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He has no concern for the world, but regards it as only a secondary unreal manifestation, will not ethical endeavour be largely of the nature of a spiritual gymnastic? It will not produce any fruit that can remain. It has no basis in fundamental reality. It does not bring us nearer to the character of God. It does not bring us into harmony with His purposes for the world, for He can have no purpose in reference to an unreal appearance. There is little room in Hinduism for the conception of a kingdom of God, because there is very slight religious or metaphysical basis for a true reverence for our fellows. In so far as they and we are individuals, we are unreal, therefore why should we trouble ourselves about them and strive to bring about a better state of society? This may explain why the spiritual quest in Hinduism is so often a lonely matter, and why it so often appears as if men in their hurry to escape from the raging torrent of evil had no thought of throwing a rope to rescue others who are likely to be overwhelmed. Again there is the need for the positive—the positive in the character of God and of the world—to supplement the negative. Indian thinkers are quite willing to believe that the world passes away and the lust thereof, and they adjust themselves to the conception with much earnestness and sacrifice, but they are not so willing to believe in the possibility of a new heaven and a new earth wherein dwells righteousness, or to give themselves in persistent service to the building up of the Kingdom of God. The capacity for service is there, but it does not receive sufficient en-

couragement from the creeds believed in, however frequently actual life may be superior to the creed.

In conclusion we can only allude very briefly to the Indian attitude to immortality. That in God we live and move and have our being is a fundamental thought which provides an assurance which no passage of time can affect, and the whole tendency of Indian thought is a testimony to the supremacy of the spiritual over the physical. There is also a healthy detemporalism of the belief in immortality, and a belief in eternal life as a present attainment. Also there is emphatic protest against the selfishness of many of our ideas of immortality and against our undue absorption in the idea of the rewards and recompenses of a future life. But in spite of these achievements much has been lost. Indian thought indeed has reached the idea of immortality, but not of personal immortality. We live indeed in God, but *we* are lost in God; the depreciation of human nature and the emptying of the character of God has had its full effect. But should not here again the conception of the nearness of God open out into the belief in the love of God, which will provide an assurance for the continuance of our individual being in Him? God so loved the world—so loved each one in the world—that whosoever believeth in Him shall not perish. The relation of love is a continuing relation, and the friendship of God is to all eternity. The basis of such friendship is in Hinduism, but the actuality is not there; and it will come to India, as to the rest of the world, through the grace and truth that are in Jesus Christ.

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## Recent Foreign Theology.

### Varia.

Books are being multiplied which help us to understand Roman Catholicism, and this work<sup>1</sup> by Dr. Czako will take its place alongside of Heiler's more famous volume. Czako is an ex-Carthusian monk who left the Roman Church during the Modernist controversy. He is a Hungarian by nationality and an independent thinker in the philosophy of religion. His book falls into two parts. The first, 'Catholicism seen from within,' can be unreservedly recommended as

<sup>1</sup> *Der Katholizismus*, by Ambrosius Czako (Wien; 1928, pp. 264).

a very interesting picture of what Catholicism means to the average Catholic in Central Europe. The second part ably reviews Catholicism from Dr. Czako's present religious standpoint.

We realize afresh after reading Czako that Romanism is not, after all, to be understood from books, but only from life and the practical working of a great system. True, Rome has a detailed theology, elaborated rationally; but her power lies rather in enabling her members to practise a specific form of the devout life which the believer can enjoy without troubling himself too much about his doctrinal position. The working importance of *fides implicita*, that is, the believer's assent in

advance to whatever the Church may teach (though his particular notions as to what this may turn out to be are often fairly hazy) is very great. In actual life, there may be a good deal of Evangelicalism in the individual Romanist's mind. Czako at one point italicizes this generalization: 'The development of the Catholic Church from the age of Constantine the Great may—avoiding one-sided views—be thus described: it has developed into a Monarchy, but within this Monarchy it involves theoretically a utilization of everything in the Gospel and in tradition which can be inserted in a framework of this juristic and political kind, while practically it is a perpetual reckoning with human nature.' Czako never wearies of making the point that in Romanism doctrine is secondary to life. He scarcely inquires whether this is the official teaching of Rome herself, whatever the practice may be.

