

# Theology on the Web.org.uk

*Making Biblical Scholarship Accessible*

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

[PayPal](#)

<https://paypal.me/robbradshaw>

---

A table of contents for *The Churchman* can be found here:

[https://biblicalstudies.org.uk/articles\\_churchman\\_os.php](https://biblicalstudies.org.uk/articles_churchman_os.php)

## REVIEWS OF BOOKS

## EVANGELICALISM.

EVANGELICALISM. Essays on Christian Fundamentals by Members of the Fellowship of Evangelical Churchmen. Edited by the Rev. J. Russell Howden, B.D. London: *Thynne and Jarvis*. 6s. net.

It was inevitable that the Essays issued with the title "Liberal Evangelicalism" should call forth a reply from those who do not accept the attitude and views adopted by the group who published their opinions as a contribution to a New Evangelicalism required in their conviction by the altered circumstances of the times. It is a pity that Evangelicals should be divided into two camps, and for our part we do not think that they permanently are, for both sections contain many whose views do not differ in principle, and, as so often happens, those who are on the extreme wings constitute themselves as spokesmen for all with whom they generally cooperate. The atmosphere of a time of transition gives opportunity for the growth of suspicion—men are very jealous for Truth, and some fear lest the revelation brought to its fulness in Jesus Christ our Lord and Saviour is imperilled by apparent concessions to "Modernism," while others hold firmly that unless Christianity be re-stated in terms that will commend it to the Modern Mind it has little present and less future. The one school is afraid of the invasion of opinions that have proved themselves destructive of historic Christianity—the other of an ostrich-like attitude to the discoveries of the present day. The Liberals claim to have attained a knowledge of Truth that their conservative friends have missed, and the Conservatives hold that the Liberals in their desire to accommodate themselves to the Spirit of the Times have made concessions that are subversive of much that is essential in Evangelical teaching. The latter observe a tendency to an assimilation to the ecclesiasticizing of the Church of England and a desire to stand well with the organization that has brought about a spirit of indifference to historic Evangelicalism. They are men who are out for conversion and expansion by preaching and living the Word. They feel that the hand of Ecclesiasticism may prove a palsy influence on the enthusiasm that definiteness gives, and are therefore eager to stay the drift.

The Essays in "Evangelicalism," taken as a whole, are a real contribution to the solution of the present difficulties. They are earnest, well informed and free from anything approaching combative narrowness. One of them—written by the Rev. T. C. Hammond on the "Fiat of Authority," reaches an intellectual level that places it in a class by itself among all the papers that have appeared in the three manifestoes—for the volumes are in reality manifestoes. Its philosophical acumen, its religious spirit and its wealth of knowledge give it distinction. Here is a specimen

sentence that demands more consideration than is usually given to the thought it enunciates. "The assumption of a 'Catholic' body giving form to the Epistles in contradistinction to local communities that required the rebukes contained in them must be dismissed as a pious abstraction, natural to some minds, but altogether unhistorical." We hope that this Essay will be read and re-read by all who wish to understand the meaning of Authority and the difference between the authority of Holy Scripture and that loosely called Church Authority. We believe that Mr. Hammond has cleared away much that has encumbered the thought of Evangelicals, and shows clearly where we are to seek the authority we need for preaching Christ and His doctrine.

Mr. Siviter deals with "The Incarnation," and we cannot but admire his earnestness in commending the Deity of our Lord. It was never more necessary to make this plain as the sheet anchor of our faith, for we have so many conceptions of the Person of Christ put forward to meet the philosophical needs of the times that we welcome every honest formulation of the great fact that "the Word became flesh." Human categories of thought can never place the Person of Christ under their range. He transcends all thought and we cannot, bearing our limitations in view, ever reach a final exposition. We know Him to be God—we know Him to have been God incarnate during his sinless sojourn upon earth, and we go so far as to say that we have no authoritative positive account of the Incarnation which solves all the intellectual difficulties it raises. We go so far and find nothing contrary to reason, but, as with all ultimate questions, we reach mystery and can only say, "I do not understand, I trust," and in this instance add reverently, "I love." The Editor, Mr. Russell Howden, discusses "The Resurrection" and "Sanctification." In the former we do not think that he is at his best, but his paper on Sanctification is illuminating and most helpful, as he follows Scripture diligently, and his grouping of passages is most suggestive.

