.

In *The Kingdom of God in the Apostolic Writings* (James Clarke; 6s. net), the Rev. Alexander M. F. Macinnes, M.A., B.D., Ph.D., following lines some-

what similar to those followed by Professor Peake, also concludes that we may confidently accept the traditional belief that Jesus did claim to be Messiah. Not only so, but His conception of the Kingdom came primarily, neither from the Baptist, nor from apocalyptists nor prophets, but from His own religious and Messianic consciousness. Dr. Macinnes has no more belief in the purely ethical Christ of the followers of Wellhausen than in the apocalyptic Christ of Schweitzer. He cannot believe that the Christianity of the Primitive Church was 'a synthesis of Jewish eschatology, Stoic philosophy, Mystery religions, sacramental conceptions and the cult of the Roman emperors.' It was rather a scientific development of the teaching of Jesus about Himself and the Kingdom.

On some debated questions of Introduction also the author finds the traditional positions satisfactory. He accepts the Johannine authorship of the Fourth Gospel and the Pauline authorship of the Pastoral Epistles.

His book is a careful and scholarly study of the Idea of the Kingdom of God. First the sources and the background are examined, next the teaching of the Gospels on the Kingdom is studied. The next chapter gives a needed reminder of the obvious but often forgotten fact that 'the Kingdom' is only one of various forms which the idea of the *summum bonum* took in the minds of Jesus and His first followers, others being 'The Family,' 'Salvation,' and 'Eternal Life.' The concluding section discusses various aspects of the relation of the Kingdom of God to the Christian Church.

Throughout, Dr. Macinnes writes, not only as a scholar for students, but as an experienced Christian minister for Christian workers seeking guidance. He believes that in the City or Church of God we see an age-long dream being converted into a grand reality. To him it 'is a City continually coming down from heaven because it is supported by divine grace from on high.'

Principal Clow, of the United Free Church College in Glasgow, contributes a Foreword to a volume of addresses with the title *The Farther Horizon* (James Clarke; 6s. net). The addresses are by the Reverend John Pollock, who is now minister of St. Enoch's Church, Belfast. Principal Clow supplies some details about Mr. Pollock. He was ordained, he says, to the country charge of Freuchie, in Fifeshire. Then after being a short time in

Edinburgh, where he did Church Extension work, he was called to a charge in Glasgow, and from there he went to Belfast.

The addresses are all short, too short surely to have been delivered to a congregation in Scotland. Is this a customary length in Ireland? Or are these addresses intended for some special occasion? However that may be, Mr. Pollock has packed a considerable amount of sound and very direct teaching into each Sermon, and in commendation we cannot do better than quote Principal Clow's words: 'The variety and interest of the subjects dealt with in this volume, and the freshness of their treatment, evidence the preacher's grasp of the realities of experience, and the spiritual passion in which they are affirmed.'

Professor A. T. Robertson, D.D., LL.D., has published *A Translation of Luke's Gospel* (Hodder & Stoughton; 7s. 6d. net). It is not a translation of the type of Weymouth's or Moffatt's and will not displace them. Indeed, Dr. Robertson has not troubled overmuch with his English. Christ commands Levi, 'Follow me for ever'; the crowd shouts to Pilate, 'Take this fellow on off'; the Disciples proffer the somewhat unreasonable request, 'Lord, teach us the habit of prayer.' In short, it is not a translation for the general reader, but rather for the student who is anxious to get the exact literal meaning of the Greek. To the student the translation should prove useful, but even more useful, perhaps, are Dr. Robertson's copious grammatical notes.

Gambling and Religion, by the Rev. J. Glass, B.D. (Longmans; 2s. 6d. net), is an excellent little handbook. After giving an outline of the history of gambling and of gambling systems it deals with the subject in its relations to Economics, Ethics, and Religion. It is sane, well informed, and written in a fine Christian spirit. It concludes with a summary of Betting and Gambling Acts. The book is one which should be in the hands of preachers and teachers, and of all who would combat this great national evil.

