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and of analogous phenomena in other letters of the time and in the letters and writings of St. Athanasius himself, propounds such a startling theory, we must listen with respect. These Meletian leaves, be it remembered, come from the very *milieu* in which the great figure of St. Athanasius moved, so that the discovery of an autograph letter from his hand cannot be deemed impossible. The letter contains a request for the intercessory prayers of Paphnutius in view of the sore sickness that lies upon the house of the writer—*Athanasius*. A true letter, therefore; not a literary epistle on matters of dogmatic controversy. Now it is well known that St. Athanasius cultivated friendly relations with the monks, and it is certainly not inconceivable that the imperious director of souls should require the intercession of a 'Father' for his own needs. I reserve my own judgment as to the authorship of the letter until I have compared certain definite details which seem to me capable of being tested. Here, meanwhile, I give the letter in an English rendering. Even those who see in it no more than a document of Egyptian Christianity in the age of the famous orthodox theologian will nevertheless prize it highly as such.

'To the most dear and beloved Father Paphnutius, Athanasius (sends) greeting in the Lord God.

'May Almighty God and His Christ grant that

your Piety (*θεοσέβεια*) may long abide among us and remember us in your prayers. For as long as your Holiness (*ἀγιότης*) continues in this, it will be for our welfare in all things. To-day, then, I ask you for specially fervent remembrance. For the prayers offered by you are heard because of your holy love. And as you will ever entreat in holy prayers, [it will avail] on our behalf. I do but acknowledge what is right in believing that in all ways you have us in remembrance. For I assuredly know that you love us. I am in very great concern regarding Didyma and mother. For Didyma . . . , and my mother is sick. I have therefore much to contend with, especially as I am ill myself, and sorely enfeebled. But I believe in Him who is the Saviour of us all. In the midst of these distresses we are glad that by your solicitude it was possible for you to send Horion, the good son, to us.

'Theodosius, . . . , Antiochus, Didyma, mother, all who belong to our household, tender you many obeisances and many greetings, most dear and beloved Father. May Divine Providence long, long preserve you, and keep you ever in remembrance of us, beloved and most dear !'

Address on the verso :

'To the most dear and beloved Father Paphnutius, Athanasius in the Lord God.'

Literature.

THE CHRIST OF THE NEW TESTAMENT.

The Christ of the New Testament, by Mr. Paul Elmer More (Milford; 13s. 6d. net), is the third volume in the series 'The Greek Tradition from the Death of Socrates to the Council of Chalcedon.' This book does not take one over a beaten track. This would be sufficiently evident from the statements on p. 119, that 'the Kantian metaphysical spells death to philosophy, and that the Lutheran theology spells death to religion,' and that the German conceit of what Kant accomplished is one of the great barriers in the way of philosophical and spiritual truth.

The writer makes clear his position—that he is

trying to do two things which are commonly regarded as incompatible. On the one hand, he fully accepts the results of the modern critical study of the Christian documents. On the other hand, he wishes to maintain the Christology of the creeds, or something like it, and to insist on the element of mystery, the supernatural if you will, in life, and especially in the revelation given in Jesus. The psychological materialists and the Berkeleyans cannot both be right, and it may well be that they are both wrong. Mr. More thinks that Dr. Johnson's contemptuous kicking of the stone was a sufficient answer to Berkeley; and, on the other hand, the results of the modern psychologists who are trying to define mind in terms of body are

'excruciatingly funny.' We have to recognize the mysterious duality of mind and ideas, just as we recognize the equally mysterious duality of good and evil. In these two mysterious dualisms lies the beginning of religion.

The whole trend of criticism during the last century has proceeded on the assumption that the union of two natures in one person is an incredible paradox. Mr. More, on the other hand, sets out to show that the Incarnation, Christ as a person who embraced within Himself the full nature of divinity and the full nature of humanity, is the one essential doctrine of Christianity, and that the philosophy underlying it conforms to our deepest spiritual experience.

