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A table of contents for *The Expository Times* can be found here:

https://biblicalstudies.org.uk/articles_expository-times_01.php

pdfs are named: [Volume]_[Issue]_[1st page of article].pdf

Literature.

DOGMA.

THE substance of a recently published composite volume, *Dogma* (Nisbet; 8s. 6d. net), was given as a course of public lectures at King's College, London, during the Michaelmas Term, 1928. The contributors, says Dean W. R. Matthews, who edits the volume, are all convinced that 'the Christian faith must be set in relation with the thought and science of the modern world,' and that it 'has the inherent power of truth to adapt itself to the intellectual conditions of every age.' Their contributions, which are studies of dogma in history and thought, are unequal in scope and style, nor are they consistent with each other in their respective attitudes towards the dogmatic effort of the past. Thus Mr. Hanson, whose subject is 'Dogma in Mediæval Scholasticism,' concentrates upon the dualistic aspect of mediæval theology, offers the best-written study, and shows himself the most intransigent, or—shall we rather say?—the least sympathetic with post-Kantian thought of all the seven contributors.

The editor discusses 'The Nature and Basis of Dogma,' emphasizing the symbolical character of religious knowledge and the aspect of tradition as a growing experience. Dr. Bicknell's subject is 'Dogma in the New Testament'; he also emphasizes the pictorial and symbolical ('mythological') character of doctrine, and holds that the dogmatic statements of the New Testament are able to convey truth in a form still adequate for life and worship. Dr. Gore, dealing with 'Dogma in the Early Church,' gives an historical statement of the patristic idea of 'the tradition,' and seeks to vindicate the Anglican rule of faith, with its particular appeal to the Bible, and especially to the New Testament. 'Dogma in Protestant Scholasticism' is the subject of a very useful and informative survey by Principal Franks. Dr. Jenkins writes with intimate learning on 'The Decline of Dogma and the Anti-dogmatic Movement,' but his contribution lacks definiteness and point. 'The Reconstruction of Dogma' is the important subject assigned to Dr. Relton. He comes really to grips with his subject when half-way through his essay, and the only points he has time to make are that the Christian doctrine of the Incarnation, which is for him the essence of dogma, can find no adequate place for itself in an immanentist philosophy, and that the reconstructed

dogma should be on the threefold basis of Tradition, Reason, and Experience. In this final contribution there is no traffic with modernist theology, and it may serve to illustrate once more what we have said as to the varying intellectual attitudes of the contributors: Dr. Relton appears to mediate between the editor and Mr. Hanson.

PERSONALITY.

Ourselves and Reality, by Mr. Ernest G. Braham, M.A. (Epworth Press; 10s. 6d. net), is an extremely able discussion of personality in the light of the best modern philosophic and scientific thought. The treatise is in three parts. The first contains critical studies of British and American idealism represented by T. H. Green, Bradley, Bosanquet, Royce, and MacTaggart. The second treats of the reaction from idealism in Lotze, Martineau, William James, James Ward, and A. N. Whitehead. The third offers 'a constructive theory of personalism.' The reader is made to feel throughout that he is in the hands of a competent guide. The exposition is clear and masterly, the criticisms acute and the judgments balanced and weighty. One or two minor points may be noted. It is hardly a fair statement to say that Calvin regarded free will as 'incompatible with the divine decrees.' Professor J. S. Haldane (referred to as J. B. S. Haldane) is credited in the index with the authorship of 'The Reign of Relativity.' If Mr. Braham had had the opportunity of reading Professor Haldane's recently published Gifford Lectures on 'The Sciences and Philosophy' his reference on page 260 to Professor Haldane's position would have been fuller, and probably his whole treatment of the relation of body and mind would have been modified. Considerable attention is devoted to the philosophy of Whitehead, and the interesting suggestion is made that his 'position is basically similar to that of St. Thomas Aquinas.' 'When Whitehead has made a further elucidation of his theistic position, based upon his metaphysic of Nature, it may be that it will not be an approximation to that of St. Thomas Aquinas, but identical, and that we shall have the unexpected phenomenon of the new philosophy of Nature confirming orthodox Christian Theism.' In formulating his constructive theory of personalism Mr. Braham lays stress on the uniqueness of individuality as being 'the veritable core of personality,' he argues ably for the inter-

