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I remember that in my childhood I thought the Shepherd-boy dull after the excitements of giants and fire-belching rocks, but now his song seems the essence of sanity.

Ignorance and By-ends never passed through this valley, but Mercy found that its pleasant air 'suited her spirit'; between it and Master Fearing 'there was a kind of sympathy,' and in these bustling days there is no one who does not need to pace its quiet fields sometimes.

I found, too, on this re-reading of the book innumerable things that escaped me before. The dreamer only introduces himself once or twice, but when I had finished the story this time I turned to his portrait and then to the versified prefaces. What wit, what sympathy, what laughter, what suffering, what generosity and grace of spirit lay behind that homely English countenance. Like every one else, I had always 'known' him to be a most wonderful man, an illiterate tinker, a stubborn preacher, one of the most famous of Englishmen, but meditating on his life and then on his writings I suddenly realized how great a man he was. Dr. Alexander Whyte made a profoundly wise and a profoundly Christian remark when he advised his son, 'Rather let error live than love die.' Bunyan forestalled these words with action when he wrote the *Pilgrim's Progress*. If ever a man had 'cause and will and strength and means' to write a bitter polemical allegory he had, and he refrained. This freedom from bitter polemics is extraordinary, considering the age and the condition in which he wrote. Milton, that impetuous, candid soul, marred the gentle theme of his 'Lycidas' with most ungentle words on theology. They spoil the flow of the poem for ever, breaking its beauty with a harsh cross-current. Bunyan does not fall into that dark snare; bitterness towards those of different theology, in spite of his greater suffering at their hands, never bursts out discordantly. Since the world began, more rancour has been expended on theological subjects than on any other, and yet somehow this man, writing in dialogue on a subject

the most provoking, writing in a vexed age when tolerance was to be found only in rare spirits, somehow escaped the great pitfall and pointed men the way to his Celestial City with an accent as engaging as his Lord's. To write without venom and petulance in a persecuting age is a gracious achievement, especially for a man of ready wit. But Bunyan had two gifts, not granted Milton, that explain the generous tenor of his writings—simplicity of soul and shrewd humour. These are obvious to the merest skimmer of the story only, for he practically asks us again and again to laugh at his Pilgrims, and he laughs at them himself. But those who read the delightful versified Apology for his Book (both first and second parts) find that his humour is big enough to laugh at itself, and his simplicity so open-eyed and instinct with mother-wit that it knows its own merits as well as the thoughts of all his readers.

I used invariably to ignore those prefaces; the little I glanced at seemed to be outrageous doggerel. They *are* for the most part doggerel, versified prose, but it is Bunyan's prose, all of it pithy, lucid, vigorous, and some of it with a beauty and wisdom that stir the imagination and act like a tonic on the mind. They are so characteristic of the man that it is to our loss to avoid them. Besides, they are the dreamer's gracious and personal introduction to his immortal Dreams:

Wouldst thou divert thyself from melancholy?
 Wouldst thou be pleasant, yet be far from folly?
 Dost thou love picking meat? Or wouldst thou see
 A man i' the clouds, and hear him speak to thee?
 Wouldst thou be in a dream, and yet not sleep?
 Or wouldst thou in a moment laugh and weep?
 Wouldest thou lose thyself and catch no harm,
 And find thyself again without a charm?
 Wouldst read thyself, and read thou knowest not
 what,
 And yet know whether thou are blest or not,
 By reading the same lines? O then come hither,
 And lay my book, thy head, and heart together.

O rare John Bunyan!

Recent Foreign Theology.

Varia.

