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## REVIEWS OF BOOKS.

THE FOUR GOSPELS.—A Study of Origins. Treating of the Manuscript Tradition Sources, Authorship and Dates. By B. H. Streeter. *Macmillans*, 21s.

It is clear that we have not yet reached finality in the study of the Synoptic Problem. Most of us were taught that the sources of the First and Third Gospel were to be sought in the Gospel according to St. Mark, and an early collection of the sayings of our Lord called for convenience sake Q. It was argued that Q came into existence at a quite early date "as it was a sort of manual for converts of the ethical basis of Christian life." Whether St. Mark knew of it or not was an open question, but few critics failed to contend that it was well known to the writers of the First and Third Gospels, who used it largely in the composition of their work. And so it came to pass that many believed that the non-Marcan elements in the Synoptists were earlier in date than St. Mark and might almost be said to be the work of the decade after our Lord's death. It had been declared that the Synoptic problem had been solved, and Professor Burkitt, in his most suggestive volume "Christian Beginnings," regrets the lack of interest in historical studies. The supply of fresh material is not likely to continue indefinitely. The old interest is dying. "Too many people have come to believe that it doesn't matter; the unbelievers do not care to occupy themselves with these old tales now that their authority is discredited, and those who still believe in Religion tend more and more to rely on 'Experience,' on the experiences of Religion here and now. This is the case with Neo-Catholicism almost as much as with Methodism and other modern Protestant varieties of religion."

We are under the impression that the Synoptic problem is not solved. We are also convinced that the new book of Dr. Streeter has reopened it and will give students of the books that have most vital interest for Christianity their right place in theological thought. The Johannine problem is also discussed, and whether we agree or disagree with his conclusions he is always able to give good reasons for them. As an Introduction to New Testament criticism—Textual and Historical—this book is by far the most readable we have seen. It clothes the dry bones of scholarship with lucid English, and its author never loses sight of the reverence with which studies of the Gospel must be approached. He is fearless without being iconoclastic, and he is more eager to reach truth than to make a point. The layman who is ignorant of Greek can read with pleasure and profit the greater part of the book, and the advanced student will find Mr. Streeter able to solve some of his hard questions and at times to suggest lines of study that may be fruitful. We have thoroughly enjoyed the hours we have spent with his volume and are certain that no reader who has even a bowing acquaintance with New Testament studies will fail to benefit by its careful study.

The Text of the Gospels is not easily determined. The variants are many, but of no vital importance as regards the truth taught. The Revisers adopted practically the Westcott and Hort Text, which laid most weight upon the readings of two old Manuscripts, but since their day opinion has moved, and more weight is given to other manuscripts, and the Versions are considered a very valuable test of the original Text. It is very easy to conceive how a Version made long before the writing of a manuscript may give us a clue to the underlying text that was employed by the translator. In this way certain versions, which are considerably older than the earliest Greek Text, are most valuable. St. Luke tells us in the Preface to his Gospel that there were many sources which he might have used, and his work is a setting forth of the facts that he had investigated. Mr. Streeter holds that the different Gospels originated in different localities and were written in and for different Churches. They were all known at Rome before A.D. 155. The problem of Textual Criticism is to determine the original text of the Gospels, of Historical Criticism to find if possible their sources, to discover their authors and to display their interrelation.

On all these points Mr. Streeter has much to say that has not been said before. He believes that the most original portion of his work is the identification of the new Koredethi MS. Theta and its allies with the Text in use at Cæsarea about A.D. 230. He has practically proved this contention, and by so doing has given us a much broader basis for the reconstruction of the Text of the Gospels. We go a step further back and the readings in this MS. become more valuable. The elaborate tables given by Mr. Streeter show how the Text can be employed in checking the Revised Text. Origen used this Text and the famous scholar's acquaintance with it and reliance upon it is an event of first-rate importance in the history of the Gospel Text.

The discussion of the lost end of Mark is particularly full and interesting. He holds that it was lost very early and that the longer conclusion we have had its origin in Rome. Mr. Streeter contends that John XXI represents either the lost end of Mark or an oral tradition more or less its equivalent. He suggests that the appearance of our Lord by the Sea of Galilee was preceded by an appearance to Mary Magdalene, something like that recorded by John. He lays stress on the fact that in three of the Gospels our Lord's first appearance was to a woman, and that this was the tradition most probably in Antioch, Ephesus and Rome. It "must have gone back to great antiquity and have been regarded as authenticated by irrefutable authority. But if it originally stood in Mark, which in a point like this must be supposed to rest on Peter's own reminiscences, then there was the authority of Peter himself that he had in this matter been forestalled by a woman."