Mr. Titterton has been assigned "The Atonement," which is for him, as for all Evangelicals, central. He truly says, "The modern view that Christ revealed the Divine love by dying for us, and the revelation of the love in its power over our heart and life—this alone redeems us," is a shallow and altogether inadequate conception of redemption. It is more in accordance with the mind of Scripture to say "Christ redeemed us by dying for us, and by so redeeming us revealed the Divine love; the death itself was the great factor in our redemption, as well as the love which it reveals." This certainly is the teaching of the New Testament. Many will not go all the way with Mr. Titterton in his discussion of Old Testament prefigurations of the Cross, but we are in danger of forgetting that the Old Testament was a *preparatio Evangelica*, and the minds of the Apostles were steeped in its spirit. Mr. Titterton also discusses with sobriety and sense the Second Advent, which we may say still remains an Article of the Creed as well as a plain Scripture doctrine.

Dr. Dyson Hague, with his usual incisiveness and knowledge of the subject, gives us the Scriptural view of Justification which has been pushed into the background by many Evangelicals. It is still an article of a standing or falling Church, and we cannot throw it overboard without taking from the New Testament a great portion of its central teaching. "We are justified by or through faith. Faith is simply and only an act of trust. It is merely an act of receiving, an act of resting or coming to, or laying hold of." Mr. Manley writes on "The Inspiration of the Bible," and holds that "we see no reason to give up one whit of our belief in the inspiration of the Old Testament, or to depart from that faith in its teaching which we have learned from Christ's precept and example." He speaks of "the broad lines of Bible history as true." "The Scripture is not a handbook of statecraft and politics, as certain Puritans fondly imagined, nor is it a text-book of science, even though, as a fact, it propounds much political truth and no scientific error. It refuses to answer idle questions and bans controversy over genealogical or philosophical subtleties." These passages give the general view adopted and set forth by Mr. Manley, who says "the Divine character does not exclude the human element, but the Divine and human elements are not separated as in a mechanical mixture of the two substances, but united, qualifying and affecting one another as in a chemical compound." But is not a chemical compound radically different from its component parts? If this be so then the simile does not help us much.

The subject of the Sacraments is treated by Mr. A. E. Hughes, who brings to their study a reverent mind and a deep belief in their value. His general outlook is expressed in his words, "Every sinner needs a sacrifice; but he that knows the meaning of Calvary knows that he needs no sacrifice but the one offered there. He rests upon it, and it meets his need." Mr. Albert Mitchell, in his article on the Prayer Book, shows his wide and detailed knowledge of the subject, and Mr. F. G. Llewellyn writes forcibly on "Confession and Absolution." We have said enough to show the value of a book which, like all composite works, is of unequal value. Taken as a whole it deserves the careful consideration of all Evangelicals, for the better they understand one another the closer they will work together.

---

#### SAYINGS OF OUR LORD.

THE UNWRITTEN GOSPEL. Ana and Agrapha of Jesus. By Roderic Dunkerley, B.A., B.D. London: *George Allen and Unwin, Ltd.*, Museum Street, W.C. 8s. 6d. net.