THE periodical literature which reaches me from Germany shows that the German churches are abandoning the isolation which largely marked them

in their subordination to the State, and are exchanging a national horizon for an international. The Lausanne Conference continues to receive an attention in some religious circles which it does not generally command in this country. Alfred von

Martin has issued a sixty-four page pamphlet¹ in which he brings the discussions under a searching scrutiny from what we would describe as a 'high-church' standpoint; but which he would prefer to call an evangelical catholicity. Owing to the papal prohibition of the co-operation of Roman Catholics in the quarterly *Una Sancta*, it has been given up; but its place has been taken by a new journal *Religiöse Besinnung*, issued by the same publishers, and described as 'in the service of Christian deepening and œcumenical understanding.' By a deeper spiritual life it seeks to further a closer unity among Christians. The first number includes a correspondence between Hans Ehrenberg, a professor at Heidelberg, and Sergij Bulgakow, a Russian refugee now in Paris, on Eastern Christendom and Protestantism, which shows how far apart the two types are although the intention is better understanding. An article on 'Religious Realism' by Karl Buchheim demands that the differences among the churches should be exposed in loving truthfulness, and not concealed in a premature sentimental synthesis, even although he recognizes that the three dangers which threaten the Church are nihilism, paganism, and its own divisions. The editor, Dr. Georg Boss, discusses the papal encyclical to show 'how steep is the way' to a true religious unity. Paul Schorlemmer pleads for the preservation of 'catholicity' in worship, the expression of the Church's unity and continuity. These references will indicate the distinctive character of this publication. The papal encyclical has awakened widespread interest, and the religious weekly, *Das Evangelische Deutschland*,² has secured a number of articles dealing with it; among other contributors are the Archbishop of Upsala, Dr. Nathan Söderblom; and Archbishop Germanos, Metropolitan of Thyatira, both of whom find in the exclusiveness of Rome an incentive to closer communion and co-operation among the other churches. Their articles have been collected in a pamphlet, *Kritische Stimmen*.³ This more international horizon in Germany shows itself in a growing interest in the Orthodox Church of Russia. Bertram Schmitt of Kattern, near Breslau, issues a small monthly of forty pages

called the *Western-Eastern Way*; ⁴ and the second number deals mainly with the significance of Wladimir Solowjew, who aimed at a reunion of Christendom under the papacy. The object of the publication is to acquaint German-speaking Catholics (Roman) with the spirit and the religious type (*Religiosität*) of the East, especially Russia. Concerned with Russia also, but with an outlook embracing not only Oriental Christianity but Islam and the problems of Asia, is the bi-monthly *Das Orient*,⁵ the sub-title of which reads 'the religious and secular vital forces of the East.' The dominance of the interest in Russia is shown by the fact that about half of this number deals with it, the religious situation and the problem of nationality in Soviet Russia.

Dr. Adolf Keller, secretary of the Central Bureau for the relief of the Protestant Churches on the Continent, and now director of the newly founded Social Research Institute in Geneva in connexion with the Stockholm movement, who knows the churches of the Continent as few if any others do, chose as the subject of his inaugural lecture at the theological faculty of the University of Zürich 'The Essence and the Form of Community in the Church.'⁶ He discusses the present situation as marked by a criticism of the form of the Church by the standard of its essence. His standpoint is indicated in his closing sentences: 'The Church is never an actuality, a realisation of its essence, but an article of faith, a hope. Its essence will not be fulfilled by a mere return to old forms, whether of creeds or polity. The way of the churches to the Church rather leads forward in the hope of the living guidance of the Holy Spirit, promised to her. Veni Creator Spiritus.'

The difficult situation of the Church in Germany is very frankly stated, and a remedy for its disease is proposed by Dr. Erich Stange in his *Volkskirche als Organismus*.⁷ The abandonment of the worship and the work of the Church has gone very much further in Germany than in Great Britain, and the estrangement seems deeper. Although the connexion with the State has been severed, the writer does not abandon the Lutheran ideal of the Church as embracing the nation, and does not adopt the 'free church' ideal of the Church as a voluntary community. While the Church must continue to

¹ *Die Weltkonferenz von Lausanne*; Fr. Frommanns Verlag (H. Kurtz), Stuttgart, 1928. Wilfred Monod also discusses this Conference from what he describes as 'the angle of Social Christianity,' his standpoint being that of the more progressive wing of French Protestantism (Alençon: Corbiere et Jugain).

² Verlag Ev. Pressverband für Deutschland, Berlin.

³ Saemann-Verlag, Berlin, W.10, 1928.

