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## Literature.

### THE MINISTRY.

PREACHERS and pastors ought to be a well-furnished race if they can make use of the good advice that is offered them in print and out of print. As to the former class of advisers, the world can hardly contain the multitude of books on the clerical calling, from Richard Baxter's 'Reformed Pastor' down to the Warrack Lectures on Preaching and the Rev. Peter Green's 'Town Parson.' There is generally a sifting of wisdom in all of them, but of this class of books, as well as of the large tomes on theological subjects, one often wishes that the writer would put down just what he himself knows and what he has to contribute.

Two very different books on this perennial topic have just appeared, one from our own country, the other from America. It is not often that one comes across so modest and useful a book as *The Work of a Minister*, by the Rev. W. T. Whitley, M.A., LL.D., and the Rev. M. E. Aubrey, M.A. (Kingsgate Press; 3s. 6d. net). The writers are Baptist ministers, and their book has been written at the request of the Ministerial Recognition Committee of the Baptist Union. It is meant specially for candidates for the ministry, but there are few ministers who will not learn from it. In point of fact the book is packed full of practical wisdom, the kind of wisdom that comes to men from their own failures and efforts, and also from their recollection of their own helplessness until they learned by experience. Every side of the minister's life is dealt with, not in generalities, but always with an eye on the actualities. For examples of the wisdom of these pastors one would need to quote half the book. But many a case-hardened minister, reading these pages, will sigh and say to himself, 'I wish I had known *that* when I began.' There is advice about such things as the length of prayers (a number of short prayers, and no long one!), on reading or preaching sermons (preach them! no public speakers wishing to impress their audience read their addresses), on the legal points involved in a minister's duties, on not rushing at reforms at once, on subjects for the prayer meeting, on subjects for intercessory prayer, and so on *ad infinitum*. This is a book for young ministers, and would form an excellent discipline in itself.

The American book comes from the Abingdon Press, which is doing much to procure and circulate good religious literature. The title is *Effective*

*Preaching*, and the book is edited by Dr. G. Bromley Oxnam, President of De Pauw University (\$1.50). The book is the outcome of a Conference on Preaching held at the Boston University School of Theology in October of last year. The question before the Conference was: 'Is preaching an effective means of influencing human behaviour?' Men who are recognized in America as 'effective preachers' were invited to come and tell the secret of their success, and their lectures are published in this volume. There are thirteen lectures in the book, and it shows how wide the Atlantic is that few of the writers' names are known on this side. However, they are known on the other side, and their lectures are all interesting. Whether they succeed in conveying the secret of effective preaching is another matter. They discourse on Reality in Preaching, on the Mental Habits of the Preacher, on the Minister as an Expert, on the Preacher and Industrial Questions, on Preaching the Word, on the Objectives of the Sermon, and other themes. And we are invariably edified. But not much is left in the mind except an impression. And we fancy that the student of preaching, or the future preacher, will find in this book inspiration for his calling, but not much guidance that can be called practical. Still, inspiration is a great thing, and may be the greatest.

### JESUS AND CHRIST.

*Jesus the Man and Christ the Spirit* (Macmillan; 10s. 6d. net), by Professor George Coulson Workman, M.A., Ph.D., of Toronto, purports to be a new inductive study of the person and work of Jesus from the standpoint of modern Biblical scholarship. The book is clear and attractive in form, and the exegetical standpoint is at once modern and modernist, but whether the inductions are in every instance truly based on Scripture is another matter. Our general criticism of Dr. Workman's book is not so much that its expositions of Christian ideas are sometimes as such unsound as that they are sometimes wrongly claimed to be sound interpretations of Scripture.

The distinction between Jesus and Christ is a primary distinction of the book, and is maintained all through its pages. What Jesus was and did as a man is distinguished from what He is and does as a Spirit. It is a good working principle; but we hesitate to think (it is part of our general criticism)

that it was as sharply defined to the minds of evangelists and apostles as it is to the mind of this writer, and—let it be added—to the minds of many other Christian thinkers of to-day.