The value of the book, in the main, is descriptive or phenomenological. Thus we are given a very minute and discriminating sketch of the psychology of the priest, and stress is laid on the exceptional importance of prescribed 'meditations,' as preparing the way in feeling for all kinds of dogmatic ideas. Or again, the question is raised whether Romanist ethics may not impair the sense of sin. In discussing the relations of Roman thought and science, Czako rather oddly has nothing to say about the Anti-modernist Oath, opportune as the topic might seem to be. His remarks on the legality of mind in which too many are lapped by custom are well worth reading. Catholics, he avers, live not to do good, but not to commit sin. 'To be moral, for Catholic thought, is not to sin. Hence monasticism—averse from the world and on that account less accessible to temptation—could be taken as the ideal of the *perfect* life. This is the point where the Catholic ideal and that of the modern man face each other irreconcilably. A modern Catholic avoids the antithesis simply by placing himself at the modern standpoint, yet believing, in *fides implicita*, that he holds the doctrine of the Church. The Church accepts this Protestantism, as something which does not come to the surface often enough to disturb the Church's political aims. So long as these political aims are not interfered with, the Church makes no difficulties for her members.' Probabilism, however the Jesuits may at times be frowned upon, is the genuine Roman ethic.

The constructive suggestions which Czako scatters throughout his work, and which form the positive background of Part II., are of less value. He rather tends to turn religion into morality.

Indeed, some of his criticisms imply a position no more religiously satisfactory than that which he is assailing. Such a dictum as this cannot be called impressive: 'The one source of the effort to obtain forgiveness through prayer is mere selfishness—selfishness expressing itself in the fear that God's help, which alone can give us what we seek, might be refused.' To say that the spiritual authority taught by Protestantism is a *contradictio in adjecto* points to misapprehension, for what does such authority mean in the last resort except that Christ is self-authenticating, and needs certificate from none? Czako seems (p. 220 f.) to favour religious anarchy and (overlooking the vital significance of the religious fellowship) to regret the fact that the Reformers made the Church a vital part of the gospel—but the Church, be it well noted, not as a legally and hierarchically constituted body but as the *communio sanctorum*. And what is meant by the sweeping assertion (p. 222) that 'Protestantism does not accept the sacraments'?

It will be seen that Czako's book, as an independent view of Christian religion, is more interesting than profound. To say, as he does, that only one thing is necessary to make a man a good Christian, namely, that he should practise active love to his fellows, has a convincing sound but is actually wide of the mark. It ignores our primary need of forgiveness; it omits to perceive that only as we are at peace with God can we love anybody in the wonderful sense that Jesus demands. I should say that a certain blindness to the centrality of pardoned sonship and brotherhood in the Christian life was the chief religious defect of this captivating book. But as a picture of how Roman religion works, in its light and shadow, it could hardly be improved on.

Stephan's *Glaubenslehre*,<sup>1</sup> first issued in 1920, has reached a well-merited second edition, and ought to have reached it years ago. The revision has been thorough, as we might expect, and is worthy of the unusual importance of the book. The author is sensitive to the need for remodelling the forms of Christian doctrine, and although he does not pretend to have achieved this—the time is as yet unripe—he hopes to have aided in preparing for it. Everywhere the new problems have been kept in sight. Contemporary additions to dogmatic literature—at least in German—have been recorded in a hospitable temper, and, while the writer's

<sup>1</sup> *Glaubenslehre: der evangelische Glaube und seine Weltanschauung*, by Professor Horst Stephan (Töpelmann, Giessen; 1928, pp. 397. M.10).

attitude to the Barthian movement is on the whole critical, he is ready to learn from it also.

Two new paragraphs deserve special notice. One is devoted to what Stephan and other writers have begun to designate as the 'sole reality' of God: His 'religious absoluteness,' we might call it. Stephan is dissatisfied with attempts to express this by such phrases as 'the wholly Other,' which too much savours of essential mysticism, and in its negativity can hardly do more than suggest the inadequacy of all human symbols, even the best and truest. What we have to set forth, rather, is the mystery of God even as revealed in Christ—the unconditionedness of His being and His will, His blinding glory, His superiority to all narrowly rational conceptions, as dwelling in the light no man can approach unto. For Christian religion, the 'sole reality' of God means His holiness and love, both in such overwhelming form that they break us and support us; both such that only in and through each other can they *be*.

