

from his admirable work: 'No modern presentation of the doctrine of the Atonement is likely to be satisfactory which ignores, or deals imperfectly with, the doctrine of the Eucharist. The Eucharist falls within the orbit of the Atonement alike by reason of the teaching of Jesus and of the life and experience of the Church.'<sup>1</sup>

It is not an uncommon experience to hear people say mournfully about some man who was once the life of their club or society, 'it has never been the same since poor So-and-So died!' Christians have never said that about Jesus though He died of torture! His society did not fade out when He died, it increased in strength every day. His followers did not mourn His loss, not because they did not love Him, *but because they had never lost Him*. He feasted with them at His own Table, and companied with those who met together in

<sup>1</sup> P. 322.

His name. They never said tearfully, 'Poor Jesus is dead, let us keep His memory green when we break bread together'! They sang hymns rejoicing in what His death had done:

Worthy is the Lamb.

they sang.

It is only the presence of Him who was dead and is alive and has the keys which can keep the Church alive. His feasts have continued without break from the Upper Room to this day. It is His presence with His own which makes the Church. The meal to which He invites His people is the central fact of Christian public worship.

A new emphasis on Eucharistic worship, vigilantly guarded against the recurrence of old abuses, would issue not in a dead ritualism but in a living evangelism and a commanding sense of constraining love.

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## Literature.

### THE DOCTRINAL INTEREST IN THE GOSPELS.

In his recently published volume, *Locality and Doctrine in the Gospels* (Hodder & Stoughton; 8s. 6d. net), Professor R. H. Lightfoot, D.D., of Oxford has included four Lectures which were delivered at University College, Bangor, in January 1937, and two other Lectures which treat the special problems connected with the conclusion of Mark. The Bangor Lectures discuss the Resurrection narratives in Mark and Matthew, and compare them with the corresponding narratives in Luke and John, giving special attention to the question of *locality*. Professor Lightfoot thinks it significant that the difference in respect of locality in the Resurrection narratives is paralleled by the fact that, in representing the ministry of Jesus as a whole, Mark and Matthew give prominence to Galilee, while Luke and John emphasize the importance of Judæa, and, in the case of Luke, Samaria as well. Hitherto, we have had a simple explanation for this distribution of emphasis. We have supposed that it is due to the fact that Mark used Galilean traditions, while Luke and John followed special non-Galilean sources. If Professor Lightfoot is right, we have been too simple-minded. The differences spring

from doctrinal roots! Mark, and following him Matthew, believed that 'the area of salvation' is Galilee, and not Judæa and Jerusalem; while Luke found that area in the whole land, in Galilee, Samaria, and Judæa alike, and perhaps especially in Jerusalem. For Mark 'Galilee is the sphere of revelation, Jerusalem the scene only of rejection' (p. 125). Luke, on the other hand, finds the goal in Jerusalem. In John shadow as well as light falls on Jerusalem, 'and Jerusalem holds the chief place . . . because the cross stood there' (p. 158). It is perhaps enough to state this theory in its nakedness. The serious feature is that the Lectures nowhere face its implications for the credibility of the Gospel tradition. A greater measure of objectivity appears in the two Lectures which treat the end of Mark's Gospel, at least so far as the linguistic aspect of the question is concerned. Professor Lightfoot is able to show, by assembling evidence from Plato, Aristotle, and the Septuagint, that sentences ending with γάρ are not unknown, though he is unable to cite a case of a book ending in this unimpressive way. He associates himself with Professor J. M. Creed in maintaining that the true end of Mk is 16<sup>a</sup>. As a matter of form, he says, 'the use of γάρ at the close of Mk 16<sup>a</sup>, although no doubt surprising, is probably not impossible,

perhaps not even objectionable' (p. 15). His main contention is that Mk 14<sup>28</sup> and 16<sup>7</sup> point to an expectation on the part of certain sections of the Early Church that the Death and Resurrection were to be followed closely by the *Parousia* or Presence of the Risen Christ in Galilee. In other words, the words in Mk 16<sup>7</sup> contain the promise that the *Parousia* will take place in Galilee, and it is this message which the women fail to deliver. Students of the words: 'He goeth before you into Galilee: there shall ye see him,' have apparently been mistaken in supposing that the Resurrection is meant. No wonder they think that the original ending of Mark's Gospel is lost! It remains to be seen whether they will feel compelled to retrace their steps under the influence of Professor Lightfoot's stimulating Lectures.

