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REVIEWS OF BOOKS.

THE MEDIÆVAL PEASANT.

THE MEDIÆVAL VILLAGE. By G. G. Coulton, M.A., D.Litt. *Cambridge University Press.* 25s. net.

It is possible that the first impression which the sight of Dr. Coulton's latest book will make on many readers will be disappointment that it is not the long-anticipated second volume of his *Five Centuries of Religion*; but they will be reassured on learning that in point of fact that is what it really is, since it has grown out of a plan of three or four chapters designed to be introductory to that volume.

The extent and variety of Dr. Coulton's knowledge of the Middle Ages is an ever-growing marvel. He seems to be equally at home in Germany, France, Spain, Italy or England, and with the social, ecclesiastical, economic or political aspects of his subject. And this vast mass of information is accompanied with a charm of style and clearness of statement not very often found in the writings of specialists in this particular branch of historical study. The book is very fully "documented," which is a great advantage, as anyone who desires to verify the quotations and has access to libraries can do so; and it has a good index.

The contents of the book would have been better described if the title of it had been "The Mediæval Peasant" rather than "The Mediæval Village," for it is the peasant who is described to us: his lot, his grievances and his general relation to his surroundings. It is not the most encouraging reading for people who cherish the view that the Middle Ages were a period of peace, prosperity and contentment, and that the Reformation produced a vast crop of social and economic evils which we have been striving to remedy ever since. Macaulay wrote in the well-known third chapter of his *History*, "The more carefully we examine the history of the past, the more reason shall we find to dissent from those who imagine that our age has been fruitful of new social evils. The truth is that the evils are, with scarcely an exception, old. That which is new is the intelligence which discerns and the humanity which remedies them." And Dr. Coulton's book might be a commentary on this text. It is a collection of facts on a large scale, and these are not confined to a particular century or a given country, but range over the whole period of five hundred years from the time of the Norman Conquest to the Reformation, and over the greater part of Central Europe.

It must come with somewhat of a shock to the ordinary reader when he begins to realize with any vividness what life for the peasant, and for many above his rank, but principally for him, was really like even in the later Middle Ages, with which mainly this book deals. To take only the degrading condition of serfdom, differing often but little from actual slavery, though the serf did

have rights even if they were often disregarded, while the slave has none, Dr. Coulton tells us :

“ This multitude of men and women, at strict law, had scarcely any rights against the man who was their *dominus* in both mediæval senses of that word ; their owner and their ruler—their landlord and their lord-and-master. Such rights as the serf did gradually obtain were mainly evolved by custom. In England, the King’s law did indeed protect him from actual murder or maiming, as modern law protects a horse or an ox, but on utilitarian rather than on moral grounds. . . . In strict law the serf was incapable of possessing property ; his earnings were his master’s ; only on sufferance could he collect and save for himself. He was bound by law to the soil. He and his ‘ brood ’—his *sequela*, as the law styled them, in contradistinction to the freeman’s *liberi*—might be bought or sold or given with the land that they tilled.”

Dr. Coulton works this out in detail and shows us by the clearest and strongest documentary evidence what it meant in practice. When we remember, too, the miseries which the incessant public and private wars of the Middle Ages ; the universal ignorance of the laws of sanitation which govern life and health ; the absence of innumerable comforts which are now the common possession of all, brought to the peasant, the “ Merrie England ” of imaginative and of controversial writers is not so likely to appeal to us. We may wonder what the Church was doing through these centuries for the peasant and poorer classes, and the answer must be that it was not much. The peasant was on the whole slightly better off on church and monastic lands. Dr. Coulton thinks perhaps five per cent. better off than on the lands of secular owners. We are shown in these pages some of the causes which led to the progressive amelioration of the peasant’s lot, but we are also shown that the economic and other evils under which he suffered in later times were no product of the Reformation : they existed long before. Capitalism, if it be an evil, as some writers say, can be found in full flower in the Middle Ages. For a knowledge of the facts of mediæval social history, no better or more interesting introduction than Dr. Coulton’s *Mediæval Village* could well be chosen.

THE EARLY FATHERS AND SCRIPTURE INTERPRETATION.

ANTE-NICENE EXEGESIS OF THE GOSPELS. Vol. I. By Harold Smith, D.D. S.P.C.K. 7s. 6d.

This is the first volume of a work that must have occupied its author many years. And it is worth doing well, for we have so many partial surveys of patristic teaching that it is very hard to discover what was the opinion of the men who followed the Apostles and interpreted Scripture for the early Church. Dr. Smith has gone through all the Ante-Nicene Fathers, he has collated their Gospel exegesis, and has in an admirably written Introduction given us a guide to the value of their work. They vary in ability

and knowledge, they had their prejudices like our contemporaries have theirs, and we need something that will enable us to judge the weight to be placed on what they have written. We are too ready to classify ancient authorities as of equal weight, and not to assign to them the worth which their contemporaries gave. In some respects we are better judges of the meaning of the Gospel Text than the Ante-Nicene Fathers, but we inherit their interpretations which have done much to mould the thought of the Church. Having read the Introduction and the Translation, we congratulate Dr. Smith on the great range of his studies, on the accuracy of his renderings of passages and the incisive manner in which he discusses their meaning. Evangelical scholarship has reason to be proud of this book, which will be used and treasured by all who know its real worth. Few recent works on the New Testament show such deep knowledge of the patristic testimony to the elucidation of texts, and if it had been done by a member of another School it would have been hailed as a proof of the scholarship of the party. We are content to welcome it as an invaluable contribution to New Testament Studies.

