

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

PayPal

<https://paypal.me/robbradshaw>

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.

CHRISTIAN ETHICS.

THE Hulsean Lecture has been thrown open to scholars of communions other than the Church of England; and, aptly enough, the first of these to be invited was Dr. C. A. Anderson Scott, who was also the first of them to be given the D.D. by the University of Cambridge. That it was a wise choice all will heartily agree who read the scholarly and thought-provoking lectures in their printed form. Dr. Scott has boldly chosen to deal with what is moving more and more into the centre of the field. A few more books like his *New Testament Ethics* (Cambridge University Press; 5s. net), and the old and silly gibe at works on Christian ethics as unreadable, or out on the circumference of things, will die of ridicule. Short and professedly elementary though it is, this is so obviously first-hand work, based on such careful study of the sources, that it keeps flashing fresh suggestions on the mind. Three chapters on the Master's teaching, two upon Paul's ethical passages, and one other on the problems of to-day—that sounds quite usual and simple. Yet this is the liveliest of books. On every page it stops one, and demands attention. Christ is no legislator. What He gives us is a spirit. Indeed (falling back on the old distinction between *mandata* and *consilia*), there is only one 'commandment issued on His bare authority,' the law of love, and various applications of it. And even about taking all of these too literally our Lord Himself expressly warned us with an unusual note of sadness, not to say of sharpness, in His voice, as being nothing less than spiritual obtuseness. Of sin Christ may say little, but He has intensified its horror past all calculation. What He means by sin is an inquiry which leads Dr. Scott into some fascinating studies. Vindictiveness, he feels, seems to our Lord to be most fatal; and, in passing, he underlines how little Jesus is concerned about the man who needs forgiveness, how He concentrates upon the other and what will he make of it? Vindictiveness and possessiveness—*πλεονεξία*, which he translates insatiableness. Others are *ὑπερηφανία*, translated as despising others; *βλασφημία*, injurious speech, not so much against God, as men; *ἀφροσύνη*, moral insensibility; and hypocrisy, 'failure to think out the practical application of one's religious principles in one's relations with men.' Positively, there is little independent detail in Christ's picture of a good man. There are the

Beatitudes—the meek, for instance, 'those who make no claim, but cast themselves upon the mercy of God.' But two general maxims stand out clearly. 'Do not press for your rights,' and 'Do more than your duties, and do them in a different spirit.'

As to the Apostle, what strikes our author is how marvellously he did really have the mind of Christ even on such new and original things as our Lord's teaching upon sexual morality, or on His underlining of caring for others as the master-key to all the problems of social relationship and the like. Some bold pages argue that even on the Law, Master and pupil were at one; which may, perhaps, be conceded. But one is not a little staggered when, in dealing with the differences between Paul's mind and Christ's, it is emphatically argued that on Divine forgiveness Christ is forensic in a way that Paul is not, and that in some respects the Apostle 'apparently advances beyond the Master.' This simply cannot be proved, and the attempt to do so leaves one wholly unconvinced.

What kind of motives did Paul stress, and what standards did he set before his people, and how did he apply his Master's teaching to the circumstances that confronted him? Themes such as these bring us to the last chapter, on what we must do with Jesus' teaching that it may be vital and sufficient for the problems of our time. An interesting, fresh, impressive book.

THE PROBLEM OF PAIN.

To every generation, because ultimately to every human heart, the supreme enigma of undeserved suffering presents itself in some form or other. This it is which makes the Book of Job one of enthralling interest to the reflective mind. It contains within itself the challenge to belief in an all-wise God which adversity makes to the truly good man. This great drama presented by the ancient Hebrew author is dealt with in *The Problem of Pain*, by Professor J. E. McFadyen, D.D. (James Clarke; 6s. net), the third edition of which is just published.

Dr. McFadyen has, with admirable literary tact, set this old and moving story in a new light. Without entering into wearisome discussion concerning the form of 'Job,' he presents it to us as a drama complete with prologue, acts, and epilogue. The arrangement proves advantageous to the reader,

since alike on our minds and our hearts, the intellectual and spiritual impact of the whole through the increased clearness of the parts is greatly enhanced.

Moreover, all the implications of the characters are more easily grasped. Dr. McFayden does not permit us to rest in the belief that Job's friends are merely repeating each other in their various statements of the traditional view of suffering as retributive. They, all four, hold this belief, yet, as Dr. McFadyen elicits for us all the nuances of character which lie behind their different expressions of it, our interest is caught and held by the power and truth of the exposition. We are made to feel, in the interplay of these individual minds with that of the hero, the real titanic quality of Job's spirit. As he combats their assertive complacency, his flaming wrath against it lifts his mind to the highest flights of power, so that even his daring scepticism assumes a grandeur that dwarfs all easy acceptance of authoritative orthodoxy. With unerring skill Dr. McFadyen has brought all this home to us.