Let us indicate the kind of conclusions which Dr. Workman reaches in the body of his work. The accounts of the virgin birth of Jesus are merely traditional. The oneness of Jesus with the Father was neither physical nor metaphysical but ethical, 'as Meyer says, and as any one may see.' The term Logos is used in an impersonal sense. We should distinguish, with Harnack, between the Easter faith, or the conviction of the victory of Jesus over death, and the Easter message, or the story of the empty tomb.

The tone of the whole book is pronouncedly anti-dogmatic and anti-credal; but one may well ask whether a statement such as the following is not a dogmatic one. 'The Scriptures teach that the Father alone is God, that the Son is that in him which he sent forth to manifest his character and reveal his truth, and that the holy Spirit is that in him by which he acts or operates in both the realm of matter and the realm of mind.' This statement represents Dr. Workman's own belief, and with it we do not seem to be far from the essential Trinity of the creeds.

#### THE CHILD'S RELIGION.

A first-hand, documented study of normal religious development is always welcome, and this is what we get in *The Child's Religion: A Study of the Development of the Religious Sentiment*, by Professor Pierre Bovet, Directeur de l'Institut Jean Jacques Rousseau, translated by Mr. George H. Green, M.A., Ph.D., B.Sc. (Dent; 6s. net). The Jean Jacques Rousseau Institute exists largely to do original research work in education, and the claim made for it is that, while ordinary training colleges turn out excellent craftsmen, this Institute produces scientific educationists. It is a large claim to make, even if this work of Professor Bovet's is offered as an instalment of proof. The book is an English translation of the original French 'Le Sentiment Religieux,' and, so far as it goes, it is a sound contribution to the knowledge of religious growth. Professor Bovet seems to share William James's view that there is no such thing as a 'religious instinct,' though much that he writes would imply that there is. To ordinary common sense it appears a strange anomaly that psychologists should speak of a fighting instinct and half a dozen other instincts equally 'natural' and deny the existence

of what is more deep-seated, more essentially human, more 'natural' than any of them. To Professor Bovet, however, religion is essentially a part of human nature, and that is all we mean by 'instinct.'

This distinguished Swiss educationist finds the roots of a religious attitude in the filial spirit, and it is on the lines of this theory that this book proceeds. It contains much material, gathered from observation and reading, on such subjects as 'The First Adoration,' 'The First Religious Crisis,' 'God in the World.' The student who is familiar with English studies in this region will not find very much that is new in these chapters, though they are all interesting and suggestive. He will not find even in the 'Pedagogical Comments,' in which the author sums up the lessons of his studies, very much that he has not seen before. But the book is a valuable one nevertheless, and would serve as an admirable introduction to the subject for any whose studies in this region are beginning.

#### THE HOLY SPIRIT.

Continuing his critical history of the doctrine of the Holy Spirit, Dr. Howard Watkin-Jones has given us another valuable volume, *The Holy Spirit from Arminius to Wesley* (Sharp; 12s. net). The sixteenth and seventeenth centuries were vital for the formulation of Reformed Theology. Their achievement is not easily summarized and estimated in a way which our age will have patience to read and digest. We congratulate Dr. Watkin-Jones very cordially on the high measure of success with which he has performed so hard a task. It is a work of real scholarship veiled in crisp literary style. The author himself is evidently no mean theologian, and can be trusted to select what is characteristic and essential in the many views he brings out of that theological age, and at the same time to keep clear before the reader the course of the main current of thought.

The method followed is to take the various problems raised in theology round the Person and Work of the Holy Spirit, and deal fully with each by itself—the Godhead of the Spirit, the Spirit in the absolute Trinity, the Procession, the Spirit in Creation, in Inspiration, in the Church, in the Sacraments, and so on. This increases the value of the book immensely.