We may refer to two sets of passages which are grouped and discussed by Dr. Smith. He shows that the Ante-Nicene Fathers were by no means of one mind on the interpretation of the Petrine Texts. The four main authorities—Origen, Tertullian, Cyprian, and Eusebius—all differ from one another, and unanimous consent is lacking. We recall the statement of Launoy who, working in a wider field, shows that eighty-five passages from the Fathers are hopelessly inconsistent and favour four different interpretations! On the other hand, Dr. Smith informs us that on the vexed question of Divorce "The Fathers, like people generally till quite recently, are inclined to take the First Gospel as the standard; not to regard Mark as the primary source of Matthew. Hence they do not feel the present difficulty of accounting for Matthew's additions to Mark. None of them doubt the genuineness of 'except for fornication'; nor do they take it distinctively of pre-nuptial sin." May we add that the view now so widely held among Roman and Anglo-Catholics grew up long before any modern theory of dependence was current, and is in opposition to the view of the Greek Church. We cordially recommend this book to all who wish to know the mind of the earliest Fathers on Gospel Text interpretation.

THE THEOLOGY OF EXPERIENCE.

THE CHRISTIAN DOCTRINE OF THE GODHEAD. By A. E. Garvie, D.D. *Hodder & Stoughton.* 16s.

We are often tempted to wonder how it is that in the midst of all their tutorial and administrative work, the Principals of the leading non-conformist Theological Colleges find time to produce books which are real additions to the learning of the age. Though the Church of England Colleges are by no means silent sisters, too many of them fail to prove to the reading public that their chiefs

are helping the wider public outside the class-rooms. We have, too, the habit of making Bishops of many who are able to contribute to sound learning, and under modern conditions few Bishops can be writers. Fortunately, we have some who still maintain our prestige for scholarship.

Dr. Garvie in "The Christian Doctrine of the Godhead" packs into his pages the thoughts and conclusions of a life of active work and study on practically most of the great questions that are under discussion by theologians. He frequently does not give the grounds for his assertions, but we have no doubt as to the reasonableness of his demand when he says that he has studied the groundwork for many years, as we perceive that the conclusions he reaches are the fruit of deep reflection. If the reader wishes to know what Dr. Garvie thinks on the Synoptic problem and on the miraculous element in the Gospel, he will find our author illuminating and stimulating. He accepts the Gospel narratives as substantially true, but here and there the spirit of the atmosphere which all thinking men must breathe interferes with his full acceptance of details. And we really cannot understand the grounds on which he bases the conclusion that the raising of Lazarus is unhistorical, whereas the other instances of raising from the dead are historical. He has no doubt whatever of the fact of the Resurrection; and no one who reads carefully, with knowledge of the literature which is ever before Dr. Garvie's mind, can call him a Modernist in the accurate sense of that much misused word. He proves himself to be in the main stream of orthodox writers, and at times we believe that his mind is influenced by a reverent agnosticism which prevents him asserting what he naturally would like to say.

Particular interest will be taken in his treatment of the Reunion question, and few Evangelicals can quarrel with his attitude, which is at once sympathetic and thoroughly Christian. He strongly advocates United Communion, and thinks that unless we manifest our will to Unity at the Lord's Table we shall not make much advance. We hope that all who wish to know what one of the ablest of our Nonconformist brethren thinks on the fundamental problems of theology will make it a duty to read a book that will stimulate their thinking and increase their sympathy with men who hold truth firmly and preach it with fulness of knowledge.

A LIFE OF CHRIST.

OUR LORD'S EARTHLY LIFE. By Professor David Smith, D.D.
Hodder & Stoughton. 10s. 6d.

We are living in an age when the public demands and writers provide Lives of Christ. Probably the intense desire of Christians to see the broad outlines of the Gospels filled in by those who have studied the age and environment in which the Master lived accounts for the popularity of these works, which are characteristic of the

past half century. And when we have read them, informing and helpful as they are, we return to the brief pamphlets that are more soul-satisfying than the literary successes of our contemporaries. We cannot overlook the fact that the historical and literary criticism of the Gospels has changed the angle of approach to the study of the documents, and we are thankful to say that when we laid down the brilliant and scholarly volume we found our author convinced of the authenticity and accuracy of the records. It may seem unscholarly to say that we believe the next generation of scholars will revolt against the mechanical analysis of the Synoptic Gospels; for apart from all questions of inspiration, it is very hard to imagine that the Evangelists were so bound to the text of the Sources, and used them so mechanically as is often suggested. At any rate, to us it is more probable that the inspired writers impressed their personality on their work to a much greater extent than is to-day admitted.