The other new paragraph is concerned with Eschatology, and, to avoid misunderstanding, works out newly the distinction between that which is ultimate in meaning and that which is ultimate in time.

Stephan is eager to give Revelation its proper place, all the more that he will not equate Revelation simply with the Bible. Probably he might have gained his purpose more effectively had he resolved to make Revelation a section by itself rather than bring it in merely as the last subdivision in his treatment of 'the basis of faith.' Natural as it is to make faith the all-dominating concept, we cannot but ask whether faith itself does not confess its own subordinate relation to what is revealed. That is to say, Revelation is more than relative to faith; it is sovereignly evocative of faith, and throughout its stimulating and controlling 'authority'; and this position, which Stephan has no wish to deny, ought surely to register itself in the actual structure of the dogmatic system.

He also speaks welcome words on the tendency to attach a false importance to fashionable terms like 'tension,' 'paradox,' and the like. These are indispensable; but their utility is lost if they are taken to indicate solutions. At most they indicate difficulties, and suggest a point of view at which we shall see antinomy not as an accident of religious thinking but in some sort its staple. There are levels of thought at which a certain conceptual inconsistency is a mark, not of shallowness, but of depth.

This is not the place for detailed criticism of

Stephan's fine treatise, but a brief outline of its principal contents may be given. The Introduction treats of Dogmatic, its sources and its literature. (This last subject may be studied more fully in the quite admirable *brochure* on 'Systematic Theology,' published last year by Stephan in the series on 'Protestant Theology: Its Present Position and its Tasks.')

Part I. is given to a discussion of 'Evangelical Faith'—the conception of it, its basis, its vitality, and the knowledge it enshrines.

In Part II. this same knowledge is analysed with delicacy and fulness. The knowledge of God comes first, then the knowledge of salvation (including the person and work of Christ). A third division—and here Stephan is refreshingly original—treats of three doctrines which represent the attempt to unify the knowledge held by faith, namely, the Trinity, predestination, and justification.

Part III. takes as its theme the 'world-view' characteristic of evangelical faith. In reading this part I confess to being uncertain now and then whether the writer is pursuing an apologetic purpose, or exhibiting the view of the universe which emerges when the facts of Nature and history are contemplated by reflective Christian eyes. It is odd, *e.g.*, to find 'the essence of religion' brought up as a problem in the last quarter of the book, or, again, the bearings of religion and morality on each other. So too with his discussion of Christianity in relation to other faiths. Stephan doubtless would reply that he is expounding those definite ideas concerning the world which are engendered in the mind by our new relation to God in Christ, and with this answer we must for the moment be content. He certainly knows what he is doing. He is intentionally correcting the mistaken Ritschlian aversion from all such wider questions as the Christian view of the world of Nature, the world of religion, the world of spiritual life, and the universe as a whole. Whether we do or do not approve his order of topics, there can be no doubt at all that in this Part III. Stephan has sketched in most rewarding fashion what may not too inaccurately be called a Christian philosophy of religion.

The book as a whole is the best and most satisfying that has been issued in its field for years. The writer's work is done in sympathy with Herrmann, but with a breadth of view and a richness of technical equipment to which even that great teacher could lay no claim. To those who wish to know the best that Germany has been thinking and writing on the most urgent problems of Christian faith, and who

must confine themselves to a single volume, this book may be commended without reserve.

H. R. MACKINTOSH.

Edinburgh.