We believe that there exists a good deal of perplexity on the subject of the Holy Spirit. This admirable work will, we hope, do much to dispel the uncertainty as to what the doctrine of the Spirit really is,

*CHRISTIAN MISSIONS IN CHINA.*

A very notable addition to missionary literature has been made in the shape of *A History of Christian Missions in China*, by Professor Kenneth Scott Latourette (S.P.C.K.; 18s. net). It is far fuller than anything hitherto attempted in this field, and should prove an invaluable book of reference to all who wish to understand the history of China in its connexion with Christianity and Western civilization. The scale of the work may be roughly indicated by the following figures. The book approaches a thousand pages, of which fifty-five are devoted to a bibliography. The footnotes reach the enormous total of 3940. It is, however, an eminently readable book. It traces the record of China's contact with Christianity from the early ages before the Mongol dynasty down to the present day. The account given of twentieth-century movements, and especially the welter that has followed the Revolution and the Great War, is particularly full and illuminating. From the artistic point of view it is to be regretted that the narrative must perforce end with the fateful year 1927, leaving the political and religious situation in great confusion and uncertainty.

Professor Latourette displays some of the best qualities of a historian — painstaking research, candour, scrupulous fairness, and sanity of judgment. A Protestant himself, he does full justice to Roman Catholic missions. Both of men and methods he is at times critical, but his verdict on the whole is confidently favourable. 'When all that can be said in criticism of the missionaries has been said, however, and it is not a little, the fact remains that nearly always at considerable and very often at great sacrifice they came to China, and in insanitary and uncongenial surroundings, usually with insufficient stipends, often at the cost of their own lives or of lives that were dearer to them than their own, laboured indefatigably for an alien people who did not want them or their message. Whatever may be the final judgement on the major premises, the methods, and the results of the missionary enterprise, the fact cannot be gainsaid that for sheer altruism and heroic faith here is one of the bright pages in the history of the race.' Mission work, while in some degree destructive, has been mainly constructive. Contact with the West would have brought the Revolution, the break-up of family life and the dissolution of old China, though no missionary had set foot on its shore. But amid the turmoil the missionary enterprise has been a steady influence for good. 'It was the one great agency

whose primary function was to bring China into contact with the best in the Occident and to make the expansion of the West a means to the greater welfare of the Chinese People.'

*THE AUTHORITY OF JESUS.*

*The Authority of Jesus and its Foundation* (Allen & Unwin; 12s. 6d. net) is a study in the Four Gospels and the Acts by the Rev. Bertram Lee Woolf, Ph.D., M.A., B.Sc., B.D., Professor of New Testament Exegesis, History, and Criticism at Hackney and New College Divinity School, University of London. It contains the substance of a thesis accepted by the University of Edinburgh for the degree of Ph.D. in Theology. An introductory discussion of the conception of authority leads to the first or 'analytical' part of the work, in which the author tabulates with meticulous care the historical material implicit in the sources of the Gospels. Examining the authority of Jesus as Son of God, as Lord, as Son of Man, as Messiah, as a prophet, and in its personal aspect, he concludes that while the sources differ in important respects, they are agreed in holding that the authority of Jesus is based upon what He was in Himself, or, in other words, is rooted in His personality and in the profound depth of His immediate experience of God.

In the second or 'synthetical' part of the work the author seeks to present his material in systematic form; he would have us see Jesus for ourselves as the whole combined primitive record reveals Him, but more especially from the point of view of the authority He exercised over men. Here the Acts with the Epistles provides the chief witness. While the type of authority revealed in the records of Acts is essentially similar to what is found in the sources of the Gospels, it is supported by voices and visions, regarded as 'ex cathedra authority'; but, on the other hand, the authority to which St. Paul bows is rather that of his own conscience and understanding as these are illuminated by his religious experience. For his faith, like the faith of the modern Christian, is essentially 'a personal reaction between the soul, its Saviour, and its Maker.'

The book shows ability and wide reading, and contains much useful exegetical material, but the formality and stiffness of the method employed have prevented the author from giving us a really unitary study of the foundations of the authority of Jesus.