"Our Lord's Earthly Life" reads as if it flowed naturally from the pen of a man who has long meditated upon all its phases and lives to pass on his knowledge to others. The reader is not troubled by references except to Scripture passages. Footnotes are few, and the narrative is uninterrupted. But those acquainted with current New Testament literature will be the first to acknowledge that Dr. Smith could not have written the book unless he had read widely, weighed carefully the facts, and given his balanced judgment after full consideration of all relevant facts and evidence. He does not believe in a reduced Christianity. He accepts the miraculous element in the Gospel narratives as true, and fully believes the Divinity of our blessed Lord. We do not always agree with his exposition. He identifies Mary Magdalene with Mary of Bethany; and although he has excellent patristic authority for so doing, it has always seemed to us unlikely that the Pharisees would have been so friendly with her after the death of Lazarus had she been a notorious, if repentant, sinner. We feel the force of Dr. Smith's argument that "it was unlikely she should drop out of the story of our Lord's Cross and Resurrection, and it is reasonable to hold that she was the last to leave Him at the Cross and the first to greet Him on the Resurrection morning." But we remain unconvinced. We hope that this valuable book will have a wide circulation, for the more it is read the more it will be treasured.

ANGLO-CATHOLIC PHILOSOPHY.

SOME POSTULATES OF A CHRISTIAN PHILOSOPHY. By H. Maurice Relton, D.D. *S.P.C.K.* 7s. 6d.

THE APPROACH TO CHRISTIANITY. By the Rev. E. G. Selwyn. *Longmans.* 10s. 6d.

These two books are written by leaders of the Anglo-Catholic movement, and both have much to teach us. Dr. Relton confines himself as a rule to an attempt to state the Philosophy of Christianity without any references to those differences that divide

Churchmen, whereas Mr. Selwyn is the apologist for Anglo-Catholicism of, what he would doubtless call, a moderate type. He presents forcibly the main ideas that lie behind even the simplest experience of faith, and is to be congratulated on the stress he places upon "Personal trust in God as revealed in Christ, and as known in religious experience, (which) is the royal road through faith to an unshakable conviction of the triumph of good over evil, and the assurance that to them that love Him all things are working for good." He does not hold that we can fully rationalize our fundamental doctrines, and he believes rightly that all things shade off into mystery. But we are not happy in a number of his references to the ruling ideas of Bergson and Unamuno. Life is not irrational, and it is quite possible by dwelling too much on the limitations of reason to dethrone reason. In fact we at times feel that to use reason to show the weaknesses of reason may produce a worse scepticism than we otherwise would reach. There is a real and genuine place from which reason cannot be dethroned. It is the God-given faculty of testing statements and verifying hypotheses, and we may easily be led in abandoning reason, into accepting superstition. Dr. Relton strives to guard against this, but we have more than once had an unhappy impression that in his eagerness to make room for faith he gives too little room to the rational element in our outlook, and we may before we know it so distrust our intellectual power that we become the subjects of what is irrational. On the whole, the volume is well and clearly written, and deserves careful reading. Faith advances from reason to conclusions that are not irrational but supra-rational, and here Dr. Relton is on strong grounds.

Mr. Selwyn does not strike us as so vigorous a thinker as Dr. Relton. He has in view all the time the conclusions of Anglo-Catholicism, and is at pains to establish them. He discusses in his final chapter Anglican Theology, and deals with the Real Presence, Fasting Communion, Reservation, and the Lambeth Appeal for Christian Unity. He tells us that the consecrated elements are "really and properly what He appointed—His Body and Blood. They make Jesus, that is to say, accessible to us, and appropriable by us, in His sacrificed and glorified manhood, and that in a manner even more real than was possible before His Ascension." Everything depends on the meaning given to these words. Is the Presence in the Elements or in the heart of the recipient? Is the accessibility of Jesus physical or spiritual—confined to the Elements, or are they sacramentally the means by which faith appropriates our Lord? Needless to say that we hold the latter view, whereas Mr. Selwyn holds that "Belief in the Real Presence is wholly compatible with the view that the Elements provide a psychological focus for devotion; but they do so precisely because they are in fact that Reality in which alone the soul is satisfied—the Bread of Life and the Wine of Salvation." He advocates non-communicating attendance, although he admits that it was a novelty in the time of Chrysostom, but it has now become so established that

the capacity for understanding it should become a part of a liberal education. We, on the other hand, hold that to understand it is to reject it, for it is foreign to the whole nature of the Sacrament. Fasting Communion is for him a matter for decision by Anglican authority, which should recognize "the weight attaching to oecumenical custom and of a dispensation from its more rigorous application." Fasting Communion or some definite act of self-denial is required as "a token of veneration for the great mystery of the Heavenly Food and of due regard for the mind of the Church universal." But what of the mind of the Church before Chrysostom? He writes guardedly on the subject of devotions, and shows sympathy with the demand, which however should be regulated by the *jus liturgicum* of the Bishops. Safeguards are his remedy; and here let us say we believe from experience that no safeguards will prevent abuse of a practice which is opposed to the whole conception of the Sacrament as taught in the New Testament. He wishes to see in every Cathedral two chapels—one of the Blessed Sacrament, and one for the prayers of the Puritans. We have said sufficient to show the way in which Mr. Selwyn faces our present-day problems in his interesting book, which contains much of value on fundamental doctrines of our faith.