The Librairie Félix Alcan, Paris, is bringing out a series of small volumes at 12 frs. each on *Les Religions*. Among the subjects to be included are Catholicism, Judaism, the Orthodox Religion, Islam, and Parsiism, and that of the volume now before me.<sup>1</sup> It is worth noting that Catholicism, Protestantism, and Orthodox Religions (a curious title for the Orthodox Oriental Churches) are treated as different religions, and not as variations of the one Christian religion. In such a series one would expect a statement of the religion under treatment of as objective a kind as possible, and in as conciliatory a tone towards other religions as truth spoken in love would allow. In this one respect this volume by one of the finest preachers in French Protestantism, a man for whom I have a great admiration, has been to me a surprise and a disappointment. It is an ardent defence of the type of Protestantism the author represents, and a vehement attack on Roman Catholicism. The position of the small Protestant minority in France, a country dominated by Roman Catholicism and freethinking, a common result among intelligent men of the dominance of Roman Catholicism, is the explanation of the contents and the tone. The volume is distinguished by brilliant style, wide-ranging and deep-reaching thought, evangelical and ethical passion. (For the author these are one pure glowing flame. His imagery is so prodigal that I must needs express myself in a figure, having for the moment succumbed to his contagion.) His style is epigrammatic, as his thought is antithetic. For those who are familiar with philosophical and theological literature, but not so accustomed to the common speech, the volume may present some difficulty, as they will need largely to add to their vocabulary, for as an eloquent preacher his use of words is so copious. As the author is a man of exceptionally original mind, the treatment bears the impress of his distinctive personality. He uses the word *spiritualisme* in another sense than the English equivalent has acquired. This may best be rendered by the term *spiritism*, for want of a better, as *spirituality* has for him a higher sense. It is important to fix the meaning of this word, for it stands for his guiding principle. The volume

<sup>1</sup> *Du Protestantisme*, par Wilfred Monod (1928, pp. 272).

falls into four parts. Three parts—*spiritism* in the human soul, in the Bible, in the Church—are descriptive, historical, and critical; and the fourth part is constructive, bearing the title *Towards a Catholic Spiritism by the Eternal Protestantism*.

In the first part he distinguishes the triple problem for the Spirit (*l'Esprit*)—the philosophical, the moral, and the religious. The religious deals with the questions, What do I know? What can I do? Religion demands of man, What am I? Paganism seeks by magic to strengthen the psychological consciousness of 'me'; Mosaism, the moral consciousness. The religious consciousness develops in communion with a 'super me.' This sentence, 'Le spiritualisme intégral est une spiritualité,' shows that we cannot render his term *spiritualism* by 'spirituality,' as the author uses that term for the highest development of spiritism. He distinguishes the spiritual and the invisible, for while the spiritual is invisible, not all the invisible is spiritual, since the spiritual is not the phenomenal (*le paraître*) but the noumenal (*l'être*) which is directly revealed to the consciousness as the real presence of the Spirit. In the Incarnation the Spirit does not enclose itself in things (incarceration) but inspires persons (Communion). Belief in the mere invisible is bound up with an *evolutionary monism*, faith in the spiritual is bound up with a *transcendental spiritism* ('spiritualisme'). From this opposition arises the contrast of the religions and religion. 'The human soul is on the way to religion, by means of religions, or despite them, and sometimes against them.' 'The fortunes of Spiritism were bound up with Israelite *nationalism*, Roman *clericalism*, and Protestant *doctrinairism*.' 'Only a Church truly spiritualized will be able to become "Catholic."' I have reproduced much of the most valuable summary the author himself gives of his argument in his Table of Contents so fully in this part, as it is the basis of all that follows.

In the second part the author finds in the Bible the Hebrew, the Evangelical, and the Apostolic Protestantism. Without altogether denying the priest a place in religion, he exalts above him the prophet. Jesus Himself is a layman, and the synagogue has more kinship with His mission than the Temple. Stephen, the first martyr, is the first interpreter of Christian universalism, and like him, Paul after his conversion is able to detach himself from the Jewish sacramentarian obsession. He defended Christian spiritism against the influence of pagan magic also. His spiritism is both social and mystical, and contains already the piety of John.

In the third part, *Spiritism* in the Church is dealt with. The first section here seeks to show that a Christian spiritism is a spirituality essentially moral. A Christian is one who by faith is morally identified with Jesus Christ, as person with person, and who believes in Christ as living in His Church, and present in humanity by His Spirit. If a man is made a Christian *ecclesiastically* by baptism, he is not *morally*, for that involves a voluntary submission. Dealing in the second section with the historical development, he shows how the Christian becomes in turn a Platonic, a Papal, and a Sacramentarian 'spiritual.' This is the controversial part of the volume directed against Monasticism, Romanism, and Ritualism. Agreeing as I do with the author's contention, I should have welcomed a less polemic tone.