#### THE HISTORICAL BACKGROUND OF THE BIBLE.

In *The Historical Background of the Bible* (Nelson; 7s. 6d. net), by Mr. J. N. Schofield, M.A.(Cantab.), B.D.(Lond.), Lecturer in Old Testament Studies and Hebrew, University of Leeds, we have a volume combining a record of Israel's history with the archaeological discoveries that throw light on it. It has the advantage of including both Old and New Testaments in its scope, for, after giving an excellent up-to-date description of the geographical background, it deals with the subject from the earliest times to the final dispersion of the Jews in A.D. 135. There are chapters on the early stories of Genesis, the Patriarchal narratives, the Conquest and settlement, the history of the monarchy, the post-exilic reconstruction, and the conditions under Roman rule. All throughout the book, the setting of the story is vividly portrayed in the light of modern research, while the concluding chapter gives an account of the various attempts, including the present one, to re-establish the Jews in Palestine. The author will not carry all scholars with him in his advocacy of the theory of a late exodus in the thirteenth century B.C., in the beginning of the reign of Merenptah. His presentation of the reasons which are supposed to uphold this view has nothing new in it. The fact that there is no agreement between the names in the Biblical record and those in the Amarna Letters is of no consequence, for the date of Abdi-Hiba's Letters, referring to the threatened attack on Jerusalem (cf. Jg 1<sup>8</sup>), is not that of Joshua so much as that of his immediate successors, about which the Biblical record is almost silent. There was

abundance of time for the rulers of Jerusalem and of other cities to have changed frequently between the entry of the Israelites (c. 1405 B.C.) and the time of the Jerusalem tablets, which are placed by Knudtzon from 1385 B.C. downwards. The old arguments, too, which are here brought forward afresh, based on the advent of the Philistines, the use of iron, and the number of kings who ruled over Edom, are known by many Old Testament scholars to have little or nothing in their favour, especially in view of the ever-increasing evidence regarding the earlier date. Nor will all scholars agree that the distinguishing physical traits of the Jewish race, so different from those of the Arabs, came from the Hittites or Indo-Europeans of Anatolia. It is more probable that they are due to the admixture with the Hurrian race in northern Mesopotamia. There is a tendency in the volume to trace the narrative portions of the Old Testament to mere oral tradition, to the exclusion of written records. The oral element is certainly a large one, but the constant discoveries now being made that writing was well developed as early as the second millennium B.C. go to show that written sources, now unknown to us, must be given a larger place. Many scholars will welcome the author's criticism of the documentary theory, and favour the substitution of a stratum theory for it. 'The analysis of the text,' he says, 'into minute component parts is becoming so detailed, and the number of the documents that have to be presupposed, in order to account for these component parts, is increasing in such a way that the theory is becoming untenable.'

The volume is undoubtedly a most useful addition to the historical and archaeological literature on the Old Testament. It has maps and numerous plates, as well as a bibliography and an excellent index. It should prove of value not only to Biblical students, but to the increasing number of people who are interested in modern discoveries in Palestine.