The treatment of the Fourth Gospel—its sources and authorship—is to us the most unsatisfactory portion of the book. He considers that the book belongs to the Library of Devotion rather than to the Historical side of Literature. The Synoptists write as

Jews wrote—the writer of the Fourth Gospel reflects the Greek practice with the important difference that he considers himself as a prophet inspired by the Spirit of Jesus, and that his work is not the fruit of his own intellect, but is in reality a result of the utterances of that Spirit. Mr. Streeter thinks that modern psychology in its treatment of the subject of mysticism may give us some guidance in arriving at the mental condition of the writer. In determining the character of the attitude of a writer to the Fourth Gospel we are accustomed to consider his treatment of the raising of Lazarus as crucial. Mr. Streeter holds that the author derived the story from an authority which he regarded “mistakenly or otherwise” as no less authentic than the Second Gospel.

He does not believe the author to have been the Apostle John, but a disciple who idealized the Apostle into the Beloved Disciple, and fixes the date of the Gospel—written as he says by John the Elder—A.D. 90–95, when he was about seventy years old. The general tendency of critics is in this direction, but during recent years there has been a reaction, and in the current *Church Quarterly Review* Dr. Rigg argues strongly in support of the Johannine authorship, and as is well known Bishop Gore and the late Canon Scott Holland also held this view. We are far from having heard the last word on this momentous question, and as “The Four Gospels” considerably confirms the early date and authority of the Synoptists as against earlier writers, so we believe the historians of the future will be found in favour of the Fourth Gospel being the work of the Apostle.

We have dealt cursorily with a work that will be our companion for many years. It contains within its covers material that cannot easily be found in any other book, and we know no better training for those who desire to face for themselves the problems raised than to follow the practical advice of Mr. Streeter and make their own analyses and then compare them with the results reached by our author. The trouble is worth taking, for the Text of the Gospels will be made part of the mental equipment of the student, and its influence will remain with him through life. A little first-hand investigation is worth a great deal more than the reading of the best books. No man who is not a professor can do all that has been accomplished by Mr. Streeter, but we can all do something that will familiarise us with methods that are as frequently praised as they are criticised without adequate equipment for either praise or blame. Mr. Streeter has given us a work that is at once a Textual and Historical introduction to the most important of all branches of historical enquiry. In more ways than one the old saying is true “*Bonus textuarius, bonus theologus.*”

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THE INNER LIFE. Essays in Liberal Evangelicalism, by Members of the Church of England. *Hodder & Stoughton.* 6s.

*Liberal Evangelicalism* attracted much attention by the outspokenness of its contributors and by a certain temper that gave

expression to a feeling that their work was destructive as well as constructive. They wished to take from what they had inherited all that seemed to them out of touch with modern thought and knowledge. They realised that they had within them the seed of Truth which had germinated in a fashion somewhat different to its development in their ancestors. They were out for reconciliation with other schools of thought as well as for the assertion of their own principles, and here and there we noticed an effort to be less distinctive than they really are in order that they might be in touch with those who differed from them. There were sentences that seemed out of place in such a volume and the new series of papers by the same contributors, with omissions and additions, are from this point of view much more homogeneous. They are men of the Twentieth Century and share its marvellous advance of knowledge. They, like all writers who are not Encyclopædists, are at times under the influence of phrases that are not fully mastered and are likely to become intellectual tyrants to them, but taken as a whole the ring of these papers is truer to the best in the writers than the former volume was representative of their fundamental thought.

One of the papers will command universal assent among Evangelical Churchmen, and its appearance at this time will do much good. The Rev. G. H. Harris writes on "The Place and Purpose of the Holy Communion in the Christian Life." It accepts as axiomatic the definition of the Church that pervades the book: "The Fellowship of all those who are united in Christ: an organism with Christ as its centre which exhibits fruits of the Spirit." In this Fellowship the Holy Communion is the heart of corporate worship: it is the Church's highest act of Sacrifice, Thanksgiving and Adoration." In the interpretation of the meaning of the Sacrament "the evidence of the New Testament stands complete and final." "Unless sacramental language is used with full appreciation of its nature and limitations, there always results a dangerous confusion between the highest spiritual conceptions of Christianity and ideas which belong to the debased religions of far-off ages." Had those who are intent on introducing into our Church ideas that had their origin in the Dark Ages—we make no apology for using the words—remembered these two considerations we should have been saved much controversy and the advance of the Kingdom of God would have proceeded on very different lines. "The supreme motive in Christian worship is not man's need but God's nature. His beauty, truth and goodness, His Holiness and His Love." When man has this in mind and heart he will always find in the Divine response all that satisfies his needs. It is the meeting of spirit with Spirit, and this takes place as we draw near to His table. Those who love and trust Him feed on Him by Faith. The symbols disappear in the presence of the Lord in the heart, and man dwells in Christ and Christ in him. This is no reduced doctrine of the Holy Communion, for it is the teaching of the New Testament. It certainly is shorn of much that has been added

to the revelation made by God to us, but it sets forth the Divine provision for the needs of man and brings man and his Saviour face to face. This Essay is worth the whole price of the book, and ought to do much to steady thought and confirm Evangelicals in their hold upon truth.