The present volume, however, is only preliminary to the study of the main thesis, which is to come in a later volume. It contains a critical account of the New Testament material on which as a basis any Christology must be laid. The work is everywhere fresh and stimulating and written with knowledge which is not paraded. The author has a very interesting suggestion that 'We of the English speech are fortunate in that, owing to the character of our tongue and to the fact that the makers of the Authorized Version were steeped in Hebrew, our Bible probably brings us closer to the gravity of Christ's teaching than the Greek.' Enthusiasts for Paul will find it hard to get on to common terms with an author who realizes the greatness of Paul, and yet finds many parts of his Epistles 'painful reading' on account of the vein of self-assertion that runs through them. He also considers Paul's concentration of faith upon the crucifixion and resurrection of Jesus an unfortunate element which has left a trail of morbid sentiment all through the centuries of Christianity.

THE PSALMS.

Another book on the Psalter! The Master of Queen's College in the University of Melbourne, who is also President-General of the Methodist Church of Australasia—Mr. Edward H. Sugden, M.A., B.Sc., Litt.D.—has given us a fresh and competent translation into English verse of *The Psalms of David* (Melbourne University Press; 7s. 6d.). Dr. Sugden is well aware of the almost insuperable difficulties—the 'stiffness' on the one hand, and the excessive 'freedom' on the other—which beset every attempt to translate a foreign

original into rhymed verse. But he has surmounted the difficulties astonishingly well: he has even succeeded very fairly in reproducing the acrostic quality of Ps 119. As an illustration of the poetry take the close of Ps 65:

Thou crown'st the year with goodness,
Thy paths with fatness drip;
The wilderness rejoices,
The hills with gladness skip;
The fields with flocks are covered,
The valleys smile with corn:
And joyful shouts and anthems awake each happy
morn.

The rhyme, it will be seen, is very natural and unrestrained; cf. Ps 128³:

May thy wife within thy dwelling flourish like a
fruitful vine!
May thy sons, like olive-branches, round about
thy table twine!

Dr. Sugden happily varies the metre to reproduce, so far as may be, the metre of the original.

The solemn cadences of Ps 90 are well caught, so well indeed that Dr. Sugden's translation might very well be sung as a hymn. Sometimes the metre seems a trifle jaunty, as in his version of Pss 121, 124, or 139, and sometimes he uses phrases which are not quite in the ancient Hebrew spirit: e.g. Ps 8⁸, 'Birds, and fish that swim the sea, Thread its paths of mystery'; or Ps 18⁹, 'Heaven's blue vault was riven asunder.' Exigencies of metre readily account for such expansions; but, difficult as they are to avoid, in point of fact there are surprisingly few of them.

In his view of the structure of the Psalms, Dr. Sugden leans pretty heavily on Dr. Briggs's great Commentary. Each psalm is prefaced by very brief but thoroughly useful introductions which, curiously enough, lean distinctly to the conservative side. Dr. Sugden sees no reason to doubt the tradition which connects not only such Psalms as 3, 4, and 18, but even 51, with David. To say roundly that Ps 46 'dates from the days of Hezekiah or perhaps Josiah' is surely to put the matter too dogmatically. The real value of the book lies in its clear exhibition of the metrical structure and the poetical quality of the individual Psalms, and in this direction its value is decidedly high.

THE ETHIC OF JESUS.

A new book from the pen of Professor Ernest F. Scott, D.D., of Union Theological Seminary, is something of an event. He is a strong, independent thinker, and there is always an element of unexpectedness in his thinking which makes it interesting to follow. His little book 'The New Testament To-day' was in its way unique. And he has followed it with a volume, small in size but excellent in content, on *The Ethical Teaching of Jesus* (Macmillan; 6s. net). It would be difficult to overpraise this book. There is not a dull page in it. It surveys the whole field of Jesus' moral teaching, and on every point Professor Scott has something to say that is fresh and illuminating. He emphasizes two facts especially: that Jesus taught principles, not a code, and that His ethic is rooted in religion. And the implications of these decisive facts are indicated in various directions. Dr. Scott affirms the originality of Jesus, and in an admirable chapter vindicates the historical trustworthiness of the gospel records as a whole. There are, indeed, a good many points on which the reader will feel some doubt. Dr. Scott, *e.g.*, overestimates the influence of the apocalyptic element in the teaching of Jesus. The call for renunciation, he says, has mainly to be explained from the apocalyptic hope. The obvious answer to that is that Jesus' demand for whole-heartedness is more than sufficient to explain the call for renunciation. Another instance is the statement that the contrast in Mt 5 between 'them of old time' and the new commandments was perhaps due to the Evangelist himself, a superfluous theory when we reflect that Jesus was bound to relate Himself and His teaching to the Law. But these and other instances of challenging opinions are just the proof of an independence that makes Dr. Scott so attractive a writer. His chapter on 'non-resistance' could not be bettered, and the concluding argument for the permanent validity of Jesus' teaching is as good as anything in a book which is full of good things.