ORDERS AND JURISDICTION.

ESSAYS AND LETTERS ON ORDERS AND JURISDICTION. By the Rev. F. W. Puller. *Longmans*. 12s. 6d.

It has been the tendency during recent years to exalt Orders and Jurisdiction into a matter of fundamental doctrine. We remember when it was mentioned to a Pope that his Supremacy and Infallibility were under discussion as ecclesiastical questions, his Holiness replied, "But they are doctrine." And in many Church of England circles Apostolic Succession and valid Jurisdiction have been considered almost fundamental doctrine on which the life of the Church depends. Mr. Puller is a foremost champion of this school of thought, and he has done as much as any of his contemporaries to exalt organization into doctrine. In these collected documents we have a formal setting forth of his views, and no one can doubt their definiteness or the strength of conviction with which they are held. On some points we are at one with him, and cordially endorse his conclusion that assistant Bishops at the consecration of a Bishop are co-consecrators. We go further, and claim that the Presbyters who lay on their hands with the Bishop are co-ordainers of the new Presbyter. The act is the act of the Church through the officials of the Church, who ensure the preservation of historic order. And the whole spirit of the Gospel forbids us concluding that in any one man, through his personal succession from the Apostles—if such a succession can be proved—there resides a peculiar power of transmitting the "grace of orders" without which no ministry of the Word or Sacrament can be valid.

The First Essay is the most important, for it is a reasoned criti-

cism of Dr. Headlam's views as set forth in his Prayer Book Dictionary article. As Dr. Headlam in his well-known Bampton Lectures had this paper before him, and has answered practically all its chief points, and has ignored nothing vital, we are content to refer readers to the Lectures. But we have to remark that it will be a very useful exercise in the ascertaining how far a man's prepossessions may influence his judgment, for readers to verify in their context the references made by Mr. Puller. He will find that they do not always support his arguments. Our author holds "while I repudiate with horror the idea that the Holy Spirit is given through Bishops only, I most entirely believe that, according to the ordinary laws of God's Kingdom, the grace of Orders is given by Bishops only, namely, when they ordain, and that the Pentecostal gift of the personal indwelling of the Paraclete is given by Bishops, and, where the Church allows it, by Presbyters when they confirm." He fails, in our opinion, to establish these exclusive claims, and until he has done this we may rest content with the conclusions of Dr. Headlam.

On the positive side of the attack on the *Apostolicæ Curæ* Bull, Mr. Puller says much with which we agree, although we are opposed to his contention that "The Church of England determined at that time (the sixteenth century) to *continue*" the primitive and medieval priesthood, and she has continued it to this day. That priesthood has always, from the day of Pentecost onwards, offered the Eucharistic sacrifice to God; and, as Dean Field truly says, "we also (of the English Church) offer Him (i.e. our Lord) daily on the altar." Let us quote the full passage from Field: "Christ offereth Himself, and His body once crucified, daily in heaven, and so intercedeth for us; not as giving it the nature of a gift or present, for He gave Himself to God once, to be holy unto Him for ever; nor in the nature of a sacrifice, for He dieth once for sin, and rose again never to die any more: but in that He setteth it before the eyes of God His Father, representing it unto Him, and so offering it to His view, to obtain mercy and grace for us. And in this sort we offer Him daily on the altar, in that commemorating His death and lively representing His bitter passions endured in His body upon the Cross, we offer Him that was once crucified and sacrificed for us on the Cross, and in His sufferings to the view and gracious consideration of the Almighty." Whatever view we may take of the doctrine of the continuous offering of Christ in Heaven—and we believe that it was unknown in the Reformed English Church before the time of Field—it is not the offering of the Mass; for as Cosin said, "no one is so blind as not to see the difference between a 'proper offering' which was once performed by His death upon the Cross, and between an 'improper offering' which is now made either in heaven, by that His appearance on our behalf, or here on earth, by prayers and representation, or obtestation, or commemoration, there being only the same common name for these, but a very wide difference in the things themselves." Here we leave the matter.

SOCIAL CHRISTIANITY.

CHRISTIANITY IN POLITICS. By Rev. H. W. Fox, D.S.O., with Preface by Rev. H. R. L. Sheppard. *John Murray*. 5s. net.