In a volume that has contributors so diverse as Canon Storr and the Rev. F. W. Dwelly, Bishop Barnes and the Rev. G. C. L. Lunt, Dean Burroughs and Mrs. M. I. Rogers, dealing with problems on which equally good Evangelicals are by no means agreed—it we note that at times the writers do not agree with one another—it is impossible to say we accept as final much that is contained in the Essays. It seems to us that some of them hold a view of the Atonement which is not that of St. Paul, and we prefer St. Paul and the Gospels to modern ideas on this great central fact. But this cannot be said of all the writers, for there is as sound traditional and scriptural Evangelicalism in some of the Essays as can be found in the writings of their predecessors. The book deserves serious thought. It represents a vigorous school in our midst, and those who cannot place themselves in line with them owe it to the great principles we all have in common, to understand our differences and seek a reconciliation of them in love for the brethren.

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A PORTRAITURE OF CHRIST. By Bernard Herklots, M.A. *Religious Tract Society.* 7s. 6d. net.

The appearance of a new Life of Christ is always sure of a welcome, because readers are glad of the opportunity of discovering fresh values in the character of their Master. The extraordinary appeal made by such books as Glover's *Jesus of History* is a striking testimony to the keenness with which men are ever on the look out for a reverent study of the life and character of our Lord. The work of Mr. Herklots, therefore, will at once command a ready circle of readers, and we should like to recommend the reading of the book for more than one reason. In the first place it is content to take the Gospel narratives at their face value, and there is a complete absence of that hypercritical spirit which delights ever to criticise, and forgets the spiritual value of the Bible. Then also we welcome the deeply spiritual tone which pervades the handling of the facts of our Lord's life, and which finds in them many lessons for our own day. Further, it is a great help to find some of the big subjects, such as the Atonement, dealt with so sympathetically and practically, and in a way which brings them home to our spiritual life.

There are some points in the book with which a critical reader might find fault. He might cavil at the somewhat sentimental atmosphere of a few of the early pages, and he might be inclined to question, in view of recent discoveries, the accuracy of such a statement as that Nazareth was a quiet village. The fact remains, however, that the work will prove of great value to all who are looking for a sympathetic treatment of the life of our Lord.

To avoid misunderstanding, it should be mentioned that the book is not a "life" of our Lord in the ordinary sense, though it covers most of the salient points in our Lord's life. It consists of 35 chapters, each complete in itself, dealing with such subjects as "The Birth of Christ," "The Mother of Christ," "The Wit of Christ," etc.

T. W. G.

### THE DOCTRINE OF THE HOLY COMMUNION.

WHAT MEAN YE BY THIS SERVICE? Biblical and Anglican Teaching on the Holy Communion. By the Rev. T. W. Gilbert, D.D., Rector of Bradfield, Berks. *The Church Book Room*. 1s. net paper, 2s. net cloth.

The eight chapters which make up this little book appeared originally as articles in *The Record*. We are not surprised that the author received many requests that he would gather them together and publish them in book form, and we are heartily glad that he has done so. There are very many pamphlets which set forth the Evangelical faith with regard to the Holy Communion, but we do not think there is any other so scholarly and at the same time so simple and interesting as Dr. Gilbert's *What mean ye by this Service?* and the Church Book Room is to be heartily congratulated on such a valuable addition to its publications.

The first chapter, "The Passover Background," by narrating succinctly the events in the life of our Lord and His disciples which immediately preceded the institution of the Holy Communion, gives us the "atmosphere" in which the institution was made and so brings out the naturalness—if we may use the word—of its being made just at this actual time and place. "As the Passover reminds you that God . . . helped your fathers in Egypt . . . so this meal will tell you that the love which takes Me to the Cross for you, that same love will abide for ever."

Dr. Gilbert goes, of course, much farther than this. The Passover, our Lord's self-humiliations and the coming Cross are the three notes of the early part of the proceedings in the Upper Room: but the coming Cross overshadows all else. The Holy Communion commemorates a new Covenant inaugurated by the death of Christ.

In the third chapter, "This do in remembrance of Me," the author rejects as quite insufficient the idea that our Lord was merely asking His disciples "to do this in order to keep his memory green." (We suggest that in a later edition these words might be phrased differently.) The parallelism with the Passover is still interestingly maintained. What was to be remembered was "the objective demonstration of Christ's saving power" which the disciples were presently to see on Calvary.

Dr. Gilbert dismisses the idea that in the Holy Communion we re-enact the Sacrifice, with the remark that it is outside the range of possibility. In view of modern developments of doctrine we should gladly have seen this emphasised. He does well to quote

Dr. Plummer's triumphant demolition of the claim that *ποιεῖν* can have a Sacrificial meaning: and the true explanation of the meaning of *καταγγέλλω* (1 Cor. xi. 26) is given. Considering the title chosen by the author it would not be out of place to note that in the Jewish Paschal ritual the *Haggadah* (the telling forth) is the name given to the answer which the President makes when some child present asks: "What mean ye by this Service?"

