

Nazarenes and the Jewish authorities in Palestine must have become more and more strained. Of details we have no knowledge, but evidence of this, though indirect, is forthcoming. A notable element in the Jewish Liturgy, dating mainly from pre-Christian times, is known as the *Tephillah*, 'Prayer,' because it is the prayer *par excellence* of the Synagogue; it is also called the *Shemône Esreh*, 'eighteen,' because it consists of this number of benedictions, 'Blessed art thou'; but petitions are also embodied. Originally the number was smaller, but additions were made from time to time. Now, at about the end of the first century of our era a petition was added which signaled a definite break between the Nazarenes and the Jewish Church; this addition was due to Gamaliel, the second of the name, who is mentioned in Ac 5<sup>34</sup>; he was the recognized head of the Palestinian Jews from about A.D. 80. The petition he added has undergone changes through the ages, but there is patristic evidence<sup>1</sup> to show that the following quotation from the most recently discovered

<sup>1</sup> Justin Martyr, Epiphanius, and Jerome; quotations are given by Schürer, *Geschichte*, ii. 544.

manuscript of the *Tephillah*<sup>2</sup> represents, at any rate in substance, what Gamaliel caused to be added: 'Let there be no hope for the apostates; and arrogant rulership (presumably in reference to Roman overlordship) eradicate speedily in our days; and may the *Nozerim* (Nazarenes) and the *Minim* (heretics) quickly perish; let them be blotted out of the book of life, and not be reckoned among the righteous. Praise be to thee, O Lord, who humblest the presumptuous.'<sup>3</sup>

We have, thus, painfully clear evidence of the bitter feelings entertained by the Jewish authorities towards the Jewish-Christian Nazarenes. It can hardly be doubted that Gamaliel's action must be interpreted as pointing to their expulsion from the Jewish community.

With the subsequent history of the Nazarenes we cannot deal here.

<sup>2</sup> In the *Genizah* ('lumber-room') of the Cairo synagogue; see Schechter in the *Jewish Quarterly Review*, x. (1898), 656 f.

<sup>3</sup> It must be emphasized that the present form of this 'Benediction' in the Jewish Prayer Book has no mention of the *Nozerim* or of the *Minim*.

## Literature.

THE REV. J. MCPHERSON, D.D., who is an acknowledged authority on the religious customs and antiquities of the north-east of Scotland, has published a new volume, *The Kirk's Care of the Poor* (Avery & Co., Aberdeen; 5s. net). It is a veritable mine of information, drawn from Kirk Session records, dealing with a subject which was a main interest of Church life in the past. Following a survey of the 'Social Background' which reveals an appalling state of poverty, the book is divided into two parts which tell of how funds were raised and how they were disbursed. The raising of poor funds was no easy matter in days when the thrifty worshipper would put a halfpenny in the plate and take out a farthing change, sometimes exchanging a base coin for a good one. The variety of foreign and spurious coins is astonishing. We hear of hardheids, doits, flower-de-luces, boddles, turners, Hibernians, harps, and Maggie Robs. The variety of uses to which the money raised was put was equally great—meal to the poor, assistance to travellers, wooden legs to the lame, funeral expenses, including allowances for

whisky, beer, pipes, and tobacco, upbringing of orphans, etc. A touch of pathos is given in the provision of a house in Elgin 'to the use of the puir litle ains quhill gretis throch the toun under the silens of nycht.' A stately testimonial is given to a young widow who 'came into this parish two years ago, the beautiful and affectionate wife of a young soldier, then obviously approximating his disembodied state in a consumptive disease.' The whole book is a product of immense research and is a delight to read.

*This is the Day*, by Miss Phyllis L. Garlick (C.M.S.; 6d.), is the Church Missionary Society's review of the year 1940-41. It is admirably written and is far removed from the proverbial dryness of a mere report. The magnitude of the Society's work may be gauged by the fact that '7000 parishes, about half the total in England, give £1000 a day which helps to maintain 1000 missionaries and their work.' Its vitality is indicated by the encouraging circumstance that even under war conditions its income shows only a reduction of about two per

cent. The news from the various fields in Africa and the East is wonderfully hopeful and stimulating.