#### THE ETERNAL GOSPEL.

*The Eternal Gospel*, by Rufus M. Jones, D.D. (Macmillan; 8s. 6d. net), is the first volume of a new series on 'The Great Issues of Life.' The writer is an acknowledged authority on the mystic type of religion and his theological position is very generally known, so that his name on the title page will secure for the volume a cordial reception. It should, however, be said that the title may seem somewhat misleading to many readers. It covers a

far wider field than what is generally understood by the gospel. 'The Eternal Gospel as I shall interpret it is the endless revelation to men of a spiritual Reality who is over all and in all, and at the same time vastly more than all things in space and time, a Reality both immanent and transcendent, as Spirit in its essential nature is bound to be.' In accordance with this definition the writer treats not merely of revelation through history and supremely in Christ, but also of revelation through literature, through the mystics, and through the great philosophers. The concluding chapter on Equinoxes of the Spirit deals with various epochs, beginning with the era of Buddha, Confucius, and the Greek philosophers, when the human spirit appears to have had special blossoming times under the influence of some divine afflatus. The general thesis of the book is that 'God must not be looked for primarily in the mysterious gaps in our knowledge of beginnings and endings, of missing links, or in lost clues to the meaning of odd occurrences. He must be sought rather as the intelligible ground and basis of coherence and order in the mighty frame and constitution of things, of truth and beauty and goodness wherever they appear, of process and progress in the march of life and history wherever process and progress are in evidence, and of the Procession of the holy Spirit in Love and Fellowship through personal lives and spiritual communions throughout the ages.'

#### THE OLD TESTAMENT AND MODERN DISCOVERY.

A successful first book may be a real danger to a writer, particularly if he has considerable ability without being able to claim specialist knowledge. In 'Bible and Spade' the Rev. Stephen L. Caiger did a very useful piece of work, and the volume commanded the respect and even the admiration of a very wide range of readers. The book had, naturally, weaknesses, but they were not sufficiently great to mar the general excellence of the whole. In his new book, *The Old Testament and Modern Discovery* (S.P.C.K.; paper 1s., cloth 1s. 9d.), the weaknesses are seriously exaggerated, and the virtues are far less in evidence. The plan of the work is, in itself, good; each field of exploration is taken separately and the discoveries made in it briefly described. There is little, however, which Mr. Caiger had not already given in his earlier book. We have a rather fuller account of the work of decipherment, and there are details in the Lachish Letters which were not available to

the general public two years ago. But these slight advantages do not compensate for the grave misunderstandings to which this book would give rise if it were a reader's only guide. To take a historical point, Mr. Caiger still regards the battle of Karkar (853 B.C.) as an Assyrian victory. It is true that the city itself was destroyed—apparently before the battle was fought—but Shalmaneser would certainly have moved southwards if he had been successful, and the actual fall of Damascus would have taken place a dozen years earlier than it actually did. Moreover, the language the Assyrian king uses is that which Eastern records commonly employ to disguise a repulse. We still have an inability to distinguish between the facts which an archæologist discovers and the interpretation he gives to them. For instance, the great layer of clay found by Sir Leonard Woolley between two strata of occupation at Ur is still connected with the Flood. But surely the depositing of eight feet of alluvial soil by a 'flood,' however great, would be a far more startling miracle than any recorded in the Bible? Is it not much more probable that the river itself changed its course and flowed for many centuries over the old site? At times the book reads like propaganda; only those points which tend to 'confirm the truth of the Bible' are cited. Mr. Caiger emphasizes (quite rightly) the importance of Garstang's work at Jericho, but he is silent as to the archæological results of excavation at Ai, which, according to the best opinion available, was destroyed some two centuries after Jericho. No reader would guess from this book that the most serious attacks on the historicity of the Biblical narrative are coming to-day from the archæologist, or that one of the most distinguished of living workers in this field, though starting with a position which was almost Fundamentalist, is coming to the conclusion that the Hebrew records are quite unreliable.

Mr. Caiger has a real gift for putting his facts in a popular way (though he might use rather fewer exclamation marks), and could do very valuable service. But he should be much more sure of those facts than he is, and should take a far more comprehensive view of his subject. If he can do this, he will be the first to regret *The Old Testament and Modern Discovery*.