We wish that space had permitted Dr. Gilbert to dwell more fully on the interpretation of *ἔστί* ("this is my body"). The comparison with "this is the bread of affliction" is quite pertinent, but we believe that many communicants still stumble at the words, and we have known the difficulties of some removed by a study of the passages (collected and classified excellently by Marriott in his *Treatise on the Holy Eucharist*) in which *ἔστί* occurs.

The latter part of the book contains a very valuable statement of the Anglican belief with regard to the Holy Communion. The author's exposition is confirmed by extracts from Whitgift, Bullinger, Cranmer, Hooker, Jewel and Waterland which show the persistency of the Evangelical tradition as to what happens—or does not happen—to the bread and wine after Consecration. We welcome, too, the prominence given to the often-repeated saying of the Reformation writers, that "to eat is to believe," and especially to the quotation from William Tyndale who said (in the 16th, not in the 15th Century) that "to eat is to believe that His body was crucified for our sins and His blood shed for our sins." This is surely justified by our Lord's word FOR:—"Drink ye all of it, For . . ." and by 1 Cor. x. 16: words which disprove the merely "memorial" theory and which warranted the Early Church and our own in maintaining (see the Prayer of Humble Access) that the Holy Communion is "a means for the appropriation by sinful men of all that His sacrificial death has secured for them."

But here we ask one question. In a very beautiful passage (pp. 48 and 49) Dr. Gilbert says that the repentant and faithful communicant as he receives "the pledges of His love" is *pardoned, cleansed* and strengthened. Is it well to confine the pardoning and cleansing to this point of the Service? The Confession and Absolution come before the Reception, and there follows it the prayer that we may "obtain remission of our sins." Is it not better to say as our author does distinctly say elsewhere (in commenting on the almost terribly realistic quotation from Hooker) that in the Holy Communion we *realise* the benefits of Redemption? We need scarcely say that "the feeding upon Him," is duly emphasized.

We mention these points because we feel sure that there is a great future before this little book, whose size is altogether disproportionate to its value. We hope that it will form the subject of study for many study circles and that the clergy will draw the attention of thoughtful communicants to it.

W. H. F.

THE HOLY COMMUNION: A study in history and doctrine. By Albert Mitchell (Member of the Church Assembly). *The Church Book Room*. 1s. net.

Whatever Mr. Albert Mitchell writes on the present controversy is worth reading, not only because of his accurate knowledge and wide reading, but because of the spirit in which he approaches the subject. The little book before us consists of two parts, the first half being the substance of a paper read at a Conference of Churchmen on the Reformation Doctrine basis of Holy Communion, the second and rather larger half containing notes on the position of the minister at the Lord's table: the vesture of the minister: the Prayer of Humble Access and the Consecration and Reservation. Finally there is a longer note on "Principles and Definition."

A very brief enumeration of some of the points made by Mr. Mitchell in the first half of the book will show that he is dealing with his subject with a good deal of freshness. The Reformation had economic, political and moral causes, but they are all traceable to religion: the Reformation was a religious movement. The History of the English Church explains the fact that the English Reformation was so painfully focussed on the Holy Communion. (This thesis is excellently developed.) The Anglo-Saxon Church was much purer than the other Western Churches, and even after the Conquest the purer teaching lingered to emerge in the writings of Wycliffe. It was by the endurance even to death of the ordinary English lay folk that the foundation of the Reformed faith of our Church was cemented. The English Prayer Book was the expression of a positive faith already firmly held by English Church folk and not a new product of a handful of learned scholars. All this is convincingly developed and can be heartily commended to the careful reading of those who wish to know what the English Reformation really was. Mr. Mitchell has no apologies to make.

It is refreshing also to see what Mr. Mitchell says on the 1552 Prayer Book. Bishop Gardiner tried to read (and partially succeeded in the attempt) the *unreformed* doctrine into the 1549 book. "Every point in which he (Gardiner) claims to score was altered in the 1552 book." Mr. Mitchell lays special and needed emphasis on the removal of the Prayer of Humble Access to a position *before* the Consecration Prayer and protests against the present attempt to move it back to its 1549 position. In a fine concluding chapter we are shown how the Reformers were upholding vital truths of the Gospel obscured or practically denied by the Roman Ritual:—the Authority of Holy Scripture: the Completeness of the Redemptive Sacrifice of Christ upon the Cross: the true doctrine of the Ascension (the Reformers saw that the doctrine of a carnal and local presence robbed the Church of the fulness of Christ's teaching, "It is expedient for you that I go away"): and the real purpose of the Blessed Sacrament.

Out of many quotations which we should like to make from this section we choose the following because we do not remember seeing the point so well put elsewhere: "They (the Reformers)

escaped from the Semi-Arianism that had honeycombed the mediæval Church, largely, I believe, through the false doctrine taught to the eye by the mediæval ritual (especially the back-to-people position of the ministering priest) of re-presentation to the Father of the Sacrifice of the Son, which practically divided the substance of the Godhead."