DR. KELMAN'S NEW BOOK.

Dr. Kelman's latest book is his best. So far, his literary output has been somewhat disappointing. Even those (and they are many) who have been fascinated by the preacher have been

unable to read the writer. Dr. Kelman's power lies in his personality, and he is not always able to convey to the printed page the charm and life one feels so powerfully radiating from the man. But he has succeeded in doing this in *Prophets of Yesterday and their Message for To-Day* (Hodder & Stoughton; 7s. 6d. net). The prophets are Carlyle, Matthew Arnold, and Browning. Dr. Kelman divides mankind into two classes—Hebraists and Hellenists. Those on the one side are the people of conscience, those on the other the people of desire. Righteousness, duty, the will of God—these are the watchwords of Hebraism. Truth, beauty, joy—these are the watchwords of the Hellenist. Carlyle is the typical prophet of the former, Arnold of the latter, while in Browning we find a real synthesis of the two. That is the thesis of this interesting volume.

The substance of the book consists of lectures delivered in Harvard University, and this explains their character and much in their contents. Dr. Kelman is addressing youth and gives a good deal of elementary counsel (quite excellent) as to the order in which his hearers should read the books of the three authors. There is a certain amount of biography and of personal criticism in the lectures, and this adds to their interest. It is no reflection on the quality of the book to say that it contains nothing very profound. It reaches its aim, to afford an intelligent introduction to some of the greatest teachers of our time. And it does this in a way that carries the reader on in a flood of interest and information that make the book in every way desirable and helpful. It is a good book, clever and vital, and with a great deal in it of what has made Dr. Kelman a power among young men and women.

SOCIAL CHRISTIANITY.

The Story of Social Christianity has been told by Mr. Francis Herbert Stead, M.A., in two fascinating volumes, purchasable separately (James Clarke; 6s. net each). No one is better qualified to tell that story than Mr. Stead. As a writer and speaker on social questions he enjoys an international reputation; as Warden of Browning Hall for twenty-seven years he came into the most intimate contact with the social problem in some of its most difficult phases; and these volumes embody much patient and eager research.

The first volume carries the story down to the discovery of America, the second from that date to the present day. Through the centuries, as the story unfolds, we can watch the steady progress, hampered not seldom by selfishness and individualism, towards social amelioration till, 'with the establishment of the League of Nations, the world enters on an entirely new era. The political unity of the world, in however elastic a form and with admittedly great and grievous gaps, has begun,' and in the Permanent Court of International Justice 'Isaiah's dream of a world-court open to all nations is finding fulfilment.' Brilliant names and famous movements pass before us on these eloquent pages, and interest is focused upon their social significance. In the long story many men as disparate as Savonarola and Plimsoll find their place: everywhere the tale is lit up with biographical as well as historical interest. Feudalism and the Crusades, the Reformation and the Counter-Reformation, the Abolition of Slavery, Prison Reform, Education, Temperance, Housing—these and a score of other movements find in Mr. Stead an illuminating exponent on the side of their social significance; and he makes us feel how heavily the movement for social amelioration is indebted to every branch of the Christian Church—Evangelicals, the Society of Jesus, etc.; and, above all, there is 'the ever-recurring initiative of the Quakers.'

The dominant idea of these volumes is that this great progressive movement is directly due to the personal initiative and ceaseless direction of Jesus. 'Of all progressive history Jesus is the Maker,' so that the history of social progress is felt to be in its essence a religious history. The volumes make us feel anew how overwhelming is the debt of the world to Christianity, and upon the bewildered spirits of to-day they should act as a tonic. The self-annihilation of the race, Mr. Stead admits, is not wholly inconceivable; but 'if its wisdom is in any degree commensurate with its opportunity, the human race has before it a period of greater happiness than this earth has known.'

BUILDERS OF MODERN INDIA.