Mr. Fox writes with the fervour of conviction and the enthusiasm of hope. He is filled, as he well may be, with a "divine discontent" at the present situation, and declares, with truth, that the present tendency to separate public affairs into two water-tight compartments, secular and sacred, is responsible for most of our ills at home and abroad. There is no real Christian Collectivism, no voice or influence of a United Church, no social Christianity except by the hazard of individuals. He traces the present separation between Church and State in Europe to the leanings towards Political Autocracy (*e.g.* Russia) or Self-Centredness in the Church which have helped to obscure to itself and others its true mission. The Church would have been better trusted if her aim had been the welfare of the State rather than her own. Mr. Fox would endorse Gambetta's saying, "*Le Clericalisme, voilà l'ennemi.*" The isolation resulting from the Separation of Church and State had failed, and the Mission of Christianity came to be regarded as confined to individual interests and concerns. But Christ, as he shows, never set such a pattern for His Church. To Him life was an undivided whole, and, though He discouraged force, yet He taught that His Church must live dangerously, and have no thought for herself. In recent years, since the days of the Christian Socialists, the Church has begun again to realize her social mission, and the failure of Christianity, which the Great War revealed, has quickened a sense of social responsibility. So there is room for hope, and the time is ripe for a move forward. Examples show that common advance is possible.

But how can this be made? Mr. Fox would take as his point of new departure the work already accomplished by C.O.P.E.C. A most careful study has been made of great outstanding problems, social, industrial, and international; and reports have been issued upon them designed for the education of a Christian public opinion. What is needed now is that this should be followed up by some unified, corporate opinion from the Church as a whole, carrying the authority of organized Christianity to Statesmen and Parliaments. A United Council of the Church (Mr. Fox uses the word in the widest sense), should be formed on the foundations laid by Copec, to which elected representatives of the various Churches should be sent by each section of the Church in proportion to their numbers. The Temperance Council of the Churches formed in 1915, or the Federal Council of Churches in the United States are given as examples. Possibly a Referendum might be resorted to upon special questions. The Council would seek to unify and educate Christian opinion, and then apply it in legislation. Thus the influence of Christian opinion as such would be secured. This applies to international as well as home questions. At present, he truly says, the League of Nations is without a soul. But the best

elements in it would probably welcome a strong, corporate influence of the whole Christian Church behind its activities.

We think Mr. Fox is a little hard upon history, as reformers usually are. He seems to lose sight of the many and not ineffective efforts made by the Church of the Middle Ages to promote international peace and mitigate the horrors of war, from the days of Grotius onwards. We may doubt if even a united Church could have prevented the late war. But his aim is sound and his style fascinating, and his book may well stimulate earnest thought. And his good record in War and Peace alike give him, as Mr. Sheppard says in his Preface, a good title to speak.

T. A. G.

THE FOURTH GOSPEL.

THE FOURTH EVANGELIST, DRAMATIST OR HISTORIAN? By R. H. Strachan, M.A., D.D. London: *Hodder & Stoughton, Ltd.* 8s. 6d.

The sub-title of Dr. Strachan's latest study on the Fourth Evangelist—Dramatist or Historian? aroused within us certain misgivings which were very far from being dispelled by the perusal of his brilliant and attractively written book. "Why should we be faced with such an alternative?" it may be asked. Thucydides was a dramatic writer, and yet he could write objective history. Doubtless the Fourth Gospel is dramatic. Dr. Strachan's analysis of its contents (pp. 94-100), and his most penetrating chapter on the Death of Christ, bring out this aspect of the Gospel story. It is when Dr. Strachan dwells on its historical character that we feel he is less convincing. He seems to be drawn in two opposite directions. There is the old Dr. Strachan, who in his article on the Gospel of John in Hastings' *Dictionary of Christ and the Gospels*, upheld its apostolic character, and there is the new Dr. Strachan, who is hypersensitive to what critics of the negative school have written on the subject. Vigorous exception is taken to those scholars who endeavour to find a substratum of bare historical fact in the Gospel, on the ground that Biblical criticism runs the risk in their hands of degenerating into a branch of antiquarian research. This seems hardly a fair description of their labours, for they would be the first to avow their sympathy with the Evangelist's protest against any vital religion being founded on history alone, apart from experience (cf. p. 35). But Dr. Strachan is convinced of the clear intention of the Evangelist to prove the truth that our Lord was indeed the Word of God incarnate in human life, as founded on historic fact. He also allows that there is a clearly defined, historical element in the discourses of Jesus in this Gospel (p. 178), and that the Evangelist has taken no unwarrantable liberties with the Consciousness of our Lord (p. 174). Sometimes he minimises the historical character of the scenes and events in the Gospel, at other times his arguments tend in the opposite direction. As we read through the book, we found our-

selves making many question marks in the margin, notably on the views expressed about the authorship, the Virgin Birth, on St. John xx. 2-10 and the Ascension. Dr. Strachan is most happy in his quotations, and his account of the *milieu* in which the Gospel was written is the best we have read in English. Our general impression, however, of Dr. Strachan's standpoint is that he will revise it as time goes on. Whether in a conservative or a liberal direction, we do not venture to pronounce an opinion.

W. H. R.

DR. GREENUP'S NEW BOOK.