The "Additional Notes" are admirable summaries of the controversial points with which they respectively deal. Mr. Mitchell strongly dislikes the Eastward position and, as strongly, longs for the revival of the primitive use which "beyond controversy" was for the minister to stand behind the Lord's table facing the people. We commend to any of our readers who are willing to do an hour's hard mental work the note on the Ornaments Rubric, entirely agreeing, as we do, that "not one in a thousand of those who talk glibly about it has any substantial knowledge of the historical evidence or the legal issues." In 1903 *The Guardian* in some sixteen successive issues published a large number of letters on this subject by Canon McColl, Mr. Nunn and other redoubtable controversialists. It is interesting to the present writer to recall that careful study of these led him to precisely the same conclusion as that at which Mr. Mitchell arrives, viz.: that "if the 1662 so-called 'rubric' did restore the old vesture, it was only by a fluke and not of set purpose."

We unhesitatingly commend Mr. Mitchell's treatise as a storehouse of cogent weapons for those who wish to contend for the Evangelical position. Mr. Mitchell will never "let them down."

W. H. F.

## THE STUDY OF SEMITIC LANGUAGES.

COMPARATIVE GRAMMAR OF THE SEMITIC LANGUAGES. By De Lacy O'Leary, D.D., Lecturer in Aramaic, etc., Bristol University. *Kegan Paul*, 1923. 10s. 6d. (pp. xv + 280.)

It has always been one of the characteristics of the Church of the Reformation to promote the study of the Holy Scriptures, and not only so but in their original languages. The Roman Church may find the Vulgate translation of St. Jerome very satisfying; but the Church of England wants something even better. (It must not be forgotten that it was Jerome who invented Beelzebub in the New Testament. His *Greek* had Beelzebub.) And it is not only that Protestant Christians have always valued the study of the Bible; it is Protestants who realise that for the proper interpretation of the New Testament, and as a prophylactic against many of the grosser forms of ecclesiastical dogma, a right understanding of the *Old Testament* in particular is of primary and fundamental importance. It is significant that at the present day among the extreme Anglo-Catholics "not many mighty are called" to study the Old Testament at all. It is the great Free Church bodies, and to some extent the Evangelical wing of the Church of England, who are interested in pure scholarship—viz., the exact understanding of

Old Testament and New Testament ; without confusing its teaching with later accretions or even with legitimate developments of doctrine. The Evangelical School welcomes the production of books which shed a light upon Hebrew and Aramaic—Aramaic, not only because parts of Daniel and Ezra are extant only in that tongue, but because it was the language actually used by our divine Saviour and His disciples. The language called in the New Testament " Hebrew " is (except in the Apocalypse) *Aramaic*, the speech of the Hebrews at the time—the tongue that had spread all over Western Asia ; and of which so many specimens occur in place-names and in exact quotations of the words of Jesus Christ in the Gospels.

Dr. O'Leary's book opens with 22 pages of very readable Introduction upon what is meant by the " Semitic Languages." His divisions are convenient : (1) the languages of Babylonia and Assyria ; (2) of Canaan, including Hebrew and Phœnician ; (3) Aramaic ; (4) Arabic, and (5) Abyssinian (generally called " Ethiopic," the language of the " Enoch " quoted by St. Jude). All these Semitic tongues, though independent as English and Dutch, are so related philologically that such study of, e.g., Hebrew, is only imperfect and one-sided which is not reinforced by a knowledge of at least one other Semitic language. It is important to say that Aramaic and Hebrew are sister languages, neither one being derived from the other. One reads in a certain type of New Testament Introduction or Commentary that Aramaic was " popular Hebrew." From the philological point of view it would be just as accurate to call German " popular English."

And now for an account of the book before us. It is one of *Trübner's Oriental Series*, parallel with such volumes as Prof. Cowell's *Systems of Hindu Philosophy* and Dr. Edward Sachau's *India*, and indeed with Dr. O'Leary's own earlier contributions, *Arabic Thought and its place in History*, and *A Short History of the Fatimid Khalifate*. First of all Dr. O'Leary is to be congratulated upon producing the first comparative Grammar of the Semitic Languages composed in English since the publication in 1890 by the late Prof. Robertson Smith of Prof. William Wright's Lectures at Cambridge on this subject. (William Wright is not to be confused with that redoubtable Protestant and widely-read Semitic scholar Dr. C. H. H. Wright, of Dublin.) William Wright marked, of course, a great advance in this country ; and it is unlikely that an English scholar will arise who will contribute so much in his generation to the comparative study of Semitic languages. Since then, however, on the Continent there has appeared Brockelmann's *Grundriss der vergleichenden Grammatik der semitischen Sprachen*, edd. 1908 and 1913. Dr. O'Leary would not claim to class his volume with these monuments of Semitic research, but he can say that he has composed a treatise involving all the Semitic Languages—Wright's book incorporated Assyrian but sparingly—and with some of the omissions about *Nouns* in Wright now supplied. A characteristic also is the amazing number of Dr. O'Leary's

references to *dialects* within the main five groups of languages.