action theory of the relation of body and mind, and he 'pleads for a more consistent Theism, which says that God is not only possible but *real*, not "coming into existence, but actually existent; not only in the process, but dominating it."' Dealing with the question of personal immortality he reviews the various evidences—empirical, metaphysical, ethical, and religious, and finds his surest ground in the last. 'Belief in God is not only an ethical demand, but belief based upon the nature of God . . . the whole doctrine hangs upon the great reality of a God who is love.' An able and reassuring book, worthy in an eminent degree of its high theme.

JESUS-JESHUA.

If any one has earned the right to discuss the language and the *milieu* of Jesus it is Gustaf Dalman. This he has done with his customary fulness and exactness of knowledge in a book with the curious title *Jesus-Jeshua* (S.P.C.K.; 15s. net), a title which suggests two of the languages, Greek and Hebrew, which, Dalman argues, Jesus must have known, the other being Aramaic. Jesus could not have lived in isolation from the influence of Greek. Two of His disciples (Andrew and Philip), with their Greek names, were apparently related to the Greek cultural circle; the Syro-Phœnician woman with whom Jesus conversed was in respect of language a Greek; and the Greek text of the Gospels may be regarded as a thoroughly 'sound bridge' over the gap between us and the original words of our Lord. At the same time Hebrew did not entirely drop out of the life of the Jewish people, and the parents of Jesus would see that He should be instructed in the Torah and therefore also in Hebrew.

At the same time there is no doubt that Aramaic was the mother-tongue of Jesus, a few specimens of which survive in our Greek Gospels. Aramaic prayers must have been used in the Synagogue worship, and the whole matter is thus summed up by Dalman: 'To the two languages which our Lord knew (Aramaic, His mother-tongue, and Greek, the language of the government and of the foreign inhabitants of the land) must also be added as a third—Hebrew, the language of His Bible.'

The bulk of the book, however, is taken up with discussions of the Synagogue Service, The Preacher on the Mount, The Passover Meal, and the Cross, with the words of Jesus spoken from it. The interest of these discussions is very much more than linguistic, no fewer than ninety-nine pages, for example, are devoted to the Passover Meal alone.

But no small part of the value of Dalman's book is that he perpetually keeps before us the Aramaic equivalents for the Greek phrases and sentences of our Gospels, and thus, by illustrations drawn from Rabbinic parallels, he carries us as near the actual words of Jesus as it is possible for us, through a study of language, to come. It will be news for many to learn that the 'But I say' of the Sermon on the Mount has Rabbinic analogies. 'The contrasting of one's own opinion with that of others is not rare in the legal discussions of the Rabbis.' One Rabbi asserted his opinion five times against the famous Akiba in the words, 'Behold, *he* says . . . but *I* say' (*wa-ani 'ômër*). An appendix deals with Jewish proverbs and maxims, some of which are paralleled in the Gospels, and there is a valuable list of important New Testament verses in Aramaic. The book has been well translated by the Rev. Paul P. Levertoff.

THE CHRISTIAN DOCTRINE OF GOD.

All that comes from the pen of Professor H. R. Mackintosh bears the stamp of sound scholarship and of sane and consistent thinking. He never soars into the clouds of speculation, but he sees his subject steadily and from all sides, and he sees deep into the heart of it. These qualities are again manifest in *The Christian Apprehension of God* (S.C.M.; 6s. net), a course of lectures delivered at the Union Theological Seminary, Richmond, Virginia. There are eight lectures in all, the first three dealing with the nature of religion and the idea of revelation, the other five dealing with the Christian conception of God—His personality, holiness, love, and sovereign purpose. Professor Mackintosh finds religion rooted in a fundamental human need of God. 'Atheism is a relatively modern product, and the attempt to place it near the outset of the human development would not now be repeated by any serious scholar.' He regards as a 'calamitous delusion' the idea 'that the lowest and least developed Nature-religions now extant afford a fairly exact picture of religion in its earliest form, and that by inspection of these we can tell how religion as such originated.' His treatment of the idea of revelation is a fine piece of exposition, well fitted to clear away much haziness of thought. Coming to the Christian doctrine of God, he paints a convincing picture in which holiness and love are seen in beautiful harmony. The love of God to a world of sinners is not to be taken for granted as an easy and axiomatic thing; on the contrary, 'the paradoxical and astounding character of the Divine