An interesting and important contribution to the study of the Redeemer's life, being a critical study of some 250 sayings ascribed to Him elsewhere than in the Canonical Scriptures. Mr. Dunkerley has selected, arranged and commented upon these passages with a judgment that entitles him to a place in the ranks of competent and judicious scholars. He has gathered these "sayings" from

apocryphal books, patristic writers, manuscripts of the Gospels, papyrus fragments, moslem works and other sources, and they are arranged so as to present a sort of "extra" Gospel narrative "that was not written but might well have been." The surprising thing is the amount of material available for this purpose, some of it having only recently come to light. The sources, the principles that guided the author in his selection, etc., are dealt with very fully in an illuminating introduction. Those who are strangers to the subject will probably learn with some surprise that a number of references to our Lord have been discovered embedded in Mohammedan writings, and the story is told of how one of the most famous of the extra-canonical sayings ascribed to Him ("The world is merely a bridge; ye are to pass over it and not build your dwellings upon it") was discovered by the Scottish missionary, Alexander Duff, in 1849, inscribed in Arabic on the gateway of a mosque near Agra. Hardly less interesting are the stories of how other "sayings" have come to light. Besides the seven sections of the introduction, there are thirty chapters consisting of the various passages, each being followed by an exhaustive comment. For example, we have three chapters, The Nativity, The Boyhood of Jesus, with its work and its play, The Years of Preparation, and so it runs on, like our Gospels, to the end of the Lord's ministry, His Crucifixion, Resurrection, etc. We congratulate the author. No other English writer has attempted a work of such magnitude as this, and there can be little doubt that a vast amount of patient research lies behind the printed page.

S. R. C.

---

### THE REFORMATION.

THE REFORMATION IN NORTHERN ENGLAND. By J. S. Fletcher.  
*George Allen & Unwin, Ltd.*

The book gives an interesting account of the suppression of the Religious Orders and the changes in the economic and social life of Northern England during the important years 1536-1553.

Unfortunately it is very difficult for any writer to approach this period with an unbiassed mind, and even a "leading authority" can exaggerate. For example, Mr. Fletcher sums up the character of the statesman associated most with the suppression in these words: "In the whole course of English history, the executioner's axe never fell on the neck of a more abominable and unworthy villain than when it fell on that of Thomas Cromwell." Still the book may be of value to readers who are more concerned with the political story of the period than with the intellectual and spiritual movements that were mainly responsible for the English Reformation, and the author rightly bids us respect the local craftsmen who executed not only carving in wood and stone, but also engraved the monumental brasses, painted the stained glass in the windows and panels in the screens. As he says, "The work of their hands testifies to the greatness and the reality of their faith."

Now Mr. Fletcher believes that the whole Reforming movement was a "purely political job from start to finish." What an invincible despotism must have been exerted by the King if the people did not believe the tales of irregularity in the monasteries, and if the Church treasures were not associated in the minds of many with doctrines of the Mass that the new learning discredited!

There is a good Bibliography at the end of the book, and amongst the books named R. B. Merriman's "Life and Letters of Thomas Cromwell" should certainly be consulted in forming an estimate of the character of a politician who with all his faults had the courage alone to defend Wolsey before his autocratic Sovereign.

---

### JONAH.

JONAH: PROPHET AND PATRIOT. By D. E. Hart-Davies, M.A.  
*Thynne & Jarvis.* 3s. net.

It is popular to brush the book of Jonah on one side with something like a contemptuous superiority. But this cannot be the attitude of those who know their New Testament and read our Lord's allusions to Jonah. The book has a message, and as we are reminded, one who has little sympathy with traditional views says "that out of the stony heart of Judaism such a book should come is nothing less than a marvel of Divine grace." Too much attention has been given by most writers to the miracle of the great fish, and we are not sure that Mr. Hart-Davies has altogether avoided this error, for his parallels will not be accepted as helpful by many who hold his central position as to the message and authority of the book. The most interesting and thought-compelling chapter is the third, which Mr. Hart-Davies describes as "The Pivot of the Problem; Why did Jonah flee to Tarshish?" He discusses this question with skill and insight, and shows that he was not influenced by physical cowardice or by any less motive than patriotic zeal for the preservation of Israel. "Jonah went out from the presence of the Lord, believing that by his disobedience he had become accursed. He will not go to Nineveh; he will not give the Ninevites a chance of repentance; because he dreads both the military might of the Assyrians and the tenderness in the heart of God." There is much to be said for this view in the presence of his words, "I pray thee, O Lord, was not this my saying when I was yet in my country? Therefore I hastened to flee unto Tarshish: for I know that thou art a gracious God, full of compassion, slow to anger, and plenteous in mercy, and repentest thee of the evil." We find it hard to fit in this utterance with a coward's heart making excuse to God who knows the heart of man. The book has many suggestions that deserve attention, and its writer never forgets that he is bound to follow what he believes in his heart to be truth. We cannot write off Jonah as a fictitious character without more knowledge than we at present possess. To do so is to make subjective impressions the rule of critical conclusions.