This is not the occasion to enter into discussion of details. As will be expected, the author makes quite a thorough use of North Semitic Inscriptions, e.g., Phœnician, Neo-punic, Nabataean. The treatment of the *imperfect tense in par.* 147 is concise and complete. We do not, however, notice a possible explanation of the *l* in the Talmudic form; it occurs early in the Jussive sense in the *Hadad* inscription, line 23 (a passage the author must have missed or he would not have said on page 245 line 2 "in *later* Aramaic"), and this fact surely may supply the reason why the *l* occurs later as an *imperfect* tense. Upon the perplexing problem of "internal passives" we should much like to have seen a considerable discussion. The facts are not quite completely stated on p. 234. (Contrast Wright, p. 225.) However, it is impossible for a writer on so vast a subject as the present one to deal with every department exhaustively within any reasonable compass of space.

Incidentally, we might say that in a future edition, if it is found possible to supply references to modern authorities it would greatly add to the value of the book. The Bibliography at the beginning is not in itself a sufficient guide in the matter. This is useful in informing the reader of grammars, etc., on the various languages discussed. In this respect, the claims might have been considered of such text-books as Levias' *Talmud Grammar*, Mercer's *Ethiopic Grammar* 1920 and *Assyrian Grammar* 1921. Since the publication of Dr. O'Leary's volume there has appeared Prof. Stevenson's *Aramaic Grammar*, an invaluable manual for those who do not read German.

In conclusion it is safe to prophesy that no new book on the philology of the Semitic languages of the size and comprehensiveness of the Rev. Dr. O'Leary's will appear in England at the modest cost of half-a-guinea within our generation.

R. S. C.

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CHRISTIAN MISSIONS AND ORIENTAL CIVILISATIONS. By Maurice T. Price, Ph.D. *Edward Evans & Sons, Ltd.*, Shanghai. 16s.

This book is the first of a series dealing with Christian Missions from the psychological point of view. It is a bulky work, covering, with its Appendices, Bibliography, and Index, 578 pages. Dr. Price has had some years of practical experience in the Mission Field, and is thus able to deal with the mass of testimony which he has received from various quarters in the light of his own personal knowledge. It is a sign of the times that Missions have assumed such importance that they may be taken as a field of study from the purely scientific point of view, quite apart from their intrinsic nature. Of course, it will be said that treatment of this kind is unsatisfying because incomplete. Vital religious experiences can never be adequately described *ab extra*. But it is all to the good that investigation from whatever point of view should be brought to bear upon missionary activity. Nothing can be lost by publicity. The up-to-date student will find a great deal of valuable material

but all who have given themselves to this study have realised how valuable is metre in supplementing the evidence of ancient Versions, etc., in the restoration of the true Hebrew text in a difficult passage.

Moreover, it helps in the discovery of liturgical and other conscious additions to a Psalm after it left the original author's pen. (Dr. Sugden has distinguished the additions he has discovered by the use of italics indented.) In this way the translator maintains the Davidic authorship of Psalm li. as a whole, exhibiting only the final two verses as a later addition.

As may easily be believed it is an extremely difficult task to render the exact content of a Hebrew Psalm when the translator is forced to cast his rendering into the mould of an English metrical, rhyming system. It seems almost impossible not to introduce some ideas absent from the original, e.g. Psalm xxix. 5, "Lebanon's *snows*." In Psalm xvi. 9*b*, the words "in the grave" have no equivalent in the Hebrew.

With considerable skill the translator has represented the peculiarity of *acrostic* Psalms. E.g., Psalm ix. 1—

1. A lways will I praise Jehovah,  
A nd His wondrous works proclaim,  
A ll my heart in thanks outpouring  
A t the memory of His name.
2. B ackward Thou hast driven my foemen,

As yet no mention has been made in this review of the *Strophes*, which Dr. Sugden has taken pains to recover, and has shown by numeration, as in the example above "1" and "2." It would, however, have been a help if the familiar verse numbers could have been given as well. Finally it may be added that the reader who masters the modest Introduction and the various condensed notes (especially at the head of each Psalm) will have gone a long way towards recovering the probable literary history of the Psalter and the meanings of its various technical terms. R. S. C.

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LITERARY GENIUS OF THE OLD TESTAMENT. By P. C. Sands, Headmaster of Pocklington School, and late Fellow of St. John's College, Cambridge. *Clarendon Press*, 1924. 4s. 6*d*. (pp. 123.)

We should advise no teacher of the Bible in schools to do his work without seeing whether this book has anything to contribute by way of practical method or indeed fresh information. Certainly the author has worked hard at his subject in theory, and in his own classes, before venturing to offer the present volume to the public.

