

God¹ were in the beginning entrusted; it was in its bosom that the Christ was born, and through its mediation (after it had assumed its new, potentially universal or catholic form) that the Apostle 'received of the Lord that which,' later, he 'also handed on to'² his Gentile converts. The Greek word which he uses for 'to hand on,' *παράδοσιν*, suggests its derivative verbal substantive, *παράδοσις*, generally Englished as 'tradition': and St. Paul has no scruple about describing his own teaching as 'the traditions' (1 Co 11², 2 Th 2¹⁵ 3⁶).³ The term 'tradition' may arouse antagonistic reactions: and assuredly no Christian theologian should use it without remembering that the word 'tradition' appears in the Gospels only as the object of a withering condemnation, called forth by the Halakic casuistry of the scribes. Yet *abusus rei non tollit usum*; and if it be understood that, in a Christian context, the word refers to nothing other than the continuous, corporate mind and memory of the people of God, still bearing the indelible impressions made by the great redemptive acts which that people has witnessed, from Sinai down to Calvary and Olivet, the idea of a central 'tradition' which preserves the Word of God (amidst whatever temporary accretions or obscurations) instead of 'making it of none effect,' will not appear impossible. Certainly the central tradition of the Christian Church exists as a pædagogic factor, as the psychological cause of belief: for each one of us, as a child, learnt his Christian faith in the first instance, not by deducing it for himself from a scientific study of the Bible, but through the impact upon him of the central Christian tradition, mediated through his parents, his teachers, his pastors, and all the suggestive influences of a Christian home, environment, and worship. And æsthetic appreciation, patriotism, and morality will furnish us with analogies for a psychological cause of the acceptance of certain standards which is at the same time the logical

¹ 1 Ro 3¹.

² 1 Co 11².

³ It should be mentioned that the Pauline authorship of 2 Thessalonians has been questioned—in the present writer's opinion, on quite insufficient grounds.

ground of those standards. It is, surely, to the invisible, yet real, weight and pressure of the central Christian tradition, rather than to an indefinite series of coincidences in the construction of inferences from the written page, that the unity of belief manifested at Lausanne and Edinburgh is due. And, whilst mere posteriority in time is in itself no guarantee that a particular phase of religious thought is more authoritative than the phases which have preceded it, the conception of the corporate mind of the people of God, slowly growing through the centuries and clarifying the fundamental ideas of its revelation under the guidance of that Spirit who leads men into all truth, will provide us with a clue to the tangled history of Christian theology and with criteria whereby 'false starts' and 'blind-alley developments' in the interpretation of the deposit of faith may be distinguished from the true and Divinely-intended course of dogmatic evolution.

Does this line of thought make the Scriptures otiose, or reduce them to the position of a mere combination of historical record and devotional anthology? Far from it. If Scripture is a photograph of the central tradition as it was when first committed to the guardianship of the people of God, then no belief or doctrine can claim to form part of that central tradition unless at least its beginnings can be discerned in Scripture: it is, therefore, on the view just outlined, as true as ever it was that 'Holy Scripture containeth' (explicitly or implicitly) 'all things necessary to salvation.' Moreover, inasmuch as the body of the Christian revelation consists in part of events and their interpretation, the history of those events can sometimes be used to refute false interpretations of them; so, for instance, the story of Gethsemane rules out Patripassianism and Monophysitism alike. In other words, whilst it may not be possible directly to 'prove' (in the sense of 'demonstrate') orthodoxy from the Scriptures by themselves, it is, at least in some cases, possible so to disprove heresy; and the disproof of all heresies with regard to a given point may constitute an indirect proof of orthodoxy, as the only remaining hypothesis.

Literature.

ANCIENT JERICHO.

THE important results of Professor Garstang's excavations on this site, which have hitherto appeared in numerous reports, mainly of a technical nature, in the 'Liverpool University Annals,' have

now been put into popular form and made accessible to the general reader. In *The Story of Jericho*, by John Garstang and J. B. E. Garstang (Hodder & Stoughton; 8s. 6d. net), we have a most interesting description of the discoveries made, beginning with the Neolithic Age, when the first Settlement took

place (c. 4500 B.C.), down to the Iron Age (c. 900–700 B.C.), when Hiel the Bethelite rebuilt part of the city in the reign of Ahab. A fascinating account, as revealed by the spade, is given of the political and economic changes that occurred in between these two periods, when the city fell under the sway successively of the Babylonians, Canaanites, Hyksos, and Egyptians, and was ultimately destroyed by the Hebrews under Joshua.