Dr. Murdo Mackenzie, the well-known Harley Street nerve specialist, has written an interesting and instructive book on *The Human Mind* (Churchill; 7s. 6d. net). His general thesis is that the mind is 'a vital and discrete thinking organ. . . . Like every functioning organ it works in terms of time, space, and rhythm. When it is working in regular rhythm, thinking is confident; when in irregular rhythm, thinking is in terms of Anxiety punctuated by Apathy.' Avoiding the usual technique of psycho-analysis and psychotherapy, and using a terminology of his own, he shows how the mental forces may be disorganized and overwhelmed by depression, anxiety, or apathy. He gives ample illustrations from his own clinical experience, and his methods of treatment are characterized by what appeals to the lay mind as sound common sense. His style of writing is at times delightfully breezy, as the following may indicate. 'The therapeutic aim should be to take the sting out of Anxiety Thinking rather than to drive it away, and to inspire a sense of contempt for it rather than a dread; thus making it easy to say, "Let the beastly thing tick over if it must; it is only an organ, when all is said and done, and when left to itself it will come to. Why should I do and think silly things at its command?" In this way, and in this way only, mental relaxation becomes a real possibility.' In a final chapter dealing with mental reactions to the War he treats of the methods and effect of enemy propaganda and gives the comforting assurance that 'Hitler, genius or no, mad or sane, is a common-sense brute, and, technically, a psychological ignoramus.'

The Oriental Society of the University of Glasgow has published its *Transactions* at fairly regular intervals during the last forty years. In all nine volumes have appeared, of which the most recent covers the years 1938 and 1939. The editor is Professor C. J. Mullo Weir, B.D., D.Phil. (Civic Press, Glasgow; 6s. net). It shows that interest in the Nearer East is still well maintained in Glasgow, and that it covers a very wide range. There are two philological studies by Professor Stevenson, of which the second is an instructive study of the mnemonic use of numbers in the Wisdom literature, supplemented by notes on such phrases as 'two or three.' Old Testament studies are also represented by a discussion of the terms Saddik and Rasha, by Dr. John Kennedy; a study

of the meaning of the veil that was on the face of Moses, by the Rev. James Wilson; and an outline of some of the permanent values in the Old Testament by Dr. T. C. Gordon. Other papers deal with Non-resistance in Islam (Rev. James Robson), The Place of the Hurrites in Early Near-Eastern History (Professor C. J. Mullo Weir), and Mithraism as a Rival to Christianity (Rev. G. Carstairs). Most of the papers appear to be presented only as summaries, but, even so, it is clear that they represent a genuine vitality in the Society which heard them, and some of them probably provoked keen discussion. We may hope that the present war, like the last, will not prevent the Society from resuming its activities and rendering yet further service to the cause of Oriental studies.

*Christian Belief and Practice*, by the Rev. R. D. Richardson, M.A., B.Litt. (James Clarke; 7s. 6d. net), is described as 'a text-book for the teaching of *Christianity To-day*.' It is intended for the guidance of clergy and teachers who are called upon to give instruction to Confirmation candidates. For this purpose it appears to be adequate and highly suitable. After certain preparatory sections the book is divided into two main parts, namely, Nine Lessons on the Christian Faith, and Thirteen Lessons on the Christian Church and the Christian Life. Dealing with such a variety of topics the writer could not hope to command the assent of all his readers. There is a general inclination towards the modernist type of thought. Evolution is taught all too confidently as if it were a single, consistent and fully established theory; no distinction seems to be made between the Christian doctrine of the Resurrection and the Greek theory of immortality, and in dealing with the Bible little stress is laid on it as the vehicle of a special Word of God to man. But the book is full of good things and though the predominance given to Church of England practice makes it most suitable for teachers of that communion it cannot fail to be most helpful in wider circles.

*Facing Life with Confidence* (Independent Press; 3s. 6d. net), by the Rev. Leslie J. Tizard, B.A., B.D., B.Litt., is a series of religious essays that might well be regarded as an exposition of the Pauline phrase, 'more than conquerors.' The book is written in the belief that the religion of Jesus can help us to abandon 'the pitiful and always unsuccessful attempt' to escape from life, that it can help us to face life with courage and confidence. The style is simple and clear. There are many

'illustrations,' both old and new. Trouble, temptation, sin, doubt, old age, death and bereavement, such are the experiences of life that are passed under review. Dr. A. Maude Royden supplies a commendatory foreword.