⁴ *West-östlicher Weg*, von B. Schmitt (Kattern b. Breslau).

⁵ Tempelverlag, Potsdam.

⁶ *Wesen und Form der Kirchlichen Gemeinschaft* (Vandenhoeck & Ruprecht, Göttingen).

⁷ C. Ludwig Ungelenk, Dresden.

carry on its ministrations in baptism, marriage, and burial to all who are willing to accept them, and must regard as within its wider membership all who do not expressly disown it, there should be formed an inner core, an organism of those who are genuinely Christian by personal conviction and character. This of itself will not lead to the 'free church,' as this core will not separate itself from the wider community. No attempt is to be made to distinguish believers and unbelievers, as such a judgment rests with God alone; but to associate more closely with one another those who are earnest in Christian life and labour will provide the Church with 'a remnant,' which if the wider community falls to pieces, will remain unbroken. It is the pastor's task to educate as many as he can for this inner core, this organism. With such a community around him, educated to take its place, and do its work in the Church, the pastor will be better able to carry on his task of preaching the Gospel, to win others to this Christian life. As a means towards this end the writer advocates a reform of the preparation for confirmation. To this Church within the Church he would limit the right of voting on Church matters. What he tries to prove is that 'beside the two extremes of an unorganized mass-church and a free church, there can be still a third: an organically articulated people's church (*Volkskirche*).' It is interesting to find in Germany such an endeavour to adapt to the present condition the Lutheran conception of the national Church, rooted in an aversion to the 'free church' ideal. Whether in this way or another we must pray and hope that the Church in Germany will find some solution of its great problem.

In the book, *Deutsche Theologie, Bericht über den ersten deutschen Theologentag zu Eisenach (Herbst 1927)*,¹ as the editor, Dr. A. Titius, in the preface states, 'one will be able to gain a general orientation regarding the present German evangelical theology, its problems and leading tendencies, as could scarcely be secured in any other way.' In his introductory statement as chairman, Dr. Titius called attention to the fact that this was the first general theological conference. 'Thirty years ago,' he said, 'no one would have held a common scientific conference of all the tendencies of German evangelical theology as advantageous or even as only possible. After we have in this year experienced a comprehensive and valuable expression from representatives of very differently constituted Christian churches of the whole world regarding the ultimate questions of their faith and church life, which was

carried through with entire dignity and brotherly accord, it would be out of place to magnify the fact of our assembling together. It goes without saying that we have all a great deal to say to one another, and can learn from one another, and even it also goes without saying that we are not all in everything of one mind, but want to confer with one another peaceably and in a brotherly way. I assume that we all have become in our thinking more churchly than formerly; the indispensable significance of the community of the Church for the continuance of historical Christianity and our responsibility for it have come to our full consciousness; but that must and will not hinder us, in a holy earnestness about the truth and with absolute candour, in speaking about the serious and difficult living issues, which stand on our programme' (pp. 12-13). This is an interesting and important illustration of the influence of the international movements among the churches on conditions within a nation. Would that our insular Christianity would allow itself more to be so influenced! The range of the discussions can be seen from the titles of the papers. In the full sessions the three subjects were: The church problem of primitive Christianity, Luther's view of God, and contemporary Christology. A few sentences may be quoted from the address of Dr. Martin Schulze of Königsberg. 'The divine spirit, of whose working for salvation we have spoken, has also made the man Jesus the mediator of revelation and redemption. In this sense we speak of the immanence of God in Him. That is the principle of the Christology of prominent contemporary dogmatic writers which neither makes the divine a thing, or deifies the man, but rather sees in the divinely constituted personal unity between Him and His chosen and in the assertion of the same in unreserved devotion to the divine will leading him ever deeper down into suffering the secret of the person of Jesus. There is no higher revelation of God than that in the God-filled, and for God's service entirely surrendered personality' (p. 53). The conclusion of the other speaker on this subject, Dr. Gerh. Heinzelmann of Basel, may also be quoted. 'It seems to me that the present needs more than a dogmatically developed Christology, that it should above all again first see Him, through whom God deals with us, the *One*, the *Sole*, the *high* and also the *humble*, in whom the man of to-day, and he first of all properly experiences in faith, despite historical criticism and history of religions, the redeeming activity of God' (p. 67). The Conference was divided into seven sections—Old Testament, New Testament, Church

¹ Göttingen: Vandenhoeck & Ruprecht, 1928.