SUKKAH—MISHNA AND TOSEPHTA. By A. W. Greenup. *S.P.C.K.* 1925. 5s.

This volume consists of a translation, with introduction, notes and indexes of the Rabbinical treatise published in the original Hebrew in 1922 by the same writer. Dr. Greenup has always been known as one of the very few Christians who are specialists in this class of study, and the book before us is a very fine piece of Rabbinical scholarship.

The *Mishna*, the reviewer should perhaps explain, consists of a number of "tractates" upon the practical observance of the Jewish Law. It assumed its present form by about 200 A.D. Needless to say, it is concerned with an innumerable quantity of more or less detailed points. The purpose of the *Tosephta* is similar, but its origin (if there is one origin for the whole *Tosephta*) is obscure. Unlike the *Mishna*, it is not the authorized handbook of the Jewish Church. Of the various tractates the one entitled *Sukkah* deals with the Feast of Tabernacles.

Dr. Greenup's Introduction contains useful material such as dates of rabbis and an analysis of the various laws concerning the Feast of Tabernacles within the O.T. itself. (Incidentally it is interesting to notice Num. xxix. 12-38 spoken of without any qualification as evidence for "the late O.T. period.") The succeeding fifteen pages of the Introduction amount to what is in itself a thesis upon the history and method of the observance of the Feast, according to the evidence of (i) Apocrypha and Pseudepigrapha, (ii) Philo and Josephus, (iii) the *Mishna*, (iv) the N.T., (v) the period since the N.T. This will be found invaluable, especially as a characteristic of all Dr. Greenup's work is its wealth of reference to other authors and to the original sources.

The Notes upon the *Mishna* will be most useful, not least to the advanced student. If in a second edition the author is able to put us under a further obligation by performing the rather troublesome task of analysing the *Tosephta* sections in such a way as to correspond to the subject matter of the *Mishna*, it would be highly valued equally by the beginner and more advanced. This was done by Dr. Lukyn Williams in his edition of *Berachoth* in the same series.

As suggested above, "Tabernacles" figures in the N.T. One

of the most wonderful sayings of our Lord (St. John vii. 37, 38) had its occasion on "the last, the great, day of the feast." It is interesting to observe that Dr. Greenup holds to the (probably more usual) view that this was the 7th (not 8th) day—i.e. when the water libation *was* being poured out. He rather suggests, moreover, that the Temple lights were lit each night except the 8th; so that the saying in St. John viii. 12 would also be more apposite on the same 7th day. Some may think that the author dismisses rather summarily J. Lightfoot's (certainly sufficiently difficult) suggestion that "palm branches" in St. John xii. 13 indicate a connection with Tabernacles. After all, the very word Hosanna, in the same verse, itself occurs in Targum as a technical term for the palm wands of the Sukkah festival.

After thanking Dr. Greenup for bringing out of his rich treasures so abundantly, in conclusion the S.P.C.K. are to be congratulated upon producing this really invaluable piece of work with so much Hebrew at the wonderfully low price of five shillings.

R. S. C.

THE APOSTOLIC AGE.

THOSE EARLIEST DAYS. By Tychicus. *John Murray.* 7s. 6d. net.

The writer of this book, which is on distinctly original lines, endeavours to paint a picture which will enable his readers to see the Christianity of "Those Earliest Days" without the prepossessions of the twentieth century. And in doing so he proves himself to be an artist of considerable gifts. Himself accepting modern critical conclusions and holding a definitely Anglican view, he, nevertheless, contrives to keep these things well in the background as he gives his translation of the first half of The Acts with striking comments and many shrewd asides. The exclusively Jewish setting of the story is made very clear. The principal characters are, of course, Jews. They are all members of the Church. In order to make the distinction between the various schools of thought clearer, the Pharisees are designated "The Low Jew" Party (Jewish Puritans). The Sadducees are the "Broad Jew" Party. The new Party in process of growth with its new doctrine about the Messiah and Resurrection is the "High Jew" Party, otherwise known as the Nazoreans. The Samaritans are the Non-conformists. Saul of Tarsus was born a Pharisee, and he lived and died a Pharisee. "In order that we of the twentieth century may get an accurate balance of thought, let us have recourse to

Our Averagethought Table.

Pharisee = Hypocrite.
 Sadducee = Semi-Infidel.
 Samaritan = Kind-hearted.
 Gentile = Gent.

Saul's Averagethought Table.

Pharisee = Righteous.
 Sadducee = Priestly.
 Samaritan = ' Pre-Moslem.'
 Gentile = ' Nigger.' "

This quotation illustrates the method followed in this exposition of primitive Christianity. It is a book from which we should have liked to quote many passages.

Luke's history is written not as a divinely inspired guide for future ages, but as an explanation of current developments, and as an answer to the earnest questions of his friend Theophilus.

Luke, Peter, Paul and the rest were not "Saints" then. No one is a "saint" to the people of his own generation. Our Lord Himself was not in "those earliest days" Jesus Christ with all that that designation connotes, but simply Joshua the Nazorean.