Richard Müller Freienfels is Professor of Psychology and Æsthetics in Berlin. In Germany he has made a considerable name for himself as an exponent of the modern German 'philosophy of life.' We have before us a translation by Mr. Bernard Miall of one of his works under the title *Mysteries of the Soul* (Allen & Unwin; 12s. 6d. net). The book has nothing to do with occultism; the author aims at showing that 'behind the simplest facts of existence the profoundest mysteries may be at work.'

The topics handled are the Infinity of the Soul, the Individual and his Destiny, the Psychology of Childhood and Youth, the Dramaturgy of Life, the Americanization of the Soul, and the Religion of the Future.

It is all written in sparkling style, and we compliment the translator on his felicity. Yet, while many suggestive thoughts and shrewd observations are excellently expressed, our impression of the book is disappointing. In particular, the last two chapters seem to us to be just puerility posing as profundity. In the former we have the commonplace criticisms of American civilization which any tourist makes. In the latter we find criticisms of the Church which 'the man in the street' has been making for a long time, and misunderstandings of Christian Theology which surprise us in a philosopher—for instance, 'the monotheism of Christianity is only apparent, the doctrine of the Trinity is inconsistent with it.'

A very noteworthy contribution to 'The Living Church' Series is *The Church and the State*, by Professor P. Carnegie Simpson, D.D. (James Clarke; 6s. net). The writer is recognized as one of our few living ecclesiastical statesmen, and this subject is one that is peculiarly his own. From the early centuries to the present day he gives a masterly review of some of the main conceptions of the intricate relations subsisting between Church and State, and the book may be confidently and cordially recommended as a lucid introduction to a very large subject.

The defects are due to this. Dr. Carnegie Simpson has elected to treat of the matter historically. Now it is obvious that a critical history of so great a topic simply cannot be made to fit within the limits of one volume of this size. And the inevitable omissions are very regrettable. Some important events and personages get little more than mention. Some others whose theories were of vital historical import are not even mentioned. Opinions, of course, may reasonably differ as to what may be omitted with

least loss when omissions have to be made, but we are sorry that Erastus, whose real views are too little understood, and the 'Second Book of Discipline' are not given some prominence.

In *Beliefs of To-day* (James Clarke; 5s. net), the Rev. E. T. Vernon, M.A., gives an account of various religious bodies—Quakers, Plymouthists, Christian Scientists, Russellites, and others; and endeavours to unfold the secret of the hold they have upon their adherents, and to set forth their weaknesses. The chapters are popularly written, and the book will serve as an introduction to Dr. Atkin's larger work, to which, indeed, Mr. Vernon frequently refers. We fancy it was an error of judgment to include the Roman Church. There is no parity between the others and it, nor can it be satisfactorily treated in the space assigned it.

A very thoughtful and interesting book has been written on *The Naturalness of Religion*, by two members of the Society of Friends, Mr. A. Barratt Brown, M.A., and Mr. John W. Harvey, M.A. (James Clarke; 5s. net). The first of the two authors is Principal of Ruskin College, Oxford; the other is a professor of philosophy in the Armstrong College, Newcastle. The inevitable approach to their subject is by way of psychology, but there is practically nothing of the jargon merchant about these writers. They recognize the limitations of psychology and the tentative nature of much of the 'New Psychology' generalizations, and as a matter of fact they avoid much of the matter that bores the reader in the many half-baked essays in psychology that are to-day inflicted on a long-suffering public. This book discusses the nature of religion, finding it to be a normal and deep-rooted element in human beings. It is essentially the response of the whole being to God, and this includes the mind. After this we have a discussion of the ways in which this response is maintained and deepened, through prayer, corporate worship, and practice. The book may be regarded as a justification and analysis of religious experience, and will be welcomed as a sane and competent treatment of the things that are fundamental in spiritual life. It ought to be said that the standpoint of the Friends is not obtruded, and only appears when it can be used to enrich the argument.