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The Halley Stewart Lectures for 1937 are published under the title of *The World's Economic*

*Future* (Allen & Unwin; 4s. 6d. net). There are five lectures, each delivered by a distinguished economist. Needless to say, the lectures are highly informative and stimulating, but on the whole the reader is left with the impression that many questions are asked but few are answered. Perhaps there would be general agreement among the lecturers with the conclusion reached by Professor Ohlin: 'first, we need a system which provides means for central direction and control—e.g. to mitigate depressions, to check abuses, to finance technical research on a large scale, to avoid labour conflicts, to reduce risks of violent price fluctuations for agricultural products and raw materials, and so on; and secondly, this system must not be bureaucratic, as it will be if centralization is pursued beyond a certain point.' Señor Madariaga, who delivered the concluding lecture, is firm in his faith that humanity is an organism, that 'one and only one life runs through all the limbs, organs, tissues, classes, nations, races of mankind,' and 'that being so, all entities below the whole—i.e. below the World Commonwealth—are but limbs of it. If they want the whole to keep them alive, they must live for the whole. Men and nations must realize inwardly—not merely think and agree, but *digest* and live—the unity of all this vast body politic which is mankind.'

The religious aspects of Mr. J. A. Hobson's *Confessions of an Economic Heretic* (Allen & Unwin; 5s. net) have been dealt with in our 'Notes of Recent Exposition.' The book, however, is mainly devoted to tracing the development of the author's economic theory. It is a fascinating story. Briefly, the substance of it is that gradually, and under various influences, Mr. Hobson has, in economics and sociology, become more and more of a humanist. The ethical has gradually invaded his entire outlook. He has always been a suggestive and (in the literal sense) edifying thinker. In this book he is persuasive, and, in many ways, convincing. He would probably be repudiated by all parties, for, if he is not a capitalist, he is not by any means a complete socialist. He occupies a middle position, and, though some of his tenets may appear impracticable, they are inspired by a spirit and ideal that, in spite of himself, may well be called Christian. The main *theme* of this book is economics, but its main *interest* lies in the frank account of the personal development of an able and sincere thinker, who has much to say of politics and parties and interests and obligations that we ought all to hear.

A book of prayers that is inspired by the desire to see daily service conducted in every congregation of the Church of Scotland has been compiled by the Rev. J. G. Grant Fleming, D.S.O., M.C., M.A., Minister of the East Church of St. Nicholas, Aberdeen—*Prayers for Every Day (Sundays and Week-days throughout the Christian Year)* (Allenson; 6s. net). It is a remarkable fact that a week-day service has been carried on in the East Church of St. Nicholas in Aberdeen with almost unbroken continuity since the Reformation of 1560. The prayers used at this service to-day have been mainly composed or collected by Mr. Fleming himself, and the detailed acknowledgments at the end of the book show how catholic are the sources on which he has drawn. It is superfluous to praise a book like this. But it is a duty to point out the immense labour that has gone to its compilation, and also the fine taste that is shown in the choice of the devotions which the writer has selected. The book will be of immense help to all ministers of churches where there is no liturgy, whether as material for public worship, or as inspiration for the officiating minister himself. The desire for dignity and order in divine service, as well as simplicity and spirituality, has been steadily increasing in non-liturgical churches, and Mr. Fleming's book will do much to inform and guide this feeling.

Among the latest productions of Haverford College, Old Testament scholars will welcome *The Haverford Symposium on Archaeology and the Bible* (American Schools of Oriental Research, New Haven; \$2.00), containing articles by W. F. Albright, George A. Barton, Henry J. Cadbury, John W. Flight, Albrecht Goetze, Theophile J. Meek, James A. Montgomery, John A. Wilson, and Elihu Grant (the editor). It is gratifying that the teaching given to the Haverfordians in the languages, history, and criticism of the Bible is being made available to others in these 'Biblical and Kindred Studies,' of which the present volume forms No. 6. The articles, it need hardly be said, being thoroughly up-to-date and by specialists in their subject, are of great importance for all Biblical study. They deal with Syro-Palestinian, Anatolian, Hittite, Mesopotamian, Arabian, and Egyptian studies, as well as with the history of writing in the Near East, and the present state of Biblical research. A supplement, with text and plates, illustrates ancient Babylonian business about 2000 B.C. The information given in the articles, notes at the end of each of them, and the scholarship manifest on every page, make the book a valuable one that should occupy a pro-

minent place in the library of every teacher, student, and Biblical archæologist.