The whole story is worked out on these lines in stimulating fashion. Reverence goes hand in hand with raciness. Scholarship controls imagination.

"GOODNESS."

TRIUMPHANT GOODNESS. By Rev. John S. Hastie, M.A., B.D.
H. R. Allenson, Ltd. 5s. net.

A passion for Goodness sweeps through the nine chapters of this earnest commendation of whatsoever things are honest, lovely and of good report.

The position taken up is that there is an inherent power in Goodness which has triumphed and will continue to triumph against all that is evil in the world.

"Goodness is playing a more and more commanding part in the earth."

This conviction brings with it what may seem a rather easy optimism.

"Gaiety" is a keynote of the author's philosophy. "To all who have seen, even dimly, that the one thing of moment in the world is goodness, our argument is enough to bring back into their lives the gaiety and expectancy of a holiday morning."

Three great enemies which Goodness has or will overcome are Violence, Avarice, and (how odd it seems) Reason.

Much that is admirable is mingled with much that is disputable in this part of the argument.

The chapter on "Goodness and the Bible" is one of the best. The Bible is declared to be impregnable because it is the "Text-book of Goodness." The survival of the Church is due to the fact that it has always been a "Guild of Goodness."

The Church is a necessity, but the churches are lashed; just as the Bible is admired, though its defenders and critics are lashed.

On the whole the vindication of moral purpose in a universe

which is the handiwork of God is sound. It contains, to say the least, some truth.

But there is something lacking.

It may be that the great dynamic of the Christian faith is assumed. But we are left unsatisfied with any encouragement to Goodness which leaves out of account the supreme and overwhelming motive of the New Testament, viz. the grateful response of redeemed souls to the Divine love manifested at Calvary.

To say of our Lord that "He could not think of men needing any other inducement to the good life but just 'the fun of the thing'" is scarcely adequate.

H. D.

TALKS WITH YOUNG PEOPLE.

THE DATE BOY OF BAGHDAD. By J. Cocker. *H. R. Allenson, Ltd.*
5s. net.

Mr. Cocker has written a book which should be an inestimable boon to Sunday School Teachers and leaders of Bible Classes, who are always in need of a series of thoughtful, interesting and arresting talks with young people. The book contains some thirty-five addresses, each of excellent quality and containing apt anecdotes and delightful illustrations. "The Date Boy of Baghdad" leads his readers to look for really happy hours and they will not be disappointed. The illustrations from New Zealand are especially interesting, as we want our young people to feel more and more that our brothers "down under" though separated by some many thousands of miles, are yet one with us in the service of Christ and King. We all know that our brothers who went out from England during the Great War were heroes, but it is well to have the fact emphasized that those who came from Australia and New Zealand were no less heroes. The story of the unknown New Zealander who gave his life to save his brothers is one which will never be forgotten.

R. M. M.

THE JEWISH PEOPLE.

THE HISTORY OF ISRAEL: ITS SPIRITUAL SIGNIFICANCE. A series of connected expositions by David Baron. *Morgan & Scott, Ltd.* 6s. net.

As we sing the Psalms on Sunday we are often inclined to consider those that relate history as being rather long and uninteresting when compared with the others. But in the light that is thrown on Psalms cv. and cvi. by "The History of Israel" they are revealed as possessing much more than history in verse, and when they are coupled with Moses' song as recorded in Deut. xxxii and Isaiah li, they have some very deep lessons to teach. The way in which Mr. Baron has combined exposition and instruction is very masterful.

The Chapters—and parts of Chapters—dealing with the Jewish people in modern times will probably claim far wider attention than

some of the other parts of the book as, at the present time, there is a lamentable ignorance prevailing as to what God's chosen people have suffered at the hands of Russia and Turkey. Yet "God's word still holds true." "I will bless them that bless thee, and him that curseth thee will I curse." Time will, no doubt, prove once more the truth of the verse.

While the book does not make what may be termed popular reading, it is of exceptional interest to the student of the Word of God.

R. M. M.

QUESTIONS OF TO-DAY.

SOME SCRIPTURAL PROBLEMS. By the Rev. W. C. Procter, F.Ph. *Robert Scott*, 1925. 1s. 6d. net.

Not only young people but older folk of both sexes are asking questions to-day and refuse to be put off with just anything by way of an answer. Is God a God of love? Why do men have to suffer? and so on. Clergy and Christian laymen often find themselves in deep water when trying to give satisfying answers, and the little book, "Some Scriptural Problems" will afford very real help to those who find themselves thus placed. Of course much old and familiar ground is again covered, but there is a good deal of really helpful matter in the chapters, and Mr. Procter shows himself a deep student of the Bible and ever ready to back up his arguments from the Book of books.

Mr. Procter would possibly have done better to have left out his reference to the Reformation and Henry VIII's matrimonial relations in the Chapter which deals with the Providence of God, and one wonders whether the Holy Land can yet be considered as a national home for the Jewish race, though it may quite well become so in the future.

R. M. M.

DEVOTIONAL READINGS.