The date of the destruction, judging most carefully from the innumerable finds in the city (more than a hundred and fifty thousand pieces of pottery were examined), along with the significant discoveries made in the tombs, has been found by the excavators to lie somewhere between 1400 and 1385 B.C. This conclusion, based on irrefutable evidence, is of great importance to Old Testament history, and accords moreover with the attacks by the 'Sa-Gaz' (now known from the Ras Shamra Tablets to have been the Hebrews) on Canaan at that time, as referred to so graphically in the Amarna Letters. The invasion by the 'Sa-Gaz' was a widespread one, involving Syria as well as Palestine, and Joshua's armies probably formed the southern section of this huge immigration. The Amarna Letters from Abdi-Hiba, King of Jerusalem, are of somewhat later date and refer to events (particularly threatened attacks on Jerusalem) after Joshua's death (Jg 1¹⁻²¹), and hence the names of rulers are different from those in Joshua's time. The results of Dr. Garstang's excavations are thus in complete agreement with the external evidence, and place the Exodus from Egypt about 1445 B.C., as many scholars hold.

The Jericho attacked by Joshua, occupying only five acres, was surrounded by double walls, and the interesting question as to how these fell is discussed by the authors. The conclusion reached, that they were brought down by an earthquake and not by undermining, is doubtful. Ancient armies had special well-developed methods of making city walls crumble at a given signal, and probably Jericho was no exception. Nothing at least in the evidence adduced seems to contradict this view. The fissures and dislocations found in the walls may easily have been caused by one of the numerous earthquakes in Palestine within the last two thousand years. This criticism, however, is a minor one, and does not in the least affect the accuracy and reliability of the excavational results. The noteworthy fact is that, even though the story in the Book of Joshua has been embellished by later writers, the substance of it has been found to rest upon solid reality.

The book, coming from such an outstanding master

of archæology, one of the greatest living experts in this domain, needs no commendation, and he has been ably assisted by J. B. E. Garstang. It will be gratefully welcomed and its valuable information prized by all interested in Old Testament problems. It is furnished with maps, illustrations, chronological tables, and a complete index.

CONFUCIUS.

Confucius, by Professor E. D. Edwards, M.A., D.Litt. (Blackie; 5s. net), is one of the series of books published under the general title of 'What Did They Teach?' Dr. Edwards, who is Professor of Chinese at London University, writes with understanding and sympathy of the great Chinese philosopher. The first chapter which deals with the 'Background of the Teaching of Confucius' gives a particularly interesting and fresh account of Ancient China and of the political and cultural history which lay behind Confucius. The second and third chapters which deal with Confucius as Man and Teacher give a clear and well-balanced picture of the sage. In her treatment of the Teaching of Confucius on Ethics, Learning and Ritual, and Politics, Dr. Edwards might with advantage have availed herself more largely of the right of generalization and interpretation of which she makes good use in the earlier chapters. To those who have steeped themselves in the study of the Analects, the quiet words of 'The Master' have a real charm and power, but those who come for the first time to the teaching of Confucius through this book may find a number of his maxims sententious or pedestrian, and may think that the frequent quotations from his works obscure rather than reveal the man. On the other hand, many will be grateful to Dr. Edwards for the way she brings together in ordered form the most significant aphorisms of Confucius. The author makes plain the basis of the philosopher's teaching, that successful, ordered life in the State and society depends on the harmonious relationship of individuals. Confucius lays the utmost stress, not on a man's rights, but on his duties. An individual is to be taught to think, not of himself as the centre of the stage, but of the rights of other men. Dr. Edwards is wise in exposing certain misconceptions commonly held in the West regarding Confucianism and Chinese thought. Ancestor-worship, for example in China, is not worship in the Western sense, but betokens a spirit of reverence. Filial duty, which many deem to be the keystone of Confucius' teaching does not occupy nearly so prominent a place in his exposition as in that of those who followed him. The frequent comparison made by Dr. Edwards between Con-

fucius and the eighteenth century English moralists is interesting and suggestive. This book should be welcomed as an interestingly-written, scholarly introduction to the teaching of the man who for two and a half thousand years has moulded the thought and life of the Chinese people.