love' is to be emphasized. The lectures conclude with a careful discussion of the sovereign purpose of God in which the essential truth of Calvinism is set forth as 'a profound religious idea from which serenity and courage arise.' Few writers have such a gift of clear thinking lit with the steady glow of spiritual fervour.

RELIGION AND ITS NEW TESTAMENT EXPRESSION.

Religion and its New Testament Expression, by the Rev. H. Bulcock, B.D. (Williams & Norgate; 10s. 6d. net), is said to be 'chiefly intended for the general thoughtful reader,' but its discussions are somewhat too technical to be of interest to any but serious students of religious psychology and Biblical criticism. For them an ample feast is provided, though the various ingredients may not suit every palate. The Christianity here presented is practically independent of the historic Christ. 'His influence might in large measure have been felt by us, transmitted through a succession of Christian personalities, without the origin of their influence being actually known to us.' The title very aptly indicates the writer's method. The first part of his book is devoted to an elaborate study of the religious consciousness which by its intuitions gives us a knowledge of God and immortality. In part two the Christian Gospel is treated as little more than an illustration of these intuitions. 'It may indeed seem that our main thesis that the Love of God is sensed as a cosmic intuition renders superfluous any revelation of the Love of God through the historic life and work of Jesus; on the other hand, the mystic intuitions belonging to the world of Being must have their parallel facts in the processes of that world of Becoming in which we normally think, feel, and act.' The criticism of the New Testament writings is radical. Miracles are summarily rejected. 'What have they to do with faith? What credential do they give to Jesus?' The story of the Resurrection, 'if denied, would by no means involve the collapse of vital faith.' The developments of Christian doctrine in the Epistles are traced to their sources in Hellenism and the Mysteries. With all this the writer expresses a deep and worshipful devotion to the personality and teaching of Jesus, and makes the claim that he has been enabled 'to separate the eternal truth from the temporary form, and to relieve those who seek the fellowship of faith from an alien burden of unscientific first-century thought and even elements of semi-paganism.' He is hopeful that all this

may be 'a factor of reconciliation between some of the sections of a divided Christendom.'

THE OLD TESTAMENT IN THE SCHOOL.

No education can be complete without religious instruction, and no religious instruction can be adequate which ignores the Bible. It is, perhaps, not unnatural that in Christian instruction the New Testament should hold a more secure place than the Old, nevertheless 'the literature of the Old Testament is far too precious to be neglected.' These words are taken from the Preface of *An Introduction to the Literature of the Old Testament*, by Mr. F. Fairbrother, M.Sc., Headmaster of the Cedars School, Leighton Buzzard, and Professor D. Russell Scott, M.A., Ph.D., Late Pusey and Ellerton Scholar in the University of Oxford (James Clarke; 5s. net), and the book is warmly commended in a Foreword by John Strong, C.B.E., M.A., LL.D., Professor of Education in the University of Leeds.

The book is designed to meet the needs especially of senior pupils in schools, and it meets them admirably, as one would expect, considering that, while one of the writers is a well-known Biblical scholar, the other is an experienced and successful teacher. The authors have resisted the temptation to overload their book with minutiae for which the average boy has neither time nor inclination. Every book of the Old Testament is dealt with, but with a brevity which obliges the authors to confine the discussion to things of vital importance. Throughout the volume the results of sober criticism are presupposed, and the teachers or pupils who use it may be assured that the presentation of the literature is thoroughly modern; they will have nothing in later life to unlearn. The treatment is clear and frank; the sources of the Pentateuch are briefly explained, the differences between the prose and the poetical versions of the story of Deborah in Jg 4 f. are carefully noted, the divergences in Samuel are candidly acknowledged, the three parts of Isaiah (1-39, 40-55, 56-66) appear at different parts of the volume, which is at pains to trace the development of prophecy by setting the prophetic books in their chronological order, and the little poem, Is 63¹⁻⁶, is described as 'reflecting Jewish nationalism at its worst,' and inspired by a narrow patriotism 'which has led to much strife among the nations.'