---

## A LAYMAN'S RELIGION.

THE DIVINE PURPOSE OF SALVATION. By David Cumming.  
London: *Morgan and Scott, Ltd.* 2s. 6d. net.

The author of this thoughtful, concise dissertation was an Edinburgh business man who lived a strenuous life. He tells us in the preface of the little girl who, returning from Church, said the subject of the sermon was "Keeping your soul on the top," which was her interpretation of the text, "I keep under my body," and he goes on to tell us that, in order to keep his soul on the top—he devoted what time he could to study and active Christian work. He passed away in 1922, and his Executor has published this little volume which embodies the result of his thought and study along one definite line. He shows that redemption reveals to angels and men the moral attributes of God and His power over moral evil. He maintains that its purpose is to raise man to a higher plane than he could have reached while in a state of innocence, and that all the varied experiences of life are a training for future and more noble service in a future state. Other aspects of God's purposes are outlined, and two chapters are devoted to the consideration of the Christian's place and work and to his acquiescence in the Divine purpose. This will give some idea of the scope of this treatise. Although it deals with some of the profundities, it is eminently readable and perhaps this is to some extent due to the fact that it is the work of a devout layman and not of a theological professor. We very warmly commend it to our readers.

S. R. C.

## SUNDAY SCHOOL WORK.

"THE SUNDAY SCHOOLS OF TO-DAY AND HOW TO MAKE THEM EFFECTIVE." By the Rev. W. Hendy Cock. *S.P.C.K.* 3s. 6d. net.

It is becoming increasingly important for every clergyman to have in his study a long shelf with up-to-date books on Sunday School work, and Mr. Hendy Cock's book should certainly be one of these books.

The writer commences by giving his readers an historical survey of the origin of the Sunday School Movement, and then tries to deal with the question, "Why Sunday Schools fail to-day?" So he appeals for modern methods to make the teaching effective. In his opinion, "to spiritualize education is the only way to escape the materialism hanging over the world to-day." "The Church," he says, "with her Teachers alone can do this."

At this point Mr. Cock stresses the futility of taking all ages together. He feels so strongly the importance of grading the children that he commends a county school of nine scholars where "three children formed the Infant Department, two the Primary, and four the Middle, all taught by different Teachers." But he is on more controversial ground when he gives the system of reform

in one large Nonconformist body where "the young Teachers, after three years in the first department, are gradually to work their way up to be Teachers of senior scholars and even to be Superintendents." Some writers would surely point out that there are teachers who are specially gifted in teaching children of certain ages—some senior children, some infants, and it is well to make it quite clear that the work of the Infant School is as important as in senior departments. The Infant School must not be considered as a practising school for the novice before she can be entrusted with older children.

Part II opens with a chapter on "The Mind of the Babe," and the teaching of modern psychology as regards sound religious education is well explained. Part III has valuable advice on the use of the Old Testament in the syllabus, and the rules for preparing the lessons and the specimen lessons for different grades will be carefully read.

Part IV deals with difficulties. Very wisely Mr. Cock tabulates the difficulties of small country schools, but only the expert and the enthusiast combined will find the solutions easy to verify in experience. The remarks on Children's Services, e.g. the hymns, should be carefully read by all those who wish to make these services helpful to the children.

