

with the Christian type. We can believe that a stoic might be a very good schoolmaster, but we are quite certain that he ought never to attempt to discharge the office and work of a Bishop.

The book is smoothly and lucidly written. It will naturally be of great interest to all who have had to do with Clifton or with Rugby, and they are many. We hope that others will read it too, if only to note the nemesis which always lies in wait for intellectual arrogance.

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THE MESSAGE OF HOSEA. By Melville Scott, D.D. Preface by the Dean of Lichfield. Pp. vi + 151. S.P.C.K. 8s. 6d.

Dr. Scott has endeavoured to offer us a fresh interpretation of the meaning of one of the greatest books the world holds. He comes to his task with many useful qualifications. From start to finish one is conscious that one is reading the work of a real Hebrew scholar, with a sane and balanced judgment, and, best of all, a deep appreciation of the prophet and his evangelical message. There are one or two critical emendations on the text which seem likely to solve problems which have puzzled all editors, and there is a translation of the book which is bound to attract and edify the reader.

A large part of Dr. Scott's time is spent in refuting the critical position of earlier scholars, particularly Harper. One cannot help feeling that this is somewhat unfortunate. Whilst the logic may be unanswerable, it is to-day beside the point. The trouble is that Dr. Scott agrees far too much with his opponent, and has failed to realize that a great deal in Harper's position belongs to an earlier attitude towards the prophetic books, an attitude which is fast becoming obsolete. Comparatively few living Old Testament students think of the prophets as sitting down to compose long and elaborate strophic poems. Such arrangement as there is—there are exceptions, such as Ezekiel and Haggai—is ascribed to collectors of oracular matter, who may have lived long after the prophet whose sayings they compiled. The result is that the whole theory of "interpolations" has to a large extent disappeared, and there is a much greater readiness to admit the "authenticity" of passages which "do not fit their context" or "interrupt the progress of the argument."

But, in any case, a scholar's Higher Criticism is frequently the least valuable part of his work, and one can read Dr. Scott's translations and expositions with real pleasure and profit.

TRACTATE BERAKOTH. Translated with Introduction and Notes by A. Lukyn Williams, D.D. Pp. xxv + 95. S.P.C.K. 6s.

One of the most useful services modern scholarship can render to the reader of the Gospels is to help him to reconstruct the background of thought which was characteristic of Judaism in the days of Jesus. As far as this concerns the Pharisaic point of view, this task can only be properly performed through a study of the writings of the Rabbis and the Rabbinic Schools of the first century. Whilst it is true that there is much in these writings, as they are embodied for us in the Talmud, which is later than the time of Christ, yet the earliest stratum of the Talmud—what is known as the Mishnah—does give a remarkably accurate picture of the Pharisaic outlook on life and the Pharisaic attempt to interpret and observe the Law.

Consequently a book such as Dr. Williams has given us would be,