One notable feature of the volume is that it indicates and summarizes passages of special interest and importance—in Ezekiel, for example, not only the well-known Vision of the Valley of

Dry Bones (37), but the striking, though less well-known, Dirge over Tyre (27). And better still, many passages remarkable either for their spiritual teaching or their literary beauty are printed *in extenso*, for example, Hos 14, Mic 6⁶⁻⁸, Song of Songs 8^{6ff.}, and the four Songs of the Suffering Servant in Deutero-Isaiah. This very commendable feature, which brings the pupil face to face with the actual text, should be of peculiar value to a generation which is more inclined to read *about* the Bible than to read the Bible itself. The chapter on the Psalter offers a good list of representative psalms.

The writers describe the object of their book thus: 'to provide a readable introduction to the literature of the Old Testament, and it is hoped that readers will gain a clear insight into the development of Israel.' The description is just, and the hope is justified by the simple, lucid, and scientific treatment of the material. We would very especially commend the book to senior scholars of our day schools, to teachers, and to all who are interested in the religious education of the young.

A SOCIAL GOSPEL.

Are the teachings of Christ social as well as religious and moral? If so, whence do they derive and whither do they lead? These are questions which Professor C. C. McCown, D.D., has set out to answer in *The Genesis of the Social Gospel* (Williams & Norgate; 12s. 6d. net). The book contains the results of a careful and learned inquiry into all the material and spiritual conditions that played a part in the making of the Jewish people of Christ's day—the physical features of Palestine, the history of Israel, the religion of the prophets, together with all the varied streams of influence which flowed in from Egypt, Babylonia, and Persia. Much less space is given to the exposition of Jesus' teaching on social questions. Here it would appear that the writer has hardly given due weight to the element of originality in the spirit and teaching of Jesus. The 'negative attitude' of Jesus to property 'is to be interpreted merely as a natural expression of the nomadic-agricultural ideal which belonged to the cultural tradition of his race.' 'A simple life rejoicing in the good things of the world and in happy companionship with one's fellows, without envy, enmity, greed, censoriousness, or struggle for precedence and power, such is Jesus' ideal of life as one discovers it in the Synoptic Gospels.' This seems strangely inadequate, even when allowance is made for the fact that the writer

is dealing solely with the social side of the gospel. There is very much, however, in the whole treatment which is both true and instructive, while in regard to the historical summary of antecedents which occupies the major part of the book it would not be easy to find elsewhere so comprehensive an account of the material environment and spiritual ancestry of the Jewish people.

HERBERT THORNDIKE.

In this day of ecclesiastical rapprochement in which we breathe the air of Lausanne and Lambeth and witness the moving spectacle of two great Presbyterian denominations merging into one, it is inevitable that the great controversies of the seventeenth century on ecclesiastical polity should come to mind. In that distracted age and in that long dispute a place of great interest was taken by the subject of the work before us—*Herbert Thorndike, 1598-1672*, by Canon T. A. Lacey, D.D. (S.P.C.K.; 6s. net).

Not many know Thorndike even by name. Probably not many will read his works, which indeed are not easily accessible. He cannot be described as a clear writer, and for literary style he seems to have had something like contempt. He read voraciously, perhaps he had done better in writing had he read rather less. He sees little with sufficient clearness because he sees too many things at once. So he needs a wise and understanding interpreter, and he has found one in Canon Lacey.

Canon Lacey's book is delightful to read. He—perforce as he explains—took a long time to write it, and the time has not been wasted. The work is valuable in our opinion not chiefly for its exposition of Thorndike, but as one of the fairest, most helpful histories we have read of the Anglican Church in the days of Cromwell and the Restoration.

THE AIMS OF EDUCATION.