For the fourth part, he rejects as truly descriptive of the *Eternal Protestantism* he advocates as the only way towards a *Catholic Spiritism*, the formula, 'To save one's soul,' or 'To build the City,' and accepts as his own definition, 'To follow the Christ.' The epigrammatic style and the antithetical thought of the volume may be illustrated by the opening paragraph of the chapter which expounds this definition. 'This being so, we anticipate a third definition of Christianity. Is it, above all, a mystery of salvation? Is it, before all, a Messianism? Behold us before a parallel series of conceptions; we recall the antitheses examined in the present volume, dedicated to the eternal Protestantism. On the level of nature, it is the opposition of the starry heavens and our globe, as also of the soul and the body; on the psychological level, it is the opposition of these two conceptions; the *invisible*, a negative idea, and the *spiritual*, a positive idea. We see appearing the age-long (*séculaire*) distinction between a *ritual* and a *moral* religion, between a theology of *belief*, and a theology of *conduct*, between a piety centred in the *creed* and a piety centred in the *life*. We see realizing itself the opposition between the *cultural* and the *social*, the *consecrated* and the *lay*, the *priest* and the *prophet*' (p. 235). While the author does seek in some places to qualify his antithetical statements, and to suggest the possibility of a middle way, for me, whose mental weakness it may be to seek the synthesis, whose temperament always lapses towards conciliation, this constant tendency to distinguish and to oppose is the one defect of the volume. Towards the close the eirenic temper prevails over the polemic in the chapter 'towards intercommunion.' 'Happily,' he says, 'the churches of the catholic type

are full of unconscious protestants, hungry for spiritual freedom; on the other hand, the churches of the prophetic type are full of catholics hungry for religious unity. The world-wide task of Protestant Spiritism is at the same time to define itself and to expand itself. It lays indeed the only possible basis for a true union of all Christians. *Pray, Love, Act, Think*, and, when the Spirit calls, *Suffer*. By death to Life. *Per crucem ad lucem, Per angusta ad augusta*' (p. 243). Here I meet the man I honour; and let these be his parting words to the reader.

This book, however severe its strictures of Roman Catholicism, ends with an aspiration for Christian Reunion. This is the theme of the collection of articles by the Archbishop of Upsala, Dr. Söderblom.<sup>1</sup> It is for the most part concerned with the Papal Encyclical *Mortalium animos*, and the many varied echoes which this has produced in Europe; but it also takes account of other utterances in reference to the relation of the Roman Church to other Churches; one article is devoted to the *Malines* conversations, and another to a book by a Roman Catholic professor, Charles Journet, on *The Union of the Churches*, dealing especially with the Stockholm Conference. The author does not seem to miss anything which has appeared in recent years bearing on his subject. What he has here commented on shows how far-reaching are the interest and the influence of these movements for closer relations among the Christian Churches, and how disturbing they are proving within the Roman Catholic Church itself, as the *Encyclical* does not represent the attitude of many circles in that Church. While rightly the author exposes the extreme *Ultramontanism* of this papal utterance, its reactionary, exclusive, and intolerant tone, he writes with Christian charity and courtesy. Very ably he lays hold of the epithet *panchristiani*, which the *Encyclical* applies to those who are labouring for reunion, and expresses his willingness to accept the unintended compliment, that those so characterized are *all-Christians*, and even *altogether-Christians*. A very interesting article is entitled *Faith and Faith*, in which he shows the difference between *fides quae creditur*, the legal Roman conception, and *fides qua creditur*, the evangelical Catholic conception. He shows the contrast between the Roman Catholic conception of unity, submission to the Pope as regards acceptance of such novelties of doctrine as the

<sup>1</sup> *Christliche Einheit*, von Nathan Söderblom, Uebersetzung von E. Ohly (Evangelischer Pressverband für Deutschland, Berlin).