OUR GREAT EXAMPLE. Arranged for reading on every day of the year. By Evelyn Villiers. London: S.P.C.K. 3s. 6d. net.

We gladly recommend this helpful little volume of devotional readings. There is a carefully-planned Table of Contents, prefaced by helpful suggestions, showing how the book can be used. For each day in the Christian Year there is a short reading from Holy Scripture, and the paragraphs that follow stimulate thought on the outstanding lesson or lessons of these selected portions. They are not mere pious platitudes, but are eminently practical, and they encourage Bible study, an exercise which is too often sadly neglected to-day. Those who take the trouble to use the book in the way suggested will find its original, distinctive characteristics make it quite admirable. A charming present for a young Christian.

S. R. C.

OUR FAITH.

A PRACTICAL FAITH. By the Rev. Harold Anson. London: George Allen & Unwin, Ltd. 3s. 6d. net.

The popular Vicar of St. Martin's-in-the-Fields, the Rev. H. R. L. Sheppard, contributes a characteristically sane and vigorous preface to this attempt to set out the teaching of Jesus in such a form that the plain man can understand it. Mr. Anson has been prominently before the Christian public now for some years in connection with the Spiritual Healing movement. This treatise covers a great deal of ground and touches upon many of the perplexities that are troubling the minds of thoughtful people in all directions. The subjects of Immortality, prayer, salvation, etc., are among the number of subjects discussed in the light of modern thought. What is religion? What is God like? and the Necessity for a Church, are among the best things in a book that is "alive" and well calculated to help us to understand our religion. We should like to put it into the hands of all our young men, and especially into those whose faith is in a state of flux.

S. R. C.

SHORTER NOTICES.

As we read this book (*Echoes and Memories*, Hodder & Stoughton, 7s. 6d.) we wonder whether the Salvation Army has become so respectable that it is in danger of losing its hold on "the submerged tenth." Or is it that the tenth is no longer submerged, and the Army has devoted itself more to social betterment than to personal salvation? We have long passed beyond the day when a Dean of St. Paul's opposed an Army Service in his Cathedral owing to the dirt and noise caused by the character of the boots worn. We are sure that Dean Inge would be delighted to see even a shoeless crowd fill the building, but he would find it hard to discover this crowd. Mr. Harry Cooper, who is responsible for helping General Bramwell Booth in presenting these memories of a good and true man to the public, deserves warm congratulations, and Churchmen will find some of the shrewdest and most "faithful" analyses of prominent Anglicans that have been printed, within the covers of the book. We do not quote them, but commend them to our readers, who will be compelled by the sheer human interest of the volume to read it from cover to cover. Where is the Army to-day? This question will be asked by many. General Bramwell holds General William's convictions; but does the Army do as definitely a religious work with as wide an appeal as in the past, or has it largely become a great and noble organization for setting human wreckage on its feet?

The Bible as Missionary Handbook, by Henry A. Lapham (Cambridge: W. Heffer and Sons, 4s. 6d.), "contains a series of lectures which Henry A. Lapham used to give at Kingsmead Mis-

sionary Training College." They are published from the manuscript which he used until his death, some four years ago. As a Baptist Missionary in Ceylon for 21 years he had first-hand experience of the needs of the Mission field, and as Warden of the Hostel at Kingsmead he had the opportunity of contributing to the education of fresh generations of missionaries. The lectures deal principally with the Old Testament and are of a practical character. The value of the Bible as a Missionary text-book is emphasized. Its History is used to illustrate the growth of Missionary ideas. The Psalms are treated as Missionary hymns with a modern application on the use of such hymns. The treatment of Missionary work among Animists, Polytheists, Humanists and Legalists is on modern lines. It contains much practical advice on general lines of approach. The brief closing chapter is on the Missionary Method of Christ and the Apostles. The book will be found a useful study of an important aspect of Missionary work, even by those who cannot accept fully the author's outlook.

A tenth edition of Lieut.-Col. W. H. Turton's book *The Truth of Christianity* has been issued (Wells, Gardner, Darton and Co., 2s. net). The whole book has been carefully revised and some changes have been made, especially in the chapter on the Credibility of the Christian Religion. The author does not think that there will be any more changes, and that this will be the permanent edition. The work has already been so long and so usefully known, it is unnecessary to give a more detailed account of it. It has been translated into Japanese, Italian, Chinese and Arabic—a testimony to its value for evidential purposes. The present edition will no doubt have as wide and as useful a circulation as its predecessors.

The Rev. Harry Kenneth Luce, M.A., Master of the King's Scholars, Westminster School, has brought out an edition of St. Matthew's Gospel in English, with Introduction and Notes for the use of Schools (A. & C. Black, 3s. 6d.). From his experience as a teacher, Mr. Luce regards the past teaching of Divinity in Schools as unsatisfactory. It has been dull because it has not made that practical application of the life and teaching of Jesus to the facts of everyday life, which would give religion its real place and force in the developing powers of youth. He aims at clearness and intellectual honesty, and at the avoidance of any artificial piety that would be uncongenial to boys.