In an important pamphlet *The Messiah and the Son of Man* (Manchester: The University Press; 1s. 6d. net), Professor A. S. Peake, M.A., D.D., points out that while the ultimate question of Christology is, 'What was Christ?' we have first

to ask 'What did He claim to be?' According to Wrede, the theory that Jesus from the time of His baptism was conscious of His Messiahship, but guarded it as a secret, was Mark's solution of the difficulties of the facts. Wrede supposes that in the popular judgment resurrection involved Messiahship, but Herod's conception of the Baptist shows that Wrede was wrong in this. We have to accept Mark's testimony that at the Baptism Jesus gained a consciousness of *unique* Sonship. So far as the populace was concerned, the triumphal entry into Jerusalem may not have been a Messianic demonstration, but it was so for Jesus.

The story of a crucified Messiah, alienating as it did both Jews and Gentiles, could never have arisen among Jews, unless their leader, regarded by them as Messiah, had in fact been crucified. Nor could Pilate have crucified Jesus unless convinced that He did claim to be Messiah. It is inconceivable that His disciples' belief in His Messiahship could first have arisen *after* His 'accursed death,' and as Jesus had not, in some important respects, fulfilled the Old Testament Messianic rôle, they could not have learned to think of Him in His lifetime as Messiah, without some encouragement from Him.

On a review of recent German literature on 'Son of Man,' Professor Peake thinks it is beyond all reasonable doubt that Jesus called Himself 'Son of Man.' He used the title primarily in the eschatological sense, but gradually extended it to include the Passion and even other aspects of His ministry.

The Risen Jesus, by the Most Rev. Alban Goodier, S.J. (Manresa Press; 3s. 6d. net), is a series of devotional meditations on the post-resurrection appearances of our Lord. The writer is gifted with a fine imagination, and writes in a fresh and vivid style. He endeavours to weave together into one consistent narrative the various records contained in the four Gospels. How far he really succeeds may be doubted. The value of his work lies in this, that it breathes the pure air of the gospel, and uplifts the reader into that clear realm, remote from controversy, where all true Christians meet.

It takes some courage to write a commentary on the Book of Revelation. Even Calvin shrank from the task. Books on the Apocalypse fall in the main into two classes, fantastic books by

writers who have no idea of what sane interpretation means, and scholarly works full of ancient and curious learning but with little food for the ordinary reader. There is certainly room for a commentary sound in scholarship, restrained and sensible in interpretation, and rich in spiritual teaching. *The Revelation of St. John the Divine*, by the Rev. W. J. Limmer Sheppard, M.A. (Religious Tract Society; two vols., 3s. 6d. net each), may be said to answer to this description. The writer has a competent knowledge of the vast literature on the Apocalypse and, what is better, a well-balanced judgment. He does not encumber his pages with a mass of conflicting views. He is chiefly concerned to show that 'the book deals with spiritual principles and not with historical events,' and accordingly he follows mainly Dean Vaughan, Professor Milligan, and Dr. Swete. It is not to be expected that the judicious reader will accept all his interpretations, but he will always be found thoughtful and suggestive. The whole principle of his interpretation may be challenged, on the one hand by those who confine the references in the Apocalypse to the Apostolic age, and on the other hand by those who take the book as referring solely to the end of the world, but it would not be easy to name any commentary likely to prove more helpful to the preacher or to the general reader. The book belongs to the 'Devotional Commentary' Series, and is a worthy addition to it.

It is difficult to take seriously the writer who calls himself *Juridicus*, and who in this capacity regales us with what he describes as a scientific examination of *Ancient Hebrew Theories* (Stockwell; 4s. net). He subjects the story of the Creation, of the Origin of Man, of Noah's ark, and certain 'miraculous' tales to a criticism which is intelligible only on the assumption that, like Goldwin Smith many years ago, the writer is familiar only with popular and long ago exploded misconceptions of the Bible, and has never taken the trouble to acquaint himself with the methods and results of Biblical Science. The 'legend' of Noah's ark is a 'senseless Oriental fiction,' and the only thing *Juridicus* has to say about the noble Book of Jonah concerns the 'astounding miracle' associated with his name. But the climax is reached when we come to the incredibly inept discussion of Elijah's ascension. Because aeronauts, with every possible equipment, have never

been able to get beyond six miles, 'it follows that Elijah could not have done more than they did, and therefore, assuming that heaven lay in the direction indicated by the writer, he could not have accomplished more than six miles of his journey. So Elijah, it would appear, never got to heaven! What, then, becomes of this picturesque story?' 'A little reflection goes a long way,' Juridicus tells us in one place; and we may add, a little more reflection would go a longer way.