Unfortunately, through pressure of space, the book reads rather like a summary, which takes from its interest and sequence.

---

SOME TWIN TRUTHS OF THE BIBLE. By the Rev. W. C. Procter.  
London: *Robert Scott*, Paternoster Row, E.C. 2s. net.

The late Rector of Fisherton has in this useful little book dealt with some fundamental truths seldom preached or written about, and when they are, they are not often taken together, as Mr. Procter has arranged them. In twelve short chapters we have such subjects as the Goodness and Severity of God—Divine Sovereignty and Human Freewill—Divine Predestination and Human Choice—the Final Preservation and Perseverance of Believers, etc., etc. Our author has an analytical mind and method, the plan of each chapter can be seen at a glance, and there are copious references to Holy Scripture—indeed, every argument is supported by the words of the Book. No doubt many people will find difficulties explained in these pages, and it will be seen that some statements which seem contradictory are really complementary.

S. R. C.

---

### THREE BOOKS ON THE OLD TESTAMENT.

ISRAEL AND BABYLON. By W. Lansdell Wardle, M.A., B.D.,  
Tutor in Hartley College, Manchester; sometime Scholar of  
Gonville and Caius College, Cambridge. *Holborn Publishing  
House*, 1925, pp. xvi. + 343. 5s. net.

The conspicuous features of Prof. Wardle's book are (i) first-hand knowledge of sources, manifest on every page; (ii) thorough

acquaintance with the literature in English, French and German, shewn right up to date, with references ; (iii) a singularly fair judgment ; (iv) a clear style.

The Primitive Methodist College at Manchester has two distinguished Old Testament scholars upon its staff—A. S. Peake and W. L. Wardle ; and both of them in their respective departments make their learning accessible to the wider public of reading men and women. Let us pass in review the contents, and some of the conclusions, of this 25th Hartley lecture. In chapter ii, in order to make the background complete, the author treats not only of Babylon and Palestine, but summarizes the latest knowledge concerning the very live peoples, the Egyptians, the Hittites and the Amorites. In chapter iii., on "Israel's Ancestors," the writer draws the conclusion that the *Habiru* of the Tell-el-Amarna letters "are one element of the people whom we know as the Hebrews" ; and that "the Habiru embraced more than the Hebrews." (The seven references to the Habiru in the Amarna correspondence are set out in clear tabular form). Their possible connection (Kittel, Peet) with the *'Aperu* in the service of Rameses II, III and IV is discussed. In the main subject of the treatise, Israel and Babylon, the writer speaks with singular authority, for he happens to be one of the very few British scholars who read Babylonian. Prof. Wardle makes short work of such fancies as would compare Jeremiah to a Babylonian "prophet" (i.e. diviner, or priest), or would make Amos a political agitator, the agent of Ahaz, stirring up the people of North Israel against their king. In chapter v ("the Origins of Hebrew Monotheism") the author, criticizing a too thorough acceptance of the Wellhausen evolutionary thesis, says "the growth of religion is not as the light which shineth more and more unto the perfect day" (p. 113). He compares the nature of the advances in astronomical science from the work of great personalities like Copernicus or Newton. "It is impossible to find a single historical case of monotheism issuing from polytheism by a process of gradual refinement." We should like to have quoted many passages from this chapter. "The prophets certainly on the whole do not speak as if they had recently made the discovery that there was but one God. . . . The real source of Hebrew monotheism we should probably find in the religious experience of Moses (p. 116). This chapter before its publication was read as a paper before the British Society of Old Testament Study. Prof. Gressmann accepted it for the *Zeitschrift für alttestamentliche Wissenschaft*, in which periodical it would have been seen by every Old Testament scholar in Germany. We are sorry that its appearance in the present volume may prevent its publication in the *Zeitschrift*, where it would do much good.