A characteristically devout and helpful book by the late Right Rev. G. H. S. Walpole, D.D., has been published by Wells Gardner, Darton & Co.—*Triumphant Love: Studies in the Epistles and*

*Gospels for Holy Week and Easter* (5s. net). Since the book was written and published its revered author has passed away, and we must regard this as the last bequest of his pen. It is a tender and beautiful book, which bears the stamp of its origin. For two years the bishop was laid aside in Holy Week and unable to preach. In his seclusion he devoted himself to a closer study of the Gospels and Epistles which his Church has selected for her teaching during Holy Week, and this study brought him so much light that he was constrained to share this with others. The passages are printed, often in Dr. Moffatt's translation or Dr. Weymouth's, and they are woven together by reflections which constantly cast fresh light on their significance. We can confidently commend this beautiful book to those many people who are on the look out for a devotional guide which is at the same time intelligent and edifying.

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The United Church of Canada has inspired, and indeed commissioned, a book of remarkable interest. It is called *Our Common Faith*, and the writer is Professor T. B. Kilpatrick, D.D., of Toronto (Ryerson Press; \$1.50). The aim of the book is to expound the articles of belief adopted by the Churches which recently united to form the great Church of Canada. Professor Kilpatrick has the gifts necessary for this difficult task, and he has discharged it in a perfectly satisfactory manner. Each of the 'articles' is quoted in turn, and it is followed by an intelligent discussion, not too long, but sufficiently full. The chapters follow the usual course of a creed, 'Of God, of Revelation, of the Divine Purpose, and so on to the Last Judgment and the Final Triumph. The exposition is startlingly orthodox. Some parts seem, in these days of rapid change, almost mediæval. But it is all very able, and in particular the statements on the Holy Trinity and the Last Judgment are extraordinarily skilful and sane. There is a long essay, as a kind of preface, containing an account of the Church Movement in Canada, and altogether the volume is an honourable memorial of a great event.

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Tibet on 'the roof of the world' is no longer an unknown territory, but *The Land of the Lama* (Seeley, Service; 21s. net), by Mr. David Macdonald, for fifteen years British Trade Agent in Tibet, gives us the intimate knowledge of one who has seen the country and its cheerful happy-go-lucky people under all conditions of wind and weather. 'It's an ill wind that blows nobody good,' and the disruption of China has left the Dalai

Lama of Tibet and his hordes of monks at full liberty to manage their own affairs. Mr. Macdonald states that he was fortunate enough to be instrumental in ensuring the safety of His Holiness Ngawang Lobsang Thubten Gyatsho, thirteenth Dalai Lama, who had to seek refuge in India from the Chinese in 1909. 'Even now,' he writes, 'the Lamaist Pope seldom allows a month to pass without conveying his greetings.' Who shall say after this that gratitude is a sense of favours to come? The Earl of Ronaldshay, a former Governor of Bengal, who writes a foreword to the book, says that he knows of no other man who possesses the qualifications of Mr. Macdonald for writing about Tibet and the characteristics of its people. Till 1904, when Colonel Younghusband at the head of a Mission from the Government of India entered Lhasa, the capital of the country, nothing was known of the huge monastery inhabited by the Dalai Lama, built on the top of a hill overlooking a wide plain, with the snow-clad peaks of the Himalayas in the background. In this land of monasteries, however, women have much influence both in the home life and in business. The seclusion of women does not exist in Tibet. 'Except on ceremonial visits, the ladies of a Tibetan official, or wealthy trader, including grown-up unmarried daughters, join the visitors at tea or a meal and enter into the conversation. Wives of traders are quite capable of looking after their husbands' businesses while the latter are away on trading ventures. . . . Women form by far the greater proportion of petty traders and stall-keepers in the bazaars.' And yet education among women is rare, and Tibetan morals, to put it mildly, are lax. It is a hard life the peasants live in this bleak country, and Mr. Macdonald deals with every aspect of it in a way that compels attention. The volume contains a fine photo of the palace of the Dalai Lama, and other illustrations.