The Student Christian Movement is issuing a handy series of useful biographies at 3s., called 'Builders of Modern India.' Naturally among the first to be treated is *Gandhi*, whose remarkable life

has been well handled by Mr. R. M. Gray, M.A., and Mr. Manilal C. Parekh, B.A. The book is called an Essay in Appreciation, and so it is. Never fulsome, sometimes even critical, it is frankly pro-Gandhi on several test questions about which opinion is divided. Yet the main outcome of the study is a disappointing feeling that the man is much less big than one had fancied him. Of his lofty idealism, of his intrepidity and courage, of the splendour of his dream for his own people, of the astonishing power of his personality upon his countrymen, there never has been any doubt. But when the full facts are set down even by eminently friendly minds, what strikes one with a sharp regret is a certain childishness that mingles with these great qualities; an odd passion, clean out of keeping with the man's usual character, that can fling into inflammable minds at times of crisis wild, whirling words that have no obvious connexion with visible facts, careless of consequences, which sometimes have been grave enough; a queer opportunist shrewdness which is strangely disappointing; a dour and obstinate element that can see no side of things except his own, which makes him at times really impossible. Judged by what he has accomplished, he stands forth one of the greatest figures in the world to-day; yet he himself seems a clear proof that, if there is not to be a crash in that part of the world, the Indians will need cooler minds than their own to help them for a long while yet.

Very beautiful is the life story of *Narayan Vaman Tilak* in the skilled hands of Mr. J. C. Winslow, M.A. Here is another patriot, whose whole heart was on fire with passionate affection for his country. Never, he says, have I loved mother or children or even myself as I love India. And he gave himself to its service with an untiring eagerness; but along what different lines from his great contemporary. For Gandhi, really a religious eclectic, remains a Hindu: while Tilak saw in Jesus Christ what India supremely needs, loved Him with his whole being, and has become a door through which his Master has reached, and will find His way to, multitudes of his countrymen. For Tilak is one of the really great modern poets of India, and much of his work is religious and devotional and Christian. His life of Christ in verse remains indeed a fragment: but there and in his other works he has supplied a crying want. For to the Indian the hymn is a far more central thing in worship than among us Westerners; and, as everybody knows, the

hymns of several Indian religions rise to amazing heights of spirituality, whereas the Indian Christians were but ill provided for. And Tilak's intimate and moving lyrics, all that wealth of affection that he lays at Jesus' feet, are certain to win many minds. Like Gandhi, he felt strongly that the time of tutelage has lasted long enough, that Indians must learn to stand on their own feet, especially that the Indian Church must be Indianized, that its members must no longer be tricked out awkwardly in Western trappings and thinking and doctrines, but that the faith must come to them in Eastern colouring: that India must be won for Christ by Indians. Most missionaries will agree with him. This is a record of an interesting personality, a wonderful life, a devout soul.

ANOTHER BIBLE FOR THE YOUNG.

Recently the Cambridge University Press issued two editions of the Bible, selected and arranged by eminent men, and beautifully printed and bound. The selections followed the Cambridge-shire Syllabus of Religious Instruction. They were admirable in every way. And now we have another, just as admirable and with a special feature of its own that will be certain to secure a public for it. The title is *The Bible for Youth*, and the publishers are Messrs. T. C. & E. C. Jack (6s. net). There are here the same clear type, the same beauty of form, and the printing of the text in paragraphs, without verses. The special feature is the provision of short introductions to each section. To take some examples: there is an introduction to the Creation narrative, with the narrative following; the story of the Fall, the Flood, the Call of Abram are all preceded by a couple of pages of explanation. And so on throughout the whole book. These introductions (with short notes) are supplied by Dr. R. C. Gillie and the Rev. James Reid of Eastbourne. They are done with judgment and knowledge. The modern standpoint is adopted but not obtruded. And, while nothing drastic is attempted, there is one great merit in the explanations given. They teach nothing that will have to be unlearned later. This edition of the Bible is meant for young people of from fourteen to eighteen years of age. It is, of course, a series of selections, and the selections are made on the lines of the Syllabus of Religious Instruction compiled by a joint-committee repre-

senting the Church of Scotland, the United Free Church of Scotland, and the Educational Institute of Scotland. The book is one to be unreservedly commended. That youth is indeed fortunate who has put into his hands this instructive and educative course of Bible reading.

The Historical Jesus, by Charles Piepenbring, Ph.D., translated from the French by Lilian A. Clare (Allen & Unwin; 7s. 6d. net), is the enlargement of a previous brochure by the same author and bearing the same title. Founding upon the positions held by Loisy upon this subject, it aims at modifying some of Loisy's conclusions, especially in the way of bringing out the individuality and originality of Jesus. The author achieves this aim, as he well might, without difficulty.