We pass by this Assyriologist's 100 pages of latest information and treatment of "Creation Stories"—"Paradise and the Fall"—"the Ante-Diluvians"—"the Deluge," and refer to another chapter more especially upon religion—"Sabbath and Yahweh." Prof. Wardle has some valuable things to say about the Sabbath,

which in his opinion, "goes back to Mosaic" times. It is *Yahweh's* day. "At present no evidence has been produced to show that the Babylonians had any real equivalent of the Hebrew Sabbath." The brief discussion of the name *Yahweh* (pp. 248-251) will be to many one of the most suggestive pieces of the book. The Christian theological problem raised by the fact that the name is known outside the Israel of the Bible in (i) ? Babylon, (ii) Taanach, (iii) Hamath, receives from the writer reverent and helpful treatment. We feel, however, that the statement is a little too strong (p. 251), "there is not the least reason to suppose that the name came to Israel from Babylon." The idea that "*Yahweh* is an epithet rather than what we generally understand by a name," is, as far as we are aware, absolutely new. We hope that fresh evidence will arrive to support this suggestion.

The only misprint we have noted, is *cunei* for *cuneiform* on the Publishers' loose paper cover. When ministers of religion and Christian workers are often unable to afford the books they feel they need, the Holborn Publishing House has rendered good service by issuing this volume at an amazingly low price. Whatever their personal views, the clergy at any rate dare not in these days (when, e.g., the commercial traveller is found reading Driver's *Genesis*), remain ignorant of the mass of material bearing upon the Old Testament such as is now made available in this volume.

---

#### THE CODE OF DEUTERONOMY: A NEW THEORY OF ITS ORIGIN.

By Adam C. Welch, D.D., Professor of Hebrew in New College, Edinburgh. *James Clarke*, pp. 224. 6s. net.

Dr. Welch is another Old Testament professor of influence and of repute. He is known to a wide circle as the author of "The Religion of Israel under the Kingdom" (the Kerr lectures published in 1912), "Visions of the End," his translation of Jeremiah in the *National Adult School Union* series, etc. As long ago as the appearance of his article in the *Expositor* for December, 1913, it was known to Old Testament students generally that Prof. Welch was not satisfied with everything in the Wellhausen theory of the Pentateuch. Yet in it he wrote, "The scheme in its broad features still holds the field, and even many of its detailed results are proved." Dr. Welch's latest book upon Deuteronomy shews him developing his own theme of constructive conservative criticism.

It is common knowledge that, according to the Wellhausen hypothesis, the kernel of Deuteronomy (chs. xii.-xxvi.) was a Judæan composition (largely made from old material) dating from not long before, and giving rise to, the reform of Josiah in the year 620 B.C. The account of the movement in 2 Kings xxiii. 1-24 agrees with the distinctive regulations of Deuteronomy, (i) prohibition of child sacrifice, (ii) prohibition of sacred men and women in Jehovah's worship and, especially, (iii) the observance of "the law of the one sanctuary," clearly laid down in Deuteronomy xii. 5-7. Before Josiah (except for Hezekiah's partial and temporary

reformation) sacrifices had been offered by Jehovah's representatives in *any* hallowed spot in accordance with the (earlier) law of Exodus xx. 24 ("in *every* place where I cause my name to be remembered"). Samuel did so at Ramah, Elijah on Carmel, King Solomon at Gibeon ("for that was the great high place"). Of recent years, while of course it is still maintained that the characteristic feature of the Josianic reform was the centralization of worship at Jerusalem, some critics have suggested that the *Book of Deuteronomy* is the result or deposit of the movement, not its cause. So Kennett in *Deuteronomy and the Decalogue*, 1920, and, more elaborately, Hölischer.