There is considerable learning in the book Mr. William Lowndes, M.A., has written on *The Historical Truth of the Book of Genesis* (vol. i.; Stockwell; 7s. 6d. net), but hardly, we fear, of a kind that will convince those who accept the literary analysis of the Pentateuch as presented by critical scholarship. Mr. Lowndes courageously describes this theory as 'silly,' and he regards Astruc's epoch-making discovery, considered as a working hypothesis, as a sorry failure. Naturally the 'Professors,' whose criticism is believed to threaten the very existence of Christianity, come in for not infrequent castigation. We begin to rub our eyes when Mr. Lowndes blandly informs us that 'Adam was himself the author of Gn 1-3,' and that this is 'in accordance with the internal evidence.' This is even more interesting than the statement that 'all believers' find in Gn 1²⁶ an allusion to the Trinity. The human race had existed, it appears, ages before the date of Adam, who was only the spiritual, not the carnal father of mankind: he was the first civilized man; and his destiny and mission were, it seems, 'that he should be the Apostle of Yahveh, of Jesus Christ, to every creature.' This is news indeed! It becomes, then, easy to believe 'that Yahveh did appear in Paradise, and that in Him Adam saw the God-Man, the Second Person of the Ever Blessed Trinity.' Mr. Lowndes's aim is to 're-state Modern Science in the terms of the Catholic Faith'; but no amount of learning could make positions like these tenable to a really modern mind which appreciated the legitimacy and the necessity of critical methods of interpretation.

Jesus in the New Testament, by the Rev. J. P. Alexander (S.C.M.; 2s. net), consists of a series of four addresses delivered at a summer school for Sunday School teachers. These addresses seek to set forth Jesus as He is portrayed in the Synoptic

Gospels, Paul's Epistles, The Epistle to the Hebrews, and the Fourth Gospel. The work is careful and scholarly, and is suffused with a warm glow of Christian feeling. Questions and suggestions for further study are given under each section. The whole is admirably adapted as a text-book for group study.

Jesus the Way, the Truth, the Life, by the Rev. W. Arthur Westley, B.A. (S.C.M.; 4s. net), is an exposition of Anglo-Catholic teaching. In the preface we read: 'It is a happy characteristic of our time that there is an increasing number of people who are realizing that truth is many-sided, and that no one person, nor any group of people, can do it full justice.' Most true, but has it not been characteristic of the Anglo-Catholics that, while expecting consideration from others, they themselves act on the assumption that their side of the truth is alone important? The statement given here is simple, straightforward, and conciliatory. The writer seeks to minimize the importance of the extreme section of the party, but unless the movement be very gravely misrepresented the extremists form a very influential element in it. This would seem to be tacitly admitted by the writer when he expresses his fear that the chief danger to the movement is likely to arise 'not from without but from within.' One is struck with a certain lack of proportion. In the chapter on 'Jesus the Life,' more space is devoted to such topics as Vestments and Incense than is given to Eternal Life and the Kingdom of God. Here, in our view, lies the danger, that the Anglo-Catholic, with all his intense loyalty to Christ and the gospel, should suffer his devotion to expend itself in the arid wastes of ceremonialism.

We draw attention to three little books of lesson-material that are of special value. They are all by Mr. Ernest H. Hayes, whose skill in this medium is well known. They are *Lesson-Stories on the Life of Jesus*, *Lesson-Stories on the Hebrew Pioneers*, and *Lesson-Stories on the Gospel in Britain* ('Teachers and Taught'; 1s. net each). All the helps necessary to the effective teaching of these subjects are given with fullness and clearness. A teacher who, with these helps in his hands, does not succeed in making his lesson interesting would need to be specially incompetent. The books are admirable in conception and execution alike and will be invaluable to teachers.