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Old Calabar was the most romantic, the most costly in human life, and the best beloved of all the mission fields of the United Presbyterian Church. In more recent times it has attained to world-wide fame as the sphere of the labours of Mary Slessor. Rev. James Luke has grown grey in the service of the Mission; he has preached and taught, laboured and endured, explored its forests and rivers, and fought the barbarous customs of its people. Now he has written his reminiscences, *Pioneering in Mary Slessor's Country* (Sharp; 5s. net). It is a story brimful of interest, written with considerable

literary grace, and lit up with delightful touches of humour.

To trace the history of the Jewish writings in Christian times which constitute the Kabbalah; to expound their contents with sympathy; to estimate what is of value in them, setting aside all fantastic, occult, and superstitious elements, and

exhibiting their religious philosophy,—this is the task proposed and well done in *The Holy Kabbalah*, by Mr. A. E. Waite (Williams & Norgate; 30s. net). Probably few are interested in the Kabbalah, nor after perusing this handsome volume are we deeply convinced of its value or even its interest save for the very élite of mystics, but at least we have here the standard work on the subject.

## An Orphic Reaction in the Epistle to the Hebrews.

BY J. RENDEL HARRIS, LIT.D., LL.D., D.D., BIRMINGHAM.

THE Christian religion can never be properly understood apart from its environment, for even if we were to assume that we were adequately equipped with a knowledge of its foundations, and however magically we may regard the mystic fabric as having sprung into being, we have still to recognize that it grew up as one religion among many, and not all of its contemporaries were either dead or dying. If we imagine its language to be a Divine product, and call it by the name of the 'language of the Holy Ghost,' we shall find (and indeed we may say that we have at last found) that we have not enriched the speech of the Spirit by giving to the first messengers of the Kingdom an unnatural vocabulary, or an impossible syntax. What is true of the language is true also of the institutional side of the New Religion, though we are much slower to believe in a ritual *κοινή* than we have been to acknowledge a popular Greek speech. How much we have lost from making Christianity an insular product, a peninsular Judaism, out of touch with other faiths and with all the philosophies! On the other hand, how much we gain, when we find that Christian teachers had antennæ which felt after God in other directions than Moses and the prophets, and could discuss the division between Stoic and Epicurean with as much readiness as they could debate across the dividing line between Sadducees and Pharisees! What applies to philosophy, with Paul as a representative Stoic, is true of literature, with Paul as our book-taster. It has been one of my private pleasures to point out to Christian readers of the Pauline Epistles that the one to the Colossians implies an acquaintance with the *Clouds* of Aristophanes, such as would entitle us to assume that the Apostle had once seen that play performed, or had read it as accurately as if he had seen it.

Yet we can hardly put Aristophanes into the penumbra of Christianity, and must be content to say that Christian literature is not to be detached from its environment. This somewhat lengthy prologue leads me on to say, repeating what was suggested above, that not all the religions which co-existed with Christianity and competed with it, were either dead or dying. Certainly not Stoicism, which is religion as well as philosophy, and strong under both heads. Quite recently I was led to a closer study of the doctrines and the ritual of the Orphic or Pythagorean sects by the discovery, lately made in Rome, of a splendid underground basilica or temple of the Neo-Pythagoreans, enriched on every side with reliefs taken from Greek literature and antiquity. No one ever imagined that such a visible resurrection was coming to Orphic history in Rome, nor that we should be able to realize that Christianity was being anticipated in the Imperial City by an aggressive sect, apparently so young that one would never have imagined it was one of the oldest of ethical and spiritual movements. Yet there it was, as early as A.D. 40, or thereabouts, and there it is, at least in architecture and in art, before our own eyes to-day. One of the past competitors of our Faith is on the screen again for us to study, and I hope to show that it had common elements with the Christian religion, and had some reaction upon it.

Let us, however, try to realize the position of the new propagandists of the ancient faith and cult: let us put ourselves in their place, as if potentially priests in this lovely new temple. Our first difficulty will be one of adaptation of ancient forms and formulæ to a modern audience. We shall have to apologize for some things said and some things done by them of old time. We shall have to hide