The theme of education is everywhere at present. Nearly all the magazines have an article on it; and books pour from the press to establish one or other point of view. We hardly know where we are in this field, and in this bewilderment we are glad of any gleam of light that shows a path. *The Aims of Education and other Essays*, by A. N. Whitehead, LL.D., Sc.D., F.R.S., Professor of Philosophy in Harvard University, and Fellow of Trinity College, Cambridge (Williams & Norgate; 7s. 6d.), will do something to guide us in the maze,

if only to show us where not to go. The main object of these able essays is to warn us that mere knowledge is a barren thing—what the writer calls ‘dead knowledge.’ Why, for example, do you teach equations? or mathematics at all? Often it is simply a barren thing, in the air, ‘inert ideas.’ You must teach the subject in connexion with *things*, and show that it is actual. ‘The pupils have got to be made to feel that they are studying something, and are not merely executing intellectual minuets.’ The writer protests not only against dead knowledge, but against the idea that there is one course of study which gives general culture, and another which gives special knowledge. The two must always be joined, or there is no real education. ‘You may not divide the seamless coat of learning.’ And over and over the author impresses on us that the aim of education is not facts, but wisdom; not knowledge, but chiefly appreciation with knowledge inset. All this is expounded in a series of brilliant chapters, full of suggestion, humour, and conviction. The book has a lot of dynamite lying about in it, and if the writer succeeds in blowing sky-high what he regards as fatal obstacles to education he will be content.

A brief conspectus and criticism of Premillennialism is offered by Professor George Ricker Berry, Ph.D., D.D., in a small book published in America, by the University of Chicago Press, and in this country by the Cambridge University Press. The book is entitled *Premillennialism and Old Testament Prediction*, and much of it consists of quotations from the works of prominent representatives of the doctrine criticised. Professor Berry has no difficulty in showing how little such a doctrine can appeal to a mind trained in the modern view of prophecy. Its Judaistic, material, and often positively unchristian quality, with its deliberate appropriation of the imprecatory psalms and its occasional emphasis upon the restoration of the bloody sacrifices, rests upon the assumption that the whole Bible is infallible and that the chief element in prophecy is prediction. Some aspects of the doctrine repel us by their cruelty, as when we are told that ‘it is an absolute crime to go out and deceive people with the talk about peace, to tell them that nation will not war against nation’; others repel us by their grotesqueness, as when we are told that ‘during the millennium Jesus and the Church will be in heaven but they will also be

reigning over the earth’—that is, they will be in two places at the same time—and the difficulty is got over by the supposition that ‘Mount Zion will be so elevated that it will form a connection between earth and heaven’! It is distinctly worth while to have a doctrine, the literature of which can hardly be said to be familiar to the average religious person, presented and criticised by a scholar like Professor Berry; but it does seem a pity that a small book of thirty-seven pages, with less than two hundred and fifty words to the page, should cost 6s. 9d. net in this country. We are anxious to keep in touch with the theological discussions of our American friends, but such a price for so small a book goes a long way towards making the fulfilment of so laudable an ambition impossible.

A very refreshing book has been written by Dr. J. H. B. Masterman, the Bishop of Plymouth, on *The Christianity of To-morrow* (Cassell; 7s. 6d. net). It is a review of the present situation, religious, ecclesiastical, and theological. The writer has a broad mind, and is able to do what seems impossible for some people, to see the big things big and the little things little. He has also a facile pen and a pleasant style which make the book easy to read. The themes he deals with are the large religious realities, the Person of Christ, the Fatherhood of God, the Social Gospel (this is specially good), the Reunion of the Churches, and the Bible of To-morrow. The chapter on the Old Testament is one of the best statements on the value of the Old Testament in the light of criticism that we have seen for long. Here and there we find assertions which are a little difficult to accept. ‘There is no justification for the claim that every Christian layman is a priest—there is no “priesthood of the laity” as such’ is one. ‘The statement in the preface of the Anglican Ordinal, that “from the Apostles’ time there have been these orders of ministers in Christ’s Church: Bishops, Priests and Deacons,” may be accepted as substantially true,’ is another. But such doubtful deliverances are rare, and one can say of the book as a whole that it is not only interesting and helpful, but an extremely valuable contribution to the reconciliation of the average man’s ‘modern mind’ with the religion of Jesus Christ.