THE WAR.

Eight eminent men have collaborated in a discussion of the source, or sources, of our present troubles, and the result is a book of intense interest and considerable value: *The Deeper Causes of the War and its Issues*, edited by Mr. Sydney E. Hooper, M.A. (Allen & Unwin; 5s. net). The writers are Professor W. G. S. Adams (on Rights and Values), Professor Gilbert Murray (on Herd Instinct: for Good or Evil), Viscount Samuel (on Sowing and Reaping), Dr. W. R. Matthews (on The War and the Crisis for the Spirit of Man), Sir Richard Livingstone (on The Crisis of Civilization), Sir Richard Gregory (on Science and Humane Values), Professor Ernest Barker (on The Problem of an Order in Europe), and Sir William Beveridge (on Peace by Federation?). It is perhaps too much to say the writers collaborate. They all go their own way. Sometimes they contradict one another. Sir Richard Gregory, for example, commits himself to the preposterous statement (p. 125), that 'there are no absolute ethical standards'; while on a later page Professor Barker cites as 'the radical and ultimate cause' of the war 'the denial and rejection of a universal norm of morality as well for individual and social life as for international relations.' But, of course, they were not meant to agree in everything. In the main issue they do all agree, and they present it from different standpoints and with varying degrees of ability and persuasiveness. The essay of Dr. Gilbert Murray is outstanding. It ought to be issued separately as a pamphlet. He quotes the Prime Minister's words of September 3rd: 'It is the evil things we are fighting against—brute force, bad faith, oppression and persecution; and against them I am certain that the right will prevail.' And with this text he has written one of the ablest and most devastating analyses of the present situation to be found anywhere. But all the essays are good and enlightening (except one!), and the book ought to have a wide influence in clarifying the minds of intelligent people.

DR. OLDHAM ON THE CHRISTIAN MIND.

The Resurrection of Christendom—the appropriateness of this title might be questioned, inasmuch as it suggests the restoration of something which we

have already possessed, and lost, whereas Dr. Oldham's main contention is that Christianity has never yet built a satisfactory construction upon the foundation which is given to us in Christ. But his meaning is clear, and he develops it with great skill and emphasis, with perhaps occasionally insufficient discrimination between the platitudinous and the vitally important. This little book deals with great themes, but the author is so hampered by lack of space that his pronouncements are apt to remain in the realm of the abstract and the general. Yet in intention he is eminently practical. He faces resolutely the challenge of world events—the centralizing of control and the dominance of impersonal forces, and over against these he stresses the necessity of the growth of a common Christian mind. The central affirmations and insights of Christianity must be rediscovered and used to create new energies which will vitalize our sick society. We must hold together the two truths that man's spirit is not of this world, and yet that in this world he is called upon to fulfil his responsibility as a child of God. Dr. Oldham envisages the coming into existence of a great 'order' of Christian laymen, not bound together by the taking of stereotyped vows, but united by conscious dedication to the cause of permeating institutions and society generally with the Christian spirit. Yet man, in Dr. Oldham's view, is self-sufficient at his peril. It is not in man to save himself or his society, Christianity is a gospel, the announcement of what has been done for, and given to, mankind, and we must recognize that there is all the difference in the world between a faith which we carry and a faith which carries us. This sustaining faith must be applied not only to the individual but to our social actions and the Christianizing of our institutions. 'For this reason,' says Dr. Oldham, 'a recall to religion must necessarily mean a return to politics'—a statement which will seem startling only if we take politics in a narrow sense altogether foreign to the author's intention.

The volume appears as one of the 'Christian News-Letter Books' (Sheldon Press; 1s. net).

SAINT CUTHBERT.