If Loisy's criticism of the New Testament is sound, the edifice raised upon that criticism stands foursquare to all the winds. But is the foundation sound? That is really the only question. With Dr. Piepenbring, however, there is no question about it. He is as confident of the accuracy of Loisy's reconstruction of the New Testament as any one ever was of the law of gravitation. When he tells us what parts of Mark's Gospel are unhistorical and unreliable—and these are the parts which are due to the Pauline influence—he assumes that subjectivity, the desire to support a theory, has played no part in the determination to expunge these passages. It is by a kind of law of nature that they must go. The Synoptic Gospels must be stripped of everything which suggests that Jesus had any thought of dying for sinners or that His body did anything else than continue in the tomb. A fair specimen of Dr. Piepenbring's method of analysis is given on p. 211, where he says: 'The Pauline influence is seen, too, in what Mark relates of the obtuseness of the early disciples, especially of Peter, James, and John.' He goes on to agree with Loisy that there is even more of the Pauline influence in Luke. Then how does it come about that 'Luke spares the Twelve'? That detail is evidently not worth referring to.

The strongest impression that the ordinary reader is likely to get from this book is that if the author's contention is true that Paul's influence, which admittedly was in line with the thoughts of the earliest apostles, has radically

distorted the Evangelists' portraits of Jesus, then the effort of any one in the twentieth century to re-create that portrait is as vain as effort can be.

Quite recently we reviewed a book by Mr. Basil King on 'The Conquest of Fear.' Now comes a second volume, *The Discovery of God* (Allen & Unwin; 7s. 6d. net). The idea is a good one. Mr. King has proceeded on the fact that the Bible is the record of a progressive revelation. He takes each stage and expounds the gain it has secured for mankind. 'Abraham discovers the elemental God,' 'Moses discovers the only God,' 'Isaiah discovers the God of all men,' and so on up to 'Jesus discovers the Universal Father'—this is the kind of line. His stages are not quite correct, for Moses did not discover the only God, nor did Isaiah discover the God of all men. There are other (and not a few) statements in the book that are open to correction. But they do not interfere with the value of the book as a whole. It is a fresh, independent, and illuminating study of the growth of the knowledge of God throughout the Bible. It is full of ability as well as earnestness, and it will prove both helpful and interesting as an introduction to the reading of the Bible.

One does not like to write harshly about any book into which the author has put either work or earnestness. And Mr. Hermon F. Bell has put both into his *An Introduction to Theology* (published by the author, 22 East 17th Street, New York; \$2.00, post paid). We give the address in case any one wishes to write for it. But we cannot honestly say that he will be very much enlightened or enriched by it if he does. The book consists of a series of verbose chapters on very interesting subjects, such as 'The Theological Approach,' 'The Philosophical Basis for Theology,' 'Some Present-day Tendencies in Theology,' and others. The author has read widely and thought much if not deeply, and he has arrived at a theology of his own which will be found to be too thin and bloodless for us on this side.

To the Christian scholar every fresh addition to our knowledge of the ancient Jewish mind is welcome, and he will be grateful for the discussion by Rabbi Asher Feldman, B.A., of *The Parables and Similes of the Rabbis, Agricultural and Pastoral* (Cambridge University Press; 7s. 6d. net). The

writer treats exhaustively of similes and parables drawn by the Rabbis from the experience of the farmer, the shepherd, and, more particularly, the cultivator of trees, such as the fig, the olive, the palm, etc. While claiming that the Rabbis are the spiritual descendants of the Prophets and Poets of the Old Testament, he admits that they are for the most part inferior to their great prototypes in sublimity, imagination, and creative energy, and that their interpretations are occasionally strained and prosaic. There are, however, not a few flashes of genuine poetry in them, and indirectly they throw light on the economic conditions and religious ideas of the times in which they were composed. The whole discussion is interesting for its own sake, and not less for the comparison which it enables us to institute with the parables of the New Testament.

Thoughts from St. Francis of Assisi, prepared by John Telford, B.A. (Epworth Press), may be had in paper wrapper at 6d. net, art levant boards at 1s. net, and limp lambskin at 2s. 6d. net. The first part of the little book contains an account of St. Francis, and the second gives a number of his sayings in their setting.