The Christian World Pulpit for the half-year from January till the end of June contains abundant proof from cover to cover of the all-round excellence of preaching in all our Protestant religious denominations. ‘Ecce Homo! This is what the

Church keeps saying all the way around the world.' In the volume are addresses by archbishops, bishops, deans, canons of the Anglican Church, principals and professors of theological colleges, and leading ministers of all denominations. There is no phase of the religious thought and activity at the present time that is not frankly and faithfully dealt with in many of these addresses and sermons on special occasions (The Christian World Ltd. ; 7s. 6d. net). A sermon, in abridged form, will be found in 'The Christian Year.'

It is impossible to read the biographical study of *Eugene Stock* which Miss Georgina A. Gollock has written at the request of the Church Missionary Society (3s. 6d. net) without heartily endorsing the opinion of the Bishop of Bradford that here was 'a grand old man, a great Christian and a missionary statesman of very high order.' Born, reared, and educated in London, Mr. Eugene Stock as a layman became the Secretary of the Church Missionary Society in 1881, an office which he filled with the greatest zeal and distinction till 1906, when failing health compelled him to seek relief from the responsibilities and arduous labour of that position. He was to signalize the remaining years of a life prolonged to its ninety-second year by writing a marvellously comprehensive and interesting history of the first century of the Society's manifold labours throughout the world. He had the pen of a ready writer, and although not so gifted as a preacher or speaker, yet he was so thoroughly at home with his subject that he was everywhere welcomed in pulpit or platform or conference as one who spoke with special authority. We are told that Dr. Stock, as he became in his later years, would not have found the Church Missionary Society congenial if in it his wider fellowship had been curtailed. He gave his active adhesion to the rule of the Society that 'a friendly intercourse shall be maintained with other Protestant Societies engaged in the same benevolent design of propagating the Gospel of Jesus Christ.' Despite the length of years on which he could look back he had always an open mind to such an organization as the Student Christian Movement, and could cherish the ardent hope that the best was yet to be.

A convincing defence of the Protestant standpoint was long overdue. The Roman Church has been engaging in a persistent propaganda for some years, and it is time, and more than time, for the other side to have an innings. This task has been undertaken, and brilliantly carried through, in

The Protestant Faith and Challenge, by the Rev. R. Pyke (Epworth Press ; 3s. 6d. net). The book came out of a series of week-night lectures which the writer gave on 'Protestantism.' He was surprised at the interest excited, and at the numbers who attended. We venture to predict a similar interest and reception for the lectures in their published form. The line of argument is a natural one. It begins with a study of the Church of the New Testament, and proceeds to trace the changes that took place in the course of years, the intrusion of the priest, the emergence of the Pope, and the hardening of the Church into an institution with vast power. Then comes a study of the Reformation, followed by a section on the great principles of the Protestant faith—justification by faith, the liberty of the soul, the priesthood of all believers. One thing must be said of all the writer's work. It is thoroughly candid. He never 'presses.' The Scripture passages are carefully and honestly expounded, and this may be said specially of the great passage about Peter and the rock. On the whole, this book may be commended as a fair, able, and persuasive statement of the Protestant faith, not as a sectional or negative thing, but as a reflection of New Testament Christianity.

If it be true, as the 'British Medical Journal' has asserted, that there is no tissue of the body wholly removed from the influence of spirit, then the healing art as commonly practised by the medical profession seems to stand in need of some revision. *Psychology in Service of the Soul*, by the Rev. Leslie D. Weatherhead, M.A. (Epworth Press ; 3s. 6d. net), indicates lines along which certain cases may be treated with beneficent results. The writer, a trained psychologist, maintains that among cases of psychic disorder giving rise to physical symptoms there are many which are the result of spiritual disharmony, in plain words of sin. These may best be treated by the experienced pastor of souls rather than the medical practitioner, but the former ought to be more fully equipped than he usually is with a knowledge of the principles of psycho-therapy. Mr. Weatherhead's treatment of the subject is very sane and competent, but the judicious reader will not fail to reflect that psycho-analysis is a perilous path beset with pitfalls, and that its methods might have disastrous effects in the hands of an unskilled and tactless minister.