It is probable that comparatively few people read the prophets with much understanding. This is due partly to the arrangement of our Bible in sections that separate the prophets from the history. If, for example, it was clear that the 30th chapter of Isaiah was a speech on foreign policy, dealing with the fatal decision of the King of Judah to take sides with Egypt against Assyria, the chapter would be both interesting and full of significance for the present European situation. Mr. R. Barclay Moon, in *Stories of the Prophets as told to their Friends* (Cokesbury Press, Nashville; \$1.25), tries to sketch the background of eight Old Testament prophets. Having done this he gives an imaginary sketch of the prophet's life, using, as far as possible, Biblical material, and quoting freely from the prophet's writings. We are rather tired of 'imaginary' Bible sketches, but there is a good deal to be said for this one, and certainly the author succeeds in his main purpose, which is to make the prophets real and their works intelligible.

An American edition of *Son to Susanna*, by G. Elsie Harrison (Cokesbury Press, Nashville; \$2.50)—already reviewed in THE EXPOSITORY TIMES—has been received. It is fitting that in this beautiful form this impressionist but penetrating sketch of Wesley's domestic life should be made available for readers in the West, who will doubtless agree with the verdict that 'there is nothing at all like it in Wesley literature.'

The revival of interest in the writings of Thomas Aquinas is very marked both within the Roman Catholic Church and beyond it. *Morals Making Man*, by Mr. Gerald Vann, O.P. (Longmans; 7s. 6d. net), is an exposition of the Thomist system in its bearings upon the problems of to-day. The book falls into two parts. In the first there is given an able presentation of the Thomist moral theory, which is summarized thus: 'St Thomas's moral doctrine does not aim at the niggardly ordering of the individual's conduct in blind obedience to a code. It is a cosmic scheme; its end is God's glory and the *ordo universi*, the fulfilment of the world. It is not solely self-love, however sublime; it is not merely altruism, however grand; it is not merely obedience to a law; it is not the service, however disinterested, of an impersonal absolute, nor obedience to a capricious God—it is the communal striving, motivated by the love which is, as

St. Thomas says, *congregativus*, not, like selfishness, *disgregativus*, after the life of God, the *interminabilis vite tota simul et perfecta possessio*, of which the presence and companionship of the first love is the essence.' The second part of the book contains eight 'essays in application,' in which such topics are dealt with as Politics and the Thomist Order, the Economics of Personality, Christian Marriage, Thomism, and Peace. On each of these topics a great deal of sound moral teaching is given, but, while it is wholesomely Christian, there seems to be no reason why it should be regarded as specifically Thomist.

*A Modern Introduction to the New Testament*, by Mr. Guy Kendall, formerly headmaster of University College School, Hampstead (Methuen; 7s. 6d. net), is a rather strange title, for all contemporary 'introductions' are modern. Possibly the author meant to imply 'modernist,' and this would be a correct description of its tendency. There is sound scholarship in the book. The writer has read widely in the relative literature, and has in particular received a good deal of teaching from the 'Form' critics. Moreover, every problem of New Testament criticism is thoroughly discussed, and even questions of interpretation and points of theology are included in the writer's survey. How wide is his net may be indicated by the headings of some of his chapters: Contemporary Politics; Miracles in the New Testament; The Organization of the Early Church; Justification by Faith or by Works?; Mysteries, Sacraments, Theosophy; The Meaning of Sacrifice. In addition, of course, he discusses the individual books.