immaculate conception of the Virgin (1854) and the papal infallibility (1870) as having a good claim to be included in the content of faith with the truths of the Incarnation and the Trinity, and the conception of unity represented by Stockholm and Lausanne, an essential spiritual fellowship despite differences of creed, ritual and polity. The eighth chapter is a masterly exposition of the distinctive Christian gospel—God as revealed in Christ crucified—in relation to ecclesiastical institutions, the need of which is recognized, but the worth subordinated to the living fellowship of faith in the Saviour and Lord. The contents are too varied to be discussed in detail, but the book may be commended as a valuable guide for those who desire to follow closely the course of the reunion movement, on which no man has a better right to be heard than the author, as no man has done more for it, or so fully represents in his own person the *panchristiani*.

The attention of those who can read Italian may be called to a pamphlet, issued by the review *Faith and Life*, on the *Pan-Christian movement*.<sup>1</sup> It gives an account of the Stockholm Conference, and reproduces its Message. It offers information about the Continuation Committee, and reproduces its Pastoral. The Conference at Lausanne is also fully dealt with. The Papal Encyclical is translated, and comments it has evoked in the press. Lastly, it shows the spirit of Stockholm and Lausanne at work in the Conference at Jerusalem.

The Protestant Federation of France has issued a series of addresses delivered in Paris on 4th December 1927 on the Ecumenical Conference of Lausanne,<sup>2</sup> prepared by Wilfred Monod and Charles Merle d'Aubigné, who may be regarded as the outstanding representatives of the more liberal and the more conservative theological tendencies of French Protestantism: they are of one mind in recommending to all the French-speaking churches in and outside of France, the documents issued by the Conference to the Churches. These addresses deal with the Origins, the Composition and the Spirit, the Problems, the Results, and the Failure of the Conference. The addresses are followed by the Reports of the Seven Sections. Small in numbers, French Protestantism here places itself heart and soul, mind and strength, into the Reunion movement.

<sup>1</sup> *Il Movimento Pan-Christiano, Storia e Documenti* (Pubblicazione della Rivista Fide e Vita, S. Remo, 40 p., 1928).

<sup>2</sup> *La Conférence œcuménique de Lausanne* (Paris, Librairie Fischbacher, 1928).

In a pamphlet<sup>3</sup> of fifty-two small pages, Dr. Adolf Keller gives a bird's-eye view of the united interests and efforts of the Protestant churches of Switzerland, including their international relations, such as Stockholm and Lausanne. As secretary of the Bureau, formerly at Zürich, now at Geneva, for the relief of the evangelical Churches on the Continent in their times of distress, consequent on the War, he has a unique knowledge, of which he makes good use here, of the whole of Continental Protestantism.

Recognizing that the future was in the hands of the youth of to-day, the Stockholm Conference addressed an appeal to youth to 'come over and help,' and the Continuation Committee appointed a Commission to make an inquiry as to the attitude of youth to the Christian faith and Church. This commission has issued a series of articles dealing with the subject, the German version of which lies before me.<sup>4</sup> The English version is being published by the Pilgrim Press, London. The book falls into two parts—general survey and special tasks. In the first part Basil Mathews deals with currents in the life of youth; Erich Stange with the work of the Church among youth in the present; Michael Constantenides with the Church and Youth in a Greek-Orthodox country. In the second part Henri Jahannot deals with work among industrial youth; and W. M. B. Hooft with that among cultured youth. Waller W. van Kirk discusses the interest of youth in the reunion of the Churches, and I. Jézéquel the peace question in view of the educational tasks of the Church among the young. The survey is not exhaustive, but suggestive, and a happy sign of international co-operation.

The same international interest appears in the contribution made by D. Dr. W. Vollrath of Erlangen, the author of *Theologie der Gegenwart in Grossbritannien*, to the volume in honour of Dr. Zahn. It has an intriguing title, 'For also thy speech betrayeth thee.'<sup>5</sup> The author has been a very close student of English thought and life, not only in books, but also on visits to this country; and he here attempts to trace the distinctive English character in the phrases in common use, such as *fair play, to give a chance, to realize, to organize, not to commit himself*. Whether he has sounded the depth of the English soul or not, the study is

<sup>3</sup> *Der Schweizerische Evangelische Kirchenbund*, von Prof. Dr. theol. Adolf Keller (Zürich, 1928).