Now, while scholars have been waiting to see to what final conclusions Hölischer's work would lead him, Dr. Welch has come forward with a theory as unorthodox, critically, as that of Hölischer and Kennett. The body of Deuteronomic laws, our author maintains, was written neither in Josiah's time, nor by Jews in the captivity period, but (probably within *North* Israel) between the division of the kingdom and the time of the prophet Hosea. "Judah was longing for a second David, but Israel was dreading a second Solomon" (p. 129). So Dr. Welch explains the prohibition in Deuteronomy xvii. 14-20 of royal harems and horses. The foreigner Queen Jezebel had brought about mischief of far-reaching consequences. Because of this, and for other reasons, the statute was drawn up (Deut. xvii. 15), "one from among *thy brethren* shalt thou set king over thee." But what of the law of the Jerusalem sanctuary? Dr. Welch claims that, except for Deuteronomy xii. 1-7, this regulation has been read *into* Deuteronomy. The pivot upon which the professor's theory rests is that xii. 1-7, which undeniably permits one sanctuary only, is a post-Josianic preface to a law book otherwise complete in itself. Critics have always recognized in chapters i.-xi. a series of introductions to the Deuteronomic code proper. Dr. Welch maintains that within xii. v. 8-xxvi., "the place which the LORD shall choose" may mean Bethel, or indeed *any* of the sanctuaries.

It is not possible here to do justice to Prof. Welch's arguments, which are detailed and extend over 300 pages. The present writer must say, however, that he remains unconvinced. Moreover, is there any real difference between verses 14 and 5 and 6, apart from the absence from the former of the word "habitation"? Surely "in one of thy tribes" is, legally, as exclusive as "out of all your tribes." There are two great merits in the book. (1) It is a patient, thorough, investigation over a fairly limited field which makes it a real contribution to learning. (2) It is an attempt to work out a background in which a set of laws might have been codified to suit the political and religious needs of a given time. How little such important matters have interested the earlier school of Critics may be seen by a glance at Estlin Carpenter's monumental exposition of the Wellhausen theory. There no detailed attempt is made to explain how the various codes of laws might have any relation to the several periods to which by literary analysis they are assigned.

EARLY HEBREW HISTORY, AND OTHER STUDIES. By Harold M. Wiener, M.A., LL.B., of Lincoln's Inn, Barrister-at-Law. *Robert Scott*, 1924, pp. 117.

The present volume consists of three essays, two of which appeared in the *Bibliotheca Sacra* for 1923. (i) In "Some Factors of Early Hebrew History" the author proposes the thesis "Centrifugalism and separation, the special religious position, and external pressure—these are the four great forces that stand out in the web of the national history." In this careful essay it is interesting to note that though a conservative outlook is often apparent, the investigation proceeds along critical lines. The lawyer sees (e.g.) "duplicate accounts of many matters" in the "period of Saul's lifetime," which "cannot always be reconciled in all respects. . . . Nor can we be certain that our informants always had exact knowledge. . . . Great care must consequently be used in testing the narratives. . . . The narrative of 1 Samuel xiii. 8-14 . . . is so discreditable to Samuel as to be incredible" (pp. 25, 26).

(ii) The thesis, "The Law of Change in the Bible," is a definite contribution to the conservative cause, of which Mr. Wiener holds the reputation of being one of the strongest exponents living. He proves that the early laws may (like any other codes) be subject to modification in detail in the course of time and use.

(iii) In many respects the last of the three essays is the most suggestive. The author here allows himself a freer hand. "The Biblical Doctrines of Joint, Hereditary and Individual Responsibility," provides a difficult and very practical subject, which is dealt with boldly. In treating of the *locus classicus*, 2 Samuel xxi. 1-14, "The man that consumed us . . . let seven men of his sons be delivered unto us, and we will hang them up unto the LORD," the writer does not explain the concluding sentence of the narrative, "And *after that* God was intreated for the land." His suggestion is a clever one, that it is Gibeonite, and not Hebrew law at all, which was administered on that occasion—the kind of enactment exemplified in Hammurabi's precept that negligence on the part a builder was to be visited not on him but on his son (p. 99).

All three books are well printed and have good indexes.