It is difficult to believe that the sermon with the title 'The Divine Pathfinder,' which is given

in 'The Christian Year' this month, was written by a man of eighty-seven. But it has been taken, though in considerably shortened form, from a collection of sermons by the late Dr. W. L. Watkinson which has just been published by the Epworth Press (3s. 6d. net). The title of the volume is *The Stability of the Spiritual*. It contains nine sermons, and all of these, full of thought and expressed in well-chosen language, were written in the last year of Dr. Watkinson's life. The sermons are prefaced by an appreciation by Mr. G. Beesley Austin. No suggestion is made that a longer biography is in preparation, and so it behoves all Dr. Watkinson's friends—and they were many—to get this volume. Dr. Watkinson's early circumstances made scholarship, in the strict sense of the word, impossible for him. But his natural gifts were of so high a quality that he overcame all early disadvantages and became a preacher of outstanding power and distinction. He entered the ministry in 1858, was elected to the Legal Hundred in 1883, became Fernley Lecturer in 1886. In 1893 he became Connexional Editor, a post which he held until 1904. When the Wesleyan Conference was held in Leeds in 1897 he was president. But Mr. Austin's short account of Dr. Watkinson does not do more than outline the events of his life. The space is used to the best advantage with an account of Dr. Watkinson's mental and spiritual development from the time when 'the homage of a lad's soul' went out 'to the fairest and the highest he had seen.' Four graces in especial he had—a rare simplicity, a gift of appreciation, and a gift of praise, and, in addition, Mr. Austin says, he was 'the humblest man I have ever met.'

Mr. H. W. B. Joseph, M.A., has published *A Comparison of Kant's Idealism with that of Berkeley* (Milford; 1s. 6d. net), being the Annual Philosophical Lecture under the Henriette Hertz Trust read before the British Academy on July 3, 1929. It seems to the author that there are some points of interest in the relation of Berkeley's thought to Kant's which he has not found worked out. With reference to the question of the existence of a world of bodies in space independent of mind, which both Berkeley and Kant deny, 'Kant, it may be said, asks of mind in us more than, on his theory, it could achieve; Berkeley, in a sense, asks too little.'

The Rev. F. H. Wales, B.D.(Oxon.), whose translation of the first Book of the Psalter we had

occasion to commend some time ago, has followed it up by a *Translation of the Psalms—Book II.* (Milford; 1s. net), which maintains the high standard of excellence set by the former translation. There is the same regard for the literary form of the Psalter, and the same intimate acquaintance with the criticism of the text. As an illustration of the latter take 49⁷, 'surely none can at all ransom himself' (not 'his brother'), while the former is illustrated by the careful attention paid to refrains, for example, in Pss 42 f., 46, 49, 56 f., 59, 62, 67. There is real scholarship in this little book, which quite unobtrusively keeps the lay reader abreast of modern criticism and leaves him with a translation more accurate and scarcely less appealing than those of the familiar English version.

The George Dana Boardman lectureship on Christian Ethics has produced a considerable number of volumes by writers distinguished and not so distinguished. James Moffatt, Francis G. Peabody, Charles Foster Kent, and Lyman Abbott have contributed. The last five lectures, by different hands, have all been printed together in one volume with the title *Christian Ethics* (published in this country by the Oxford University Press; 6s. 6d. net). The subjects are 'Christian Ethics in Everyday Life,' by Frederick R. Griffin; 'Ethics in Education,' by Edwin C. Broome; 'The Christian Home,' by W. P. McNally; 'The Originality of Christian Ethics,' by George C. Foley; and 'The Two Roads,' by Boyd Edwards. They are all good, solid, and satisfying discussions of familiar topics. There is no startling originality about any of them. But the ground is well covered, and the reader will find the treatment helpful and stimulating.