Mr. Bertram Colgrave, Reader in English in the University of Durham, is a scholarly student of Early English Church History and has published with a translation and notes the text of 'The Life of Bishop Wilfrid,' by Eddius Stephanus. There appears now from his pen *Two Lives of Saint Cuthbert* (Cambridge University Press; 21s. net), being the texts with translations and notes of the chief authorities for the life of this saint. These

are the Life written by an anonymous Monk of Lindisfarne and Bede's Prose Life; and it was a happy thought to edit both Lives and publish them in a single volume. For the relation of Bede's Prose Life to the Anonymous Life is one of great interest and a comparative study throws a clear light on Bede's method as an historian. Bede's prose version, like his earlier metrical version, is based upon the Anonymous Life, but it both fills out the concise account of the unknown monk of Lindisfarne and gives extra information; and it is noteworthy that while it draws freely upon the material of its predecessor, it does not reproduce its exact language.

In these Lives an impression of reality is obtained which, as the Editor truly says, is generally missing from the typical saint's life. 'We get details in each of them of the daily life of the monk, much slighter it is true than we could have wished, but sufficient to enable us to construct some sort of a picture of the daily round of worship and work, the chapter meetings, the midday rest, the simple meals, the dress, the constant evangelistic journeys, the visits of guests, the hermit life to which occasionally the more saintly ones aspired, the burial rites and the elevation of the "relics." And the picture of the saint himself which the Anonymous Life gradually builds up is enlarged and illustrated in Bede's more graphic representation.'

We have nothing but praise for this work of erudition and scholarship. The introductory material places St. Cuthbert in his historical setting, and furnishes a satisfying account of the Manuscripts of both lives. The texts of the Lives are carefully presented in the original Latin, with the translations on the opposite pages. The Notes and the Index are all that one need desire, the former being documented with care and precision.

The Rev. Frank H. Ballard has published a most timely book with the title, *Does War Shake Faith?* (James Clarke; 3s. 6d. net). It contains twelve sermons all written specially to meet the needs of to-day. They are on such subjects as—'How to Maintain a Christian Spirit in Time of War'; 'The Undying Wisdom'; 'Christian Aggressiveness'; 'Religion and Reprisals'; 'Patriotism'; etc. Those who know Mr. Ballard will know that none of the subjects is treated in any way superficially. We have given one in shortened form in 'The Christian Year' this month.

An attempt is made in *Growing Up with the Bible*, by Gwen Martin-Harvey (Drummond Tract Depot,

Stirling; 6d.), to suggest a series of lessons from the Bible, to cover it all in ten years, with suitable grading for the different ages. The lessons are 'suggested,' which means that the little booklet does not supply actual worked-out lessons but only a catena of passages. In other words, this is a syllabus for the intelligent teacher of Scripture. But the writer prefaces the syllabus, first by an instruction on how to teach a Bible lesson, and, secondly, by an actual example of a worked-out lesson. Suggested syllabuses are legion, and many of them have been constructed by highly skilled teachers. This effort has merits of its own, and in any case it is a praiseworthy enterprise which will doubtless help some teachers and would richly help many mothers if they could be induced to use it.

For those who wish to know the real story of Tischendorf's life and the facts regarding his finding of the *Codex Sinaiticus*, in a form which makes fascinating reading, we commend *Search on Sinai* (Epworth Press; 3s. 6d. net), by the famous discoverer's son-in-law, Dr. Ludwig Schneller, translated from the original by Dorothee Schröder. The marvellous story of the finding has been told many times before, but in this volume we have the authentic facts, which should be of absorbing interest for all Christian people. The efforts of Tischendorf's predecessors in this field, such as Bengel, Wetstein, Bentley, Lachmann, and other scholars to get back to the earliest text of the New Testament seem imperfect and almost insignificant compared with the untiring perseverance and vitality of mind that this devout scholar manifested, to say nothing of his thrilling adventures. Even though he had done nothing more than discover, publish, and scientifically edit the *Codex*, his work will always be mentioned with the greatest appreciation in the history of New Testament studies. The book, giving as it does the true story of his wonderful exertions in the search for the ancient manuscript, is extremely important and valuable. It would have been a thousand pities if the story had disappeared from human memory. All who are interested in the New Testament text, especially in the earliest form known to the Church (in the time of Irenæus, A.D. 125-202), should secure this little volume, which is well written and beautifully illustrated.