Most adults when they read the Old Testament, or hear it read, are conscious of its literary beauty. Children are sometimes *told* that a certain passage is in fine style, but Mr. Sands has so analysed the Old Testament, as to make evident *wherein* lies its high literary merit, what are its characteristics, and what are the devices (conscious or unconscious) used by the various sacred writers. More-

over, he enables his readers not only to appreciate the linguistic phenomena of a chapter, but (without commentary or text-book) to see the meaning of some of those passages which to the average reader are obscure, e.g., Habakkuk iii. (pp. 81-83), Psalm xviii. (pp. 63, 64), Job xxviii. (pp. 113, 114), Amos iii. (p. 19).

Indeed, throughout, Mr. Sands writes as a humble-minded enthusiast for the Old Testament as a sacred book. From the title one would hardly have expected a chapter to be included upon "The appearance of God." In this he finely shows the "mystery" attaching to each theophany. Incidentally he contrasts the sublime conception of God in Genesis i. with "the childish stories of eggs and hatchings of matter in other ancient theologies."

Mr. Sands divides his subject (in the form of "lessons") under such headings as The Art of Story-telling, Dramatic Power, Parable, Allegories, The Hebrew View of Nature, Irony. Under *Story-telling*, the author notes the characteristics of simplicity, vividness, absence of elaboration of character, scenery or dress, etc., and the use of dialogue and climaxes. Naturally as a classical scholar Mr. Sands displays side by side Old Testament and Homer to show how each excels in these points. Similarly, also, by parallel columns in the last chapter the author illustrates how the style of the Old Testament is continued into the New. Cf. Mark vi. 21-29 with 1 Samuel xxxi. 3-13 and Matthew xxi. 33-41 with Isaiah v. 1-5.

The "preparation" and "exercises" attached to each lesson will be found very suggestive for class use; and there is a good index. One could wish that this book might be used not only as a help in Bible lessons, but in those schools where there is no provision for Scripture teaching. It is unfair that the Bible should not be studied *at least* as literature. And, as Mr. Sands declares, "in studying style, it is quite certain that other values, spiritual and historical, will simultaneously gain increased recognition, and whatever powers of criticism are awakened in the pupils will certainly not be of the destructive kind" (p. 6). Good Protestants will appreciate the ode on the defeat of the Spanish Armada composed in conscious imitation of the style and phraseology of such passages as Judges v. and Habakkuk iii.

R. S. C.

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PEDAGOGICS OF THE TALMUD AND THAT OF MODERN TIMES: A Comparative Study by Sir Hermann Gollancz, M.A., D.Litt., Rabbi. Humphrey Milford, *Oxford University Press*, 1924. 7s. 6d. (pp. 120.)

Dr. Gollancz held the chair of Hebrew at University College from 1902 until last year. His work is marked by that thoroughness characteristic of members of the Jewish race, combined with the accuracy of scientific method which we regard as modern and western. We have before us a great book by a great man.

The author in his Introductory Remarks calls attention to the fact that after the destruction of the Temple tremendous efforts were made by the Jews to educate their children in their ancestral

faith by means of schools. Wherever the Jew wandered, or was driven, he took with him the institution of the *school*. Indeed, in time it became a rule "that a Jew dare not reside in a place in which there was no proper provision for the education of the young" (p. 15). Thus, "the education of the individual formed, throughout the entire course of Jewish history, the only cure for the ills and horrors which seem to be the destiny of the Jewish people even unto this day" (p. 3). Happily the Jewish Elementary School had been established in every town throughout Israel a few years previous to the fall of Jerusalem (by Rabbi Joshua ben Gamla, A.D. 63-65).

We pass now to ancient Jewish principles and methods of education. Here is one example of a sound maxim not always observable in "Provided Schools" to-day. "To regard a good child as the model of perfection is as unfair and false as to consider a bad child incorrigible" (p. 53). How often do we see a promising child spoiled by being made to think too much of himself! Again in these days of overcrowded syllabuses and of brain cramming, Education Authorities might still learn something from the Talmudic maxims, "Grasp much and you will retain nothing," and "He who gathers knowledge by degrees, will increase it" (p. 55). Preachers may know the following device, but do all teachers? "Rabbah, before he began to teach his pupils, was in the habit of introducing his remarks with something bright and sparkling; by this means the scholars were put in a joyous mood. He then proceeded in all gravity to the subject of his discourse" (p. 56). A preceptor should never spare himself the tedium of drilling his lesson into the minds of his pupils—"Moses repeated to Aaron *four times* the explanation of the Torah (Law) which he had received from God" (p. 57). Pupils should do expression work. "He who does not repeat what he has learnt, is like one who sows but does not reap" (p. 58).