The Rev. Canon A. R. Whitham, M.A., Principal of Culham College, seeks to provide in *St. Paul* (Rivingtons; 12s. 6d. net) a connected view of the Apostle's life and letters, which may serve as a simple and popular introduction to a closer and deeper study of the Acts and the Epistles. He has been successful in his aim, and the usefulness of his book is enhanced by its clear and straightforward style. It will be found a particularly useful book by teachers of divinity in schools and training colleges. It should be observed that while Canon Whitham adopts a conservative standpoint on questions of authenticity and genuineness, he is familiar with other standpoints. The book contains four maps.

In that excellent series 'Translations of Christian Literature' there now appears *Saint Bernard: The Twelve Degrees of Humility and Pride*, by Mr. B. R. V. Mills, M.A. (S.P.C.K.; 6s. net). The

'Introduction' by Mr. Mills and his excursus on Cistercian monastic life are very illuminating; and St. Bernard's little work here adequately made available for the ordinary reader repays study.

The Great Church Union in Scotland.

BY PROFESSOR H. R. MACKINTOSH, D.PHIL., D.D., EDINBURGH.

ON the second day of October 1929 there will take place, *Deo volente*, what it is not unfitting to call the greatest event in the ecclesiastical history of Scotland since the Reformation. There will then be consummated an incorporating Union of the two Presbyterian Churches of national dimensions. They are the Church of Scotland and the United Free Church of Scotland. Neither, in becoming one with the other, will part with its identity, and the designation of the reunited whole will be 'The Church of Scotland.'

For centuries, Scotland has been a land of Church divisions and reunions. The Secession Church and the Relief Church, both dating from the eighteenth century, came together in 1847, to form the United Presbyterian Church; in 1867 the Reformed Presbyterian Church merged in the Free Church of Scotland; in 1900 the United Presbyterian Church combined with the Free Church to form the United Free Church, one of the two Churches covering the whole country, which are now to become one. These are only the largest of the unions in the past. And it is to be noted that even when breaking off originally from the Establishment, for reasons of conscience, none of the separating Churches would for a moment have owned that it was forfeiting its share in 'The Church of Scotland.' A difference of conviction had emerged, only for a time, as was hoped, with regard to the right relations of Church and State; but there was no divergence of doctrine. The question how State and Church are to be adjusted to each other has been the one great controversy which led to Scottish ecclesiastical divisions, and it is because this question has for all immediate purposes been solved—so far as any vast human problem admits of solution—that the great Union of to-day is possible.

Union has always been the declared policy of both Churches. To the Church of Scotland, formerly, union was conceivable only on the basis

of Establishment, in the main as then existing; to a large majority of the United Free Church, as of the Churches from which it sprang, union appeared something that could be achieved solely by Dis-establishment, such as had occurred in Ireland. But in the present century various motives began to alter the temper on both sides. The purely religious desire for Christian Unity awoke and spread widely. It was felt that the first step for Scottish Christians holding the Presbyterian order was to get *themselves* united. Keen observers of life called attention loudly to the fact that the distribution of religious forces no longer corresponded to the distribution of the people; new districts too often were nearly churchless; and something like a quarter of the whole population of the country was adrift from Christian fellowship. The sense of these evils was sharpened by a new feeling of shame over the Church's waste of its actual resources. Visitors to a country village could find, distressingly often, that three or even four different Presbyterian bodies faced each other across its streets or lanes, no one of them strong enough to provide an inspiring common life or to tackle urgent social tasks. The scandal of what seemed too like rivalry for rivalry's sake became intolerable. In addition to this, to some extent as its consequence, the Churches had to face a shortage of clergy. For some years it has been increasingly difficult for vacant congregations in the outlying parts of Scotland to secure ministers. 'In our combined Presbyteries, numbering twenty-seven charges,' said a representative of an island group the other day, 'thirteen charges are without a pastor.'

In spite of old divisions, it was less difficult than might have been supposed to kindle the beacon of Church Union and gather men around it in eager masses. Let it be remembered that in Scotland the contrast of Church and Dissent has counted for little. Those who loved to 'unchurch' their