History, Systematic Theology, Practical Theology, Science of Missions, and History of Religions, in all of which most valuable material was submitted. Every British theologian who wishes to be abreast of contemporary German theology should carefully study this volume. A matter of special interest in the discussions was the attitude of some of the speakers for or against the 'dialectic' or Barthian theology.

There is one theological question which, as a result of the Stockholm Conference, is being widely discussed in Germany—the meaning of the term Kingdom of God. Last spring a conference of six German and six English theologians discussed the question at Canterbury, and the report appeared in *Theology* for May. Lic. Wilhelm Michaelis¹ has advanced the extreme eschatological solution as regards the teaching of the Baptist and Jesus Himself. Only by the Resurrection and Pentecost, Divine acts, was He constituted Messiah, and so regarded by the primitive community. Another solution of the same problem is offered by Gerhard Gloege in his inaugural dissertation on obtaining the doctorate in the evangelical-theological faculty of the

¹ *Täufer, Jesus, Urgemeinde: die Predigt vom Reiche Gottes vor und nach Pfingsten* (Bertelsmann: Gütersloh, 1928).

University of Tübingen.² What he emphasizes is that the conception of the Kingdom is always *dynamic*, God is always represented as active, 'The frame of the comparison, with which the Kingdom of God is compared, always includes something of living occurrence' (p. 7). It is the conception of God as ruling which is dominant. This royal activity of God is *above time* (*Überzeitlichkeit*). It corresponds with the conception of the Lutheran theologians of God's activity. 'The divine rule is as the absolute activity of God that which acts by itself and conditions and constitutes all other activity' (p. 20). While this activity transcends the world (*Gegenwärtlichkeit*) it is present in time (*Gegenwärtigkeit*) as bringing about salvation, which negatively is the *forgiveness* of sin, and positively *the new life*. This Divine activity is unconditional. The writer does not commit himself to the eschatological solution, as his emphasis is not on the contrast of present and future, but on the contrast between what God is doing and will do and man's activity. He agrees with Barth in making the idea of God central.

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² *Das Reich Gottes im Neuen Testament* (Robert Naske in Borna-Leipzig, 1928).

Contributions and Comments.

St. Paul's Infirmary.

Do we realize the state of learning in a world where spectacles were unknown? Apparently St. Paul suffered, not from blindness, but from gradually failing sight. How many of us suffer likewise; and find that apart from spectacles, books and writing must some day be put aside? Note the pathetic ending to Galatians: 'Look with what big letters I have written unto you in mine own hand.' Those clumsy child-like capitals were the best that St. Paul's failing eyes could trace. It has a bearing as external evidence on the chronology of the Epistles, and Galatians was probably the first. To the Thessalonians, a year or two later, he just added a brief closing salutation, intending to make that his general practice. A similar personal salutation was added to 1 Corinthians and Colossians, and possibly to others without express mention. St. Paul's sight never wholly failed. Perhaps for

distant objects it remained clear and keen to the end. But the infirmity was failing sight, with the 'headache' that accompanies overstrained eyes.

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St. Paul and Empedocles.

THE lines quoted by the Rev. D. John, in the February issue of THE EXPOSITORY TIMES (p. 237), as a parallel to 1 Co 2⁹ are extracted from a quotation from Empedocles by Sextus Empericus [ii A.D.], *adv. Mathematicos*, vii. 123. They should have been so printed as to reveal the hexameter οὐτως . . . ἐπακουστώ; and were cited as illustrative of the N.T. passage by J. A. Fabricius at the beginning of the eighteenth century; and by Lightfoot, first in 1869 on Clem. Rom. 34, and again in his posthumous *Notes on Epistles of St. Paul* (1895, p. 176). That they are not more frequently adduced