The close connection between education and religion was touched upon above. The Christian Church, likewise, has not, upon the whole, been slow to realise this. Nothing, however, comes near to the Jewish ideal. "Religious knowledge formed the centre round which all other subjects revolved. The Religion, derived from and built upon the Bible and the Talmud, served as the fount and origin of Jewish learning" (p. 60). All branches of worldly learning were bound up with the highest Wisdom. The satisfaction of the young person's spiritual yearnings and desires was the great object of education. Arithmetic, science, languages, are to be looked upon as means to a spiritual end. As may be expected the qualifications of the *teacher* were stringent. "The teacher is to be to the youth of the school a worthy priest of religion; but how can he be such, if he, e.g., openly acts contrary to the religion which he professes?" (p. 83). And "during the teaching he must be penetrated by the spirit of God" (p. 87).

It would not be fair to go on quoting. Teachers, especially those with antiquarian tastes, or who for any reason are interested

in the Jews and their history, would do well to consult this learned but simple treatise.

They would, it is believed, pick up many things concerning the art of teaching. They would also realise that even in the department of pedagogics "there is nothing new under the sun." The apparently novel maxim may have been invented by the Jewish Rabbis and used for the past one or two thousand years. Moreover the perusal of such a work as Rabbi Gollancz's makes us Christian clergy and teachers wonder whether we realise and use our opportunities with the young. The Old Covenant preceptors will stimulate us to earnestness.

R. S. C.

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THE REVELATION OF GOD and other Sermons. By the Rev. W. J. Sparrow Simpson, D.D. *S.P.C.K.* 3s. 6d. (120 pp.)

The eleven sermons in this volume cover a variety of subjects, amongst them the Revelation of God in Nature, in Mankind, and in Christ. There are two sermons preached at St. Paul's, one entitled "Christ in Fiction," in which it is pointed out that no great writer, ancient or modern, has ever invented a speech for Christ, for the simple reason that they know not what to make Him say. Yet the Evangelists report His words at length. It is because they were recording actual facts. The discussion upon the Resurrection Body in a sermon preached at Eastbourne declares that there are two strains of New Testament teaching on this subject, viz. that contained in the Gospels, and that contained in the Epistles. There were two theories in the early Church—the Latin, expounded by Tertullian, and the Greek associated with Origen. At the Reformation the "English Church adopted a characteristic compromise." The preacher's own conclusion is: "The essential and characteristic element of the Christian doctrine is that body shall be the permanent accompaniment and expression of spirit; that it will be material then as now; and that while totally transfigured into a perfect instrument of the spirit, it will retain identity, in the sense of being a development out of elements which we now possess."

The last three sermons are concerned with ecclesiastical subjects. "Religion," says the preacher, "has two sides, the individual and the corporate." One of the defects of English religion is that "an Englishman's religion is individualist through and through. It is a private affair between himself and his Maker. As for a divine society on earth with a right to his allegiance, and authority to regulate his life—in his opinion no such thing exists: the idea is a sheer impertinence." Dr. Sparrow Simpson is an Anglo-Catholic and it is possible that his ideal of the Church is not acceptable to the average Englishman, who would find it difficult to harmonise the Anglo-Catholic conception of the Church with the teaching of the Articles and that of the great representative men of the Church of England from Reformation times onward. In the sermon entitled "Community Life in the English Church" the preacher says, "We have already lived to see unexpected things.

That a member of a Religious Order should have presided in our time over the See of Oxford, and another actually preside over that of Truro, that candidates for ordination should be trained in an Anglican Religious house, that professed Religious should instruct our congregations; these are indeed proofs of spiritual power in the English Church over which we should be thankful and rejoice." Again: "The revival of Religious Orders among us is one of the convincing proofs of the reality of the Anglican sacraments and the Catholicity of the English Church."

To us, on the other hand, the promotion of pronounced Sacerdotalists and the revival of Religious Orders are proofs not of spiritual power and the reality of Anglican sacraments, but of the danger we are in of losing spiritual power by the revival of medieval conceptions of the Church and Sacraments. H. D.

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CHRISTIANITY AND HISTORY. By the Rev. F. W. Butler. S.P.C.K.  
5s. net.

We approached this book expecting to find in it something similar to that which is in *Christianity in History* by Dr. Bartlet and Dr. Carlyle. Instead, however, of finding the subject treated in the more usual way of the examination of the development of Christianity after the coming of our Lord, we found quite a different treatment altogether. Mr. Butler's aim has rather been to find first of all a philosophical basis for belief in God, and then to show how the Old Testament prophets are in themselves a further buttress for philosophical belief, and how our Lord Himself is the crown and realisation of this belief.

The justification for the title of the book therefore lies in the fact that Mr. Butler shows us both from history and experience that Christianity is "the final religion." He proves both from the standpoint of philosophy and of history that the Christian view of God and of the world is the climax of ethical monotheism, the ultimate view which best stands the tests of unity, totality, and comprehensiveness (p. 153). The book is not always easy reading, but it is worthy of the consideration of those who desire a closely-reasoned attempt to uphold the view that Christianity possesses absolute validity, and it will convince the thoughtful reader that our Christian faith is the "final" religion because of the revelation of God seen in our Lord Jesus Christ. T. W. G.