The Enigma of Jesus, by Dr. P. L. Couchoud (Watts; 3s. 6d. net), is the work of an enthusiastic disciple of Abbé Loisy. 'I owe him almost all that I know.' The writer, however, goes beyond Loisy and entirely denies the historicity of Jesus. By some means unexplained, the aspect of Jahveh as Saviour came to be thought of and preached under the name of Jesus. Paul's theology is strict Jewish monotheism. 'There is not one word of Paul's which would warrant the supposition that he was acquainted with any historical legend of Jesus.' By the end of the first century the new doctrine began to take more concrete shape. 'In some crowded corner of Rome there is simmering a pious pot-pourri, a strange Christian hotch-potch, mixing up everything: the mystic history of Jesus and traditions turned into allegories, Biblical

texts converted into visions and an Apocalypse transformed into a moral lesson, miracles changed into symbols, and selected oracles and parables twisted out of their original meaning. This is the "Good Tidings" according to Mark.' Dr. Couchoud writes with that air of conscious superiority which characterized the old rationalism and is now happily antiquated. Mark is 'this excellent person,' 'flat and prosaic,' 'dabbling in a kind of literature which is far above him.' The Apostle of the Gentiles is 'Paul the dwarf,' 'a terrible little man,' 'the fiery little gnome.' Then of course there follow the usual rhapsodies about the spiritual Christ. And all this is offered as historic criticism! It presents indeed an enigma, but it is the enigma of Dr. Couchoud.

Tablet B.M. No. 21,901 and Politics in Jerusalem.

BY PROFESSOR W. F. LOFTHOUSE, D.D., HANDSWORTH.

ALL readers of THE EXPOSITORY TIMES will be deeply grateful to Dr. Welch for his description, in the January 1924 number, of the Tablet discovered by Mr. Gadd and published by him last year.

At first sight, however, the results of the discovery may not seem to amount to very much for any except professed historians, who must needs take note of the minutest details in the events of antiquity. The Fall of Nineveh is indeed pushed back from 606 B.C., the hitherto accepted date, to 612; but the Assyrian power lasted for at least two years longer, in Harran; and there seems no necessity, from anything in the Tablet, to alter the date of the victory at Carchemish, when the Chaldeans were left masters of Western Asia and had nothing more to fear from Egypt.

Dr. Welch, however, points out that the usually accepted interpretation of 2 K 23²⁹ must be corrected, namely, that Necho was advancing to dispute the territory of the as yet unfallen Assyrian power with the Chaldeans; and also, incidentally, that such an armed conflict as is described in 2 Ch 35^{22ff.}, and generally thought to be implied in the passage in 2 K, is at best doubtful.

To most readers, the events that preceded and followed the disastrous close of Josiah's reign will

be of far more importance than the actual date of the fall of Nineveh. Anything that touched the Jew in those years may be supposed to have affected the work of Jeremiah. And if the Tablet, at first sight, by invalidating the Biblical accounts, may appear only to have raised further problems, it may also prove a source of illumination on points hitherto obscure.

We can see, in the first place, that in 616 and after, there was an alliance between Assyria and Egypt, though nothing is heard of Egypt in Western Asia between 616 and 609; and, secondly, that there was an alliance between the Chaldeans and the Medes. It is noticeable that, although the Chronicle is Babylonian, the forces of Nabopolassar do not seem very formidable unless the Medes or the Scythians are actually fighting with them. The Scythians joined this alliance in 612.¹ The appear-

¹ Herodotus (i. 103-106) has a story that the siege of Nineveh by Cyaxares the Median was raised by the Scythians, who thus gained possession of the whole of Asia and held it for twenty-eight years; but that some time after their fruitless and rather disastrous expedition through Palestine, the Medes under Cyaxares, by a familiar trick, regained their supremacy and took Nineveh; after which Cyaxares died, having reigned for forty years along with the Scythians.