Professor A. T. Robertson of Louisville, Kentucky, is one of the most prolific authors of our time. It almost seems as if a new book of his arrives every few weeks. In point of fact, he has just published his twenty-sixth volume. And the amazing thing is that they are so good. His 'Grammar of New Testament Greek' is good enough and big enough to be the work of a lifetime. He has done much for New Testament scholarship. And now he has conferred a very real benefit on students by issuing a new edition of his *Syllabus for New Testament Study* (Hodder & Stoughton; 7s. 6d. net). It is a guide book. There is a survey of the whole ground (including the three hundred years before Christ). The subjects are all divided up and under each head are pointers for study, with an exhaustive list of relevant books. There is a general bibliography. And, in fact, there is a complete apparatus for the study of the whole New Testament. It is a thorough piece of work, and students who lay their minds alongside it and use it honestly will find much profit in it.

The Greater Christ, by the Rev. A. D. Belden,

B.D. (Sampson Low ; 3s. 6d. net), is a collection of twenty-two essays, the first ten dealing with the integration of 'New Knowledge and the Faith,' the remaining twelve being styled 'A Miscellany of Application.' The purpose of the book is to help the non-theological whose minds may be perplexed as to where the Christian faith stands in the light of the newer knowledge, and this purpose is well met. Some of the essays are exceedingly suggestive and all are well written and well illustrated. Without endorsing all Mr. Belden's positions, we can heartily wish that so reverent and able a book as this may find its way into the hands of many of those who have intellectual difficulties about Christianity.

In *The Kneeling Christian* (Marshall Brothers ; 2s. 6d. net), by an anonymous author, we have an urgent remonstrance and appeal on the paramount subject of prayer. 'How few there are among us who know what prevailing prayer really is,' says the writer. 'The Church of England, recognizing the importance of worship and prayer, expects her clergy to read prayers in Church every morning and evening. But when this is done, is it not often in an empty church? . . . And what of those churches where the old-fashioned weekly prayer-meeting is retained? Would not "weakly" be the more appropriate word?' The little book justifies itself and makes its real appeal by the intensity of the writer's belief that God is the answerer of all who come to Him in prayer and that nothing is beyond the scope of prayer which is not beyond the will of God.

God's Storehouse (Marshall Brothers ; 3s. 6d.) contains two texts for every day in the year. It was compiled by the late Mr. T. W. Wilson. The first text for each day is a prayer, and the second a promise of fulfilment. For December 31st we have the prayer in Ps 40¹⁷, 'Make no tarrying, O my God,' and the response from Rev 22²⁰, 'Surely I come quickly.'

'Notwithstanding their ignorance, the critics love boasting about their "scholarship." What they lack in knowledge, they make up in vanity.' A foolish sentence like this, and a disparaging reference to Peake's 'Commentary' in the same context, do not create an initial prejudice in favour of the book entitled *New Light on Genesis*, by the

Rev. Morris Morris, M.Sc. (Marshall Brothers ; 3s. 6d. net). Yet there are interesting ideas in the book, which is a discussion of Gn 1-3 by a trained geologist who, as such, deserves a hearing. The book is practically an attack on evolution as an altogether inadequate and untrue explanation of the world as we know it with its different species. Variation, it is maintained, can be explained only by creation, not by evolution: natural variation could never produce new species, but only supernatural variation, *i.e.* creation. This is true Science, and this is true Bible: for Gn 2⁴⁻²⁵ is 'a summary and explanation' of 1¹⁻²⁴.

This attitude to the Old Testament is on a footing with Mr. Morris's interpretation of the 'seed' in Gn 3¹⁵ as referring to Christ, and of 'the time of the end' in Dn 12⁹ as referring to 'this time, in which we are living now.' Had Mr. Morris devoted as much attention to the scientific study of the Old Testament as he has given to geology and biology, he would hardly have reached the conclusion that 'the Scriptures, from cover to cover, have been *verbally and infallibly* inspired by "The Spirit of Truth."' But within the sphere on which he speaks with authority Mr. Morris has interesting things to say which are worthy of careful consideration.

Pathmakers to Christ has as its sub-title 'A Manual for a New Order of Pathmakers for the King of Kings and Lord of Lords.' The author is Mr. Roderick Campbell, and the publishers are Messrs. Morgan & Scott (2s. net).

