
Review

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matters on the part of the clergy. He holds that the present widespread uncertainty about the Old Testament amongst our more educated congregations will never be removed by maintaining a discreet silence on the whole subject ; still less by affirming beliefs which they know to be on the point of vanishing away. The fact must be faced that, amidst much that is still *sub judice*, certain results of criticism are now assured, and that these results sometimes demand a very marked change in our treatment of the Old Testament. Dr. Jordan repeatedly insists that it is the duty of every clergyman to make himself acquainted with these facts ; and, as a fair, well-balanced introduction to the subject by a thoroughly qualified scholar and experienced teacher, we hope this popular untechnical work will do much for the cause which the writer has so much at heart.

W. H. T. G.

THE WITNESS OF THE WILDERNESS. By Rev. G. Robinson Lees, F.R.G.S. (Longmans.) 3s. 6d. net.

In man's intellectual history there are few things more striking than the development of the historical imagination during the last fifty years. In old days painters could depict scenes of millenniums before their own time as though contemporary with themselves. The costumes or accessories were such as they saw around them. Actors could present plays of all periods under the outward garb of the sixteenth century. And those who saw did not find this amiss. Later on certain conventional dresses served to indicate that the period represented was ancient, but these dresses really belonged to no age. Nowadays, whether on the stage or in pictures or in history, we want to have all that is set before us made as realistically true as possible. And this is true, not least with regard to the Bible. More of us study it, and we study it more closely than any other ancient collection of historical documents. We welcome all the side-lights which investigation of many kinds sheds upon it. Not only the learned, but the half-learned do so. Mr. Lees's book is one of the many which are intended to help us in this—in reconstructing in our imaginations the lives of the Patriarchs as they were actually lived, and in comprehending the issues at stake between Israel and the Amalekites and other enemies who beset them. Mr. Lees is qualified to write such a book. He has lived for six years in the Holy Land. He has travelled a good deal amongst the Bedouin. He has carefully noted their manner of life, and especially any customs of theirs which coincide with or throw light upon matters alluded to in the Scriptures. It is in describing the wilderness-life of the Arabs that he is at his best. And the

reader will find much there to interest him. Oh! that our author had limited himself to this, but he has tried to make his book apologetic as well. And in his well-meant effort to strike a blow for the Faith he has rather over-strained his powers. His style, in the more sermonizing parts of the book, is not good. Sometimes he is quite obscure. What does this mean, for instance?

“The call of the blood is the manifestation of life for existence, and thus it is understood by those who regard the blood as the life” (p. 27).

His general thesis seems to be that the fact that we find in the “wilderness” to-day such a manner of life as forms the background of many of the Biblical narratives constitutes in itself a proof of the truth of those narratives.

A. E. J.

ISRAEL'S HOPE OF IMMORTALITY. By the Rev. C. F. Burney, D.Litt. (Oxford: Clarendon Press.) 2s. 6d. net.

This book contains four lectures delivered at Durham in 1906, during the Vacation Term for Biblical Study for women; and, while claiming no originality, should be of great service as a simple statement of the evidence for the rise of the hope of immortality in Israel, for those who are unable to consult the larger works of Salmond or Davidson.

It presents in a condensed yet very readable form the main outlines of a doctrine, acquaintance with which is indispensable for a correct understanding of much of the Old Testament, and, above all, of the Psalms. There are many who read the Old Testament with modern ideas in their minds, and are unaware that Semitic and Greek categories of thought are in many ways mutually exclusive. It is for such that this book is written. It reminds them that the Old Testament must be its own interpreter; and further, that many ideas found in the Old Testament were not permanent ideas of revelation, but transient and human ideas, only holding the field until truer conceptions should take their place. Among such primitive ideas must be reckoned the Sheol conception.

Dr. Burney brings out forcibly a truth which makes the deficiencies of the early Hebrew hope of immortality a very practical subject for thought and teaching, viz., “the strength of conviction of the reality of personal union with God” (pp. 46, 104). Even though the future was dark, if not hopeless, the Psalmists could find delight in fellowship with God, because He was a present consolation, able to sanctify the common day. Hopes of heaven and fears of hell