<sup>4</sup> *Jugend und Kirche*. Deutsche Ausgabe herausgegeben von D. Erich Stange (E. Ludwig Ungelenk, Leipzig, 1928).

<sup>5</sup> *A Deichertsche Verlagsbuchhandlung* (Leipzig, 1928).

intelligent and appreciative ; and a welcome proof of the desire of many Germans to understand and respect us, so as to restore bonds the War destroyed.

This wider outlook of German theology is shown by the fourth volume of the series to which I have already called attention in *THE EXPOSITORY TIMES*, 'Contemporary Theology in Autobiographies.'<sup>1</sup> I

<sup>1</sup> *Die Religionswissenschaft der Gegenwart in Selbstdarstellungen* (Felix Meiner, Leipzig, 1928).

have the honour (to me surprising) to be included along with the Dane, Alf. Th. Jørgensen, and four Germans, von Dobschütz, Jülicher, Dalman, and Kaftan. An interesting comparison might be made as to the relation of theological studies and the practical activities of the Church in Great Britain and Germany.

ALFRED E. GARVIE.

London.

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## Contributions and Comments.

### Eschatology in the Synoptists.

IN the last thirty years our Lord's eschatological teaching has been much discussed, some arguing that the record of it in the Gospels is an inaccurate account of what He may have said, others denying that it comes from His lips at all, and others finding in it the evidence for the belief that His ethical teaching was an interim doctrine framed in expectation of a rapid consummation of the world's history. For myself, I whole-heartedly subscribe to the testimony of the Orthodox and Catholic Church that during the time of His self-humiliation our Lord circumscribed His active consciousness within the limits of human nature. Yet, for some twenty years, I have taught an interpretation of the eschatological teaching which alleviates the sharpness of division between those who believe that His teaching confirmed the Primitive Church in the expectation that the world's order was soon to end, and those who reject the view that any such teaching came from His own lips. I have some recollection of having lighted upon this method of interpretation in some author or other, but an examination of such commentaries as are accessible to me has failed to reveal any knowledge of it, and I therefore think that it may be worth while to bring it before the notice of the readers of *THE EXPOSITORY TIMES*. St. Mark's record of this teaching is to be found in chapter 13. Four of the twelve Apostles, it is said, having heard that the Temple at Jerusalem was doomed to demolition, asked, 'When shall these things be? and what shall be the sign when all these things shall be fulfilled?' To this query our Lord gave a plain answer which anticipated, in point of fact, the events which preceded the fall of Jerusalem. Some of the expressions used might, it is true, if taken literally appear to bear a cata-

clysmic sense, but similar symbolical imagery is found elsewhere referring to the convulsions in the Roman Empire and the consolidation of the Catholic Church, gathering within it both Jew and Gentile, East and West. Then our Lord is represented as declaring that the signs of this great event would be open to any one to read, as simply as the signs of spring exhibited in the fig tree. Lastly, it is said, 'This generation shall not pass, till all these things be done.' So far, all would appear to be straightforward and free from difficulty. There follows, however, a verse which declares that none but the Father knows the date of 'THAT DAY,' and this leads to a warning that the Christian must watch lest the coming of the Master should take him by surprise. This latter section seems so contradictory of what has preceded, that the general view has been that either the evangelist or the Speaker confused the end of the world and the fall of Jerusalem and telescoped the two events into one.

St. Luke's record is to be found in chapter 21 from vv.<sup>5-36</sup>. Here, again, all is plain and patent of a reference to the fall of Jerusalem till we reach v.<sup>34</sup>. From that point to the end we get a warning similar to that in St. Mark against the laxness which may lead to the Christian being surprised by THAT DAY. It is to be noticed that St. Luke has not anything at this point parallel to St. Mark's declaration that the Father alone knew the time of THAT DAY, but in Ac 1<sup>6-7</sup> he has what is evidently similar teaching when the Apostles asked, 'Wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.'

In St. Matthew (chap. 24), however, the record