The annual report of the National Bible Society of Scotland, published under the title of *Great Boldness, Great Power, Great Grace*, is a mine of information about work in many mission fields. It makes heartsome reading, especially in view of the difficulties created by the War. Specially notable is the fact that the sale of Bibles and Scripture portions in war-torn China shows an increase of almost a hundred and sixty-six thousand, and amounts to nearly a million and a quarter. The late Rev. Malcolm Moffat, we note, is referred to as the grand-nephew of David Livingstone. He was in fact the nephew of Mrs. Livingstone. The Bible Society has great reason to thank God and take courage.

*Karl Marx and Communism* (S.P.C.K.; 4d.) is No. 172 of the publishers' series of 'Little Books on Religion.' The writer is the Rev. Clement F. Rogers, M.A., who is well known as an able and popular Christian apologist; and this contribution from his pen shows that he has not lost his ability to grasp the essentials of his theme and review them in the light of Christian principles.

*Secular Despair and Christian Faith* (S.C.M.; 2s. net), by the Rev. Alec R. Vidler, B.D., consists of a series of addresses delivered during a mission to Liverpool University in February, 1941. There is no hope for man, it is urged, unless he despairs of his own capacity to achieve the best that he knows. Jesus Christ, in whom a new humanity has been brought into being, is God's answer to man's despair. It is by a response of the whole person to the Person of Jesus Christ that man is justified in God's sight. This is 'justification by faith,' and it is the author's contention that this fundamental postulate of the Christian religion puts the activities represented by marriage and the family, the university, and politics, in quite a new light. He has much that is cogent as well as topical to say on those subjects, but somehow we do not find in the exposition any definite reference to the thought, or at any rate the thought-form, of justification by faith.

In *The Truth about Spiritualism* (S.C.M.; 2s. net)

the Reverend Canon Harold Anson, Master of the Temple, has written a popular account of Spiritualism from the Christian point of view. He writes with great understanding and sympathy while he makes plain the dangers and limitations of the cult. Few Christians perhaps will agree with his judgment that 'if we reject this evidence (of communication with the dead) we ought also logically to reject the evidence upon which the great facts of our Christian faith are founded.' But this little book gives on the whole a wise and well-balanced pronouncement on the subject.

After some years of concentration on other branches of theology, the Rev. L. E. Elliott-Binns, D.D., has come back to the Old Testament, the sphere in which his name first became known to Biblical students. Not only so, but in his recent lectures on Jeremiah—*Jeremiah: A Prophet for a Time of War* (S.C.M.; 5s. net)—he is handling a theme on which he was a recognized authority. Even if some readers may feel that Dr. Binns has not taken sufficient account of the advance in the criticism of the prophets which has been made since the publication of his commentary on Jeremiah, they will welcome the new book for its intrinsic value. Sound exegesis of the Hebrew prophets involves a double process, first the isolation of eternal principles from the temporal, local, and personal conditions in which they are enshrined, and then their re-interpretation in terms of modern life. We could hardly have had a better illustration of the method than that which Dr. Binns has given us. His long study of the Book of Jeremiah and his close familiarity with it have given him exceptional insight into the character and teaching of the prophet, while his instincts as a historian have enabled him to lay stress on those features in the social, political, and religious life of Jeremiah's day which have the clearest and most pertinent message for our own times. Like ourselves, Jeremiah lived in one of those critical periods of history when the whole face of the world changes in a single generation; like us, too, he had to face doubt and pain. Dr. Binns is careful to indicate the differences as well as the resemblances between our situation and that of the world at the end of the seventh century B.C. (e.g., the Assyrians offer a close, but not exact, parallel to Nazi Germany), and from the resemblances he is able to draw the lessons that we need. Once again, it is difficult to imagine a better handling of the subject, whether we regard it as an exposition of the prophet's meaning or as a message for our own hearts.