There is one feature of the book which to many readers will be unsatisfactory. They will ask from such a book some basis of confidence in the historical ground of Christian belief. And they will ask in this case without much result. 'Probably,' 'possibly,' 'it is uncertain,' are, as the writer admits, phrases of frequent occurrence. Even on such a crucial matter as the Resurrection of Jesus we are left in the air. And the concluding chapter, in which the author sums up, is quite inconclusive as to what really happened and what ground we have for assurance about the facts of the New Testament record. The writer says this is 'the necessary consequence of the historical method.' But if that be so, history is not very friendly to faith. At the same time it ought to be said that the writer scrupulously presents both sides of every question, that he has thought out the issue for himself, and that 'probably' it is his desire to be quite fair and

honest that leaves him (and us) rather on the fence.

A most helpful and sincere book about prayer, taking the form of an exposition of the Lord's Prayer, has been written by a schoolmaster who has already contributed in various ways to the religious education of youth—*Our Father: A Book about Praying*, by Mr. George Snow (S.P.C.K. ; 2s. net). There is a simplicity about the writing that is charming, but the book is full of careful thinking and rich experience. It would be an excellent book to put into the hands of a boy or girl who is beginning to explore things.

Dr. W. O. E. Oesterley has added another—*Ancient Hebrew Poems* (S.P.C.K. ; 6s. net)—to the long list of books with which he has enriched our knowledge and appreciation of the Old Testament. His new work is a selection of thirty-two pieces taken from the poetical sections of the Bible. The last three are from books of the Apocrypha which were originally written in Hebrew, though, in two cases, only the Greek has survived. Among the rest we have a number of the poems now included in the historical books, three psalms, no less than eleven pieces from the Book of Isaiah (including the four 'Servant Songs'), pieces from other prophetic books, from Tobit, from Judith, and from Ecclesiasticus. To each is prefixed a short introduction ; then follows an original rendering of the poem, after which come notes, mainly textual. The translations are skilfully arranged to show the metrical form, and the reader who wishes to get some idea of the rhythm of Hebrew poetry will find guidance in the accents placed over the significant words in each line. A general introduction gives a statement of the essential principles on which Hebrew poetic form is based.

It is inevitable that in such a book as this there should be some material on which differences of opinion are possible. Some students of Hebrew poetic form would make rather more use of parallelism in explaining metrical forms than Dr. Oesterley appears to do. Others might question the poetic nature of Jotham's parable and of Nathan's. There is, as yet, no agreement as to the amount of con-

jectural emendation required, and as to the exact form of emendation when a change is clearly inevitable. There is hardly one among the poems chosen on which some question might not arise, perhaps more in the 'Servant Songs' than anywhere else. But Dr. Oesterley's profound scholarship will give the reader confidence in his judgment ; the short introductions are clear and admirable presentations of the nature of each piece and of the conditions (so far as they can be ascertained) in which it was composed, while not a few readers will gain fresh insight into the music and stately beauty of these old Hebrew poems.

Familiar as we are with controversy over the higher criticism we have forgotten that in former times controversy was equally bitter over the lower criticism. Collation of manuscripts and publication of variant readings were regarded with suspicion as unsettling to Christian minds and subversive of faith. This is strikingly exemplified in an admirable life of one of the greatest of New Testament scholars, *John James Wettstein, 1693-1754*, by Mr. C. L. Hulbert-Powell, M.A. (S.P.C.K. ; 12s. 6d. net). It is surprising that no adequate biography has before appeared in English of one whose work in the field of New Testament criticism has placed all subsequent scholars in his debt. Born in Basel of distinguished family Wettstein early made his mark as a student of New Testament literature, a painstaking collator of manuscripts, and a profoundly erudite scholar. He, however, became the victim of a bitter heresy hunt which drove him from Basel to Amsterdam where he ended his days. The writer of this biography has devoted immense time and care to his work, and the result is in the highest degree praiseworthy. A valuable summary is given of Wettstein's Prolegomena, as also a full account of his edition of the New Testament which is likely soon to be reissued. An interesting parallel is drawn between Wettstein and Robertson Smith in their characters and experiences, but it is pointed out that 'the striking difference lies in the fact that Robertson Smith was an orthodox Evangelical to the end of his too short life, whereas Wettstein was certainly, in spite of his too frequent protests, nothing of the kind.'