When popular novelists and stars in various firmaments turn aside to give the public their views on religion the result is very dismal as a rule. But there are exceptions to every rule, and here is one. Miss Dorothy L. Sayers, the well-known writer of detective stories, in *Begin Here: A War-Time*

Essay (Gollancz ; 6s. net), has given a very sane and interesting survey of the forces which have moulded the modern world and led the nations into the dire straits in which we now find ourselves. She has no specific remedies to offer, but her main thesis is that man is more than a merely economic or political entity. In his wholeness he is a spiritual being, and we must recover the spiritual view of life ere it can be well with the nations. Miss Sayers, writing from a definitely Christian point of view, has given us a book that is at once wise, courageous and helpful.

During the war a service of intercession of an informal character is being held each week-day in the Chapel of the Manchester Regiment in Manchester Cathedral. The service is conducted by the Cathedral clergy, and a selection of the forms used has been published with the title *Manchester Cathedral Intercessions* (Hodder & Stoughton ; 1s. 6d.). They are mainly by Canon Peter Green, and those who have been made acquainted with his mind by former publications will expect, what is actually the case, that all these services are characterized equally by their informality and spirituality. Prayer-book collects are largely used, but they are only one element in services which are often quite unliturgical, and always pointed and helpful.

The Archbishop of York's *Thoughts in War-Time* (Macmillan ; 4s. 6d. net) will command respect and consideration, both because of his great ability and because of the fine spirit in which he considers the problems of our time. Dr. Temple comes to the consideration of these problems from the philosophical angle, and this standpoint is always more or less in the background. But the determining factor in the end in every case is the Cross and victory of Christ. This is finely illustrated in his two brief papers on 'Prayer in War-Time.' But it is equally present in the attitude Dr. Temple adopts towards broad questions like the war aims and peace aims of the allies, the claim of Pacifism, and the right bearing of the Christian citizen towards God, towards war and towards his, and our, enemies. It is highly improbable that so provocative a writer (in the worthy sense) will obtain general agreement with all his contentions. Is it true, for example, that God calls some people to be Pacifists, giving them a 'special vocation' to bear their witness? Is it true that it is 'far better not to pray for victory at all'? Even if we have a good conscience about the main facts at issue? But, of course, no one, even one so eminent as an Archbishop and so able as Dr. Temple, can deal with live problems like those that arise out of war without stirring up thoughts that are 'contradictious.' This book,

however, is so suggestive and so Christian that no one will read it without enrichment.

The life-story of Selwyn, the pioneer Bishop of New Zealand, has often been told, but such heroic stories bear re-telling. In *George Augustus Selwyn*, by Mr. A. W. Reed (Pickering & Inglis ; 1s. 3d. net), it is retold in a brief and simple but fascinating way. Strictly speaking it is only the first half of Selwyn's life which is narrated, for Selwyn had the misfortune, as one must feel it to be, of having his missionary career broken by his appointment to a bishopric in the home country. This book of travel and adventure in early New Zealand days should delight boys and girls, and should make a very acceptable gift book.

Under the title of *Changed by Beholding* (Pickering & Inglis ; 3s. 6d. net), the Rev. Dr. Harry A. Ironside has published six addresses on various aspects of the Christian life. They are, as one would expect from the Pastor of the Moody Memorial Church, Chicago, warmly evangelical in tone, direct and urgent in their appeal, and delivered in a breezy and colloquial style. They abound in anecdotes, and the preacher does not hesitate to make use of episodes in his own private and family life to illustrate his points. These addresses will hold the attention of readers and give ample food for serious thought.

Who was Jonas Hanway? Probably few people could answer that question. Yet he was a notable person in the eighteenth century, and did such a great work for the poor and submerged that, when he retired from an official position, George III. continued his full salary as a pension. He played an influential part in some of the great charities, such as the Foundling Hospital, the Marine Society, the Magdalen House. His writings were voluminous, and definitely guided the course of beneficent legislation. He was a 'queer fish.' As a mark of his position he kept a carriage, but he usually walked, while his driver followed in the vehicle. Being susceptible to cold, he wore three pairs of stockings. He was the first man in London to carry an umbrella. But his eccentricities were those of a fine character, and the tenor of his life was one of devotion to all benevolent causes. His life and services were worthy of celebration, and this tribute has been paid in a book, *Jonas Hanway, 1712-1786*, by Mr. John H. Hutchins (S.P.C.K. ; 8s. 6d. net), which surveys admirably social conditions in the eighteenth century and displays fully and interestingly the redemptive work of one of its most useful sons.