Any one who wants to start or to develop a Cradle Roll should read *A Successful Cradle Roll System*, by Mrs. Maude H. Fletcher (National Sunday School Union ; 2s. net). Mrs. Fletcher holds, very wisely we think, that the Cradle Roll is the foundation-stone of the Sunday-school structure. In her husband's church at Cardiff—Wood Street Congregational Church—she developed a very large and successful Cradle Roll, and in this small book she describes the methods which she tested and found successful.

We saw it stated recently, when Mr. Fletcher left Cardiff, that not only had the church membership greatly increased, but that there was in the congregation a very definite church-consciousness, and as an indication of this, the fact that seven of the young men were preparing for the Ministry

was given. Mr. Fletcher writes a short introduction to *A Successful Cradle Roll System*, and attributes to the Cradle Roll much of the success of his work.

One of the best books of an unpretending kind we have seen on its subject is *Paths to Power in the Religious Education of the Young*, by Professor Robert Corkey, M.A., Ph.D. (National Sunday School Union; 2s. 6d. net). It is the fifth volume of the 'Every Teacher's Library,' a series that includes that excellent book, Professor M'Kenzie's 'Modern Psychology and the Achievement of Christian Personality.' Dr. Corkey's little book is full of wisdom, the kind of wisdom that flows from the pen of one who has had experience and writes therefore not from theory, but from knowledge. He has chapters on the Soul of a Child, on Illustrations, on the Child and the Church, on the Lesson (a very good chapter for teachers), on Impressing the Heart, and much else. It is all good and the book may be confidently commended to teachers, with far more assurance than most of the books on the same subject can elicit.

It was a happy thought on the part of the Editors of 'The Old Testament in Colloquial Speech' to combine the exquisite little books of *Ruth and Jonah*, dealing as they both do with the problem, never more urgent than at the present day, of the proper attitude to the foreigner; and the Editors were fortunate in securing for this little volume, published by the National Adult School Union at the small sum of 9d., the services of Mrs. Constance Mary Coltman, M.A., B.D., who has also dealt with 'Obadiah' in the same series. The translation, which is highly idiomatic, reads very naturally, and Mrs. Coltman has done well to translate the prayer in Jonah 2 into verse, which happily reproduces the spirit of the original. The brief introductions to both books are admirably done, and deftly touch the points of interest and importance raised.

Here is another addition to that fine series 'The Religious Quest of India,' and well worthy of it—*The Religion of the Rigveda*, by Dr. Griswold (Oxford University Press; 12s.). There are those who are bored by the Rigveda; and others who

are moved and awed as they sit at the feet of these old poets (the date here preferred is 1500 to 500 B.C.) and watch them teasing at the problems of life, feeling their way to their solutions—here proving startlingly how little human nature has changed with the centuries, there pressing through a jungle of things long ago outworn to some striking and eternal truth. In any case it is the simplest fact that 'it is no more possible to understand later Hinduism without a knowledge of the Rigveda than it would be to understand the New Testament or the Quran without a knowledge of the Old Testament.' For practical purposes there is no guide that will lead you quicker to the heart of things than this fine study. What strikes one constantly is the splendid might-have-been. Had Varuna, the ethical sin-forgiving god, held the place he all but won, India would have been monotheistic centuries ago. But that, which nearly happened—so one feels—was not to be. There is a final chapter in which it is argued with much point that if Hinduism is undoubtedly the obvious successor to much in the Rigveda, there are other portions of which the only legitimate heir is Christianity.

Messrs. Partridge & Co. have just issued another volume of their 'Great Deed Series.' The title is *The Race of Heroes*. They have also added to their 'Popular Biographies' a life of *Wilfred Grenfell*. Both books are to be thoroughly recommended to every boy and girl. They are full of the 'Great Adventure' and other adventures. The author of both books is Mr. Basil Mathews, M.A. The publishers are to be congratulated on publishing such attractive volumes at the low price of 3s. 6d. each.

Messrs. Pickering & Inglis have published a book for religious workers on *What to Teach and How to Reach the Young*, by Mr. George Goodman (3s. net). It is described as 'a spiritual handbook for all workers amongst young people.' It is really a series of evangelical addresses of all kinds, parables, stories, illustrations, and skeletons of sermons, with a great deal of sound advice as to matter and manner by one who has had much experience in seaside children's services. It is all good of its kind.