As the author tells us, this discussion of 'Job' is not primarily critical, yet behind the flow of lucid explanation the discerning eye will see acuteness of critical acumen operating upon a thorough knowledge of this most difficult text and its many variant readings. The scholarship here is scholarship at its best—profound but restrained. Probably this is best seen in the translation of 'Job' which is woven into the commentary. We are grateful to Dr. McFadyen for giving us a metrical version which combines trustworthy renderings with true poetic diction. There are here displayed a keen sense of dramatic values, a just appreciation of literary motifs, a careful and sympathetic exegesis, and a taste in translation impeccable alike on the sides of truth and of culture.

The whole commentary manifests a sincere and notable comprehension of the hero's problem, and on the psychical side of that problem Dr. McFadyen gives both enlightenment to the mind and hope to the heart. Thoroughly modern in tone, eminently sane but not pedestrian in interpretation, popular in a wholly becoming sense of that term, *The Problem of Pain* will, we are sure, find in this new edition a warm welcome from many readers both new and old.

ISAIAH.

Professor J. B. Allan, M.A., B.D., Ph.D., was undoubtedly right in his *Isaiah*, chs. 1-39, *Translated*

into Colloquial English (National Adult School Union; 1s. net), when he determined to reproduce, so far as possible, something of the metrical lilt of the prophecy. This was not easy, but it was worth while, for the prophets were poets. He was also undoubtedly right in endeavouring 'to give an intelligible translation which is not a paraphrase.' A translator who aims at 'colloquial English' is almost irresistibly tempted to be paraphrastic; but a paraphrase, however valuable in its place, is not a translation. And Dr. Allan is to be congratulated not only on these high ideals of the translator's task, but on the success with which he has achieved them. The book abounds in passages of rhythmical and musical English. Here is one, which also illustrates the writer's close study of the text and his extensive knowledge of suggested emendations:

They've advanced through the heat of the south,
A land of stress and anxiety,
With lion and lioness roaring,
With vipers and snakes that have wings (30⁶).

Of the longer passages, chs. 34 and 35 are a severe test of a translator's skill and sensitiveness to words, and Dr. Allan comes out of the ordeal excellently.

It is the more to be regretted, when the general level is so high, that Dr. Allan descends at times to English which is very decidedly and even painfully colloquial. For example, 'I'm fed up with burnt-offerings of rams' (1¹¹); 'When His fist is up, who can pull it down?' (14²⁷); 'chummy with thieves' (1²³); 'even the fir-trees are chuckling over you' (14⁶); 'men who are fuddled with wine' (28¹); 'he that believes will not be let down' (28¹⁶); 'does the axe cheek up to the chopper?' (10¹⁵). Short of this slang, there are expressions which are too prosy: for example, 'trampling my courts is a thing you must stop . . . new moons and sabbaths I simply can't stand' (1^{12f}). The difficulty of reproducing word-plays is notorious: the famous utterance in 7⁹, which crystallizes Isaiah's gospel, appears thus, 'If you don't believe, you won't be alive.' Dr. Allan would probably defend the translations to which we have taken exception on the principle that 'alliteration, onomatopœia, acrostics and conundrums, startling and unexpected epigrams, refrains, witticisms, hyperboles, slang, and more, are everywhere.' Slang? But admittedly Isaiah's regal soul was matched by his regal style, and slang is the last thing one would look for in the poetry of one whose eyes had seen the King.

Nevertheless this is an excellent book. The chronological arrangement and the separation of the individual oracles will be of much value to the

readers for whom the volume is intended, and the introductions, which are brief, are a really illuminating guide to the oracles which follow. Indeed, the book is so good, and so uniformly good, that it might have been better; and it may still be better if, in the second edition, which will soon be called for, the slang is replaced by language more consonant with the dignity of the prophet, who was a prince among stylists.

HANS DRIESCH.

Hans Driesch is, of course, a figure to be reckoned with, and it is well that his *Ethical Principles* (Allen & Unwin; 7s. 6d. net) has been translated. It is an extraordinarily lucid book (for which part of the credit, doubtless, rests with Mr. W. H. Johnston, the translator), dealing not much with abstract theory, but rather with the liveliest, not to say the liveliest, of subjects: Peace,—to the author the essential question of our day,—and War, and Pacifism, and Nationalism (a poor shabby business), and Patriotism good and bad, and the State, and Education, Marriage, Birth Control, and so on. Quite obviously we are here in a real world of palpable and solid things and very thorny problems. Yet Dr. Driesch never so much as hesitates, is calm, confident, self-assured, dogmatic upon every question as it rises. There is a phrase which at one portion of the book recurs almost with the insistence of a chorus—‘this is a dualistic world.’ Yet to this thinker life seems curiously simple at the core. A hearer of his once asserted that Dr. Denney’s dogmatism in the pulpit had awakened more doubts in his mind than had anything else. ‘For,’ said he, ‘he is so very certain that he forces me to think, “But there must be another side.”’ Few books for many a day have called out more hesitating question marks upon the margin from one reader than has this one. But it is a fine discipline to read this fruit of a convinced and vital mind. In any case our author warns us that at his age he feels he has some right to speak on ethics, since he has lived through those human situations which form its subject; and, even more, because he is convinced that, beyond questions of mere meaning, ethics is a confession and nothing more. He seems to fear that the world does not love confessions—a questionable verdict. Some, without a doubt, will turn aside to this one.

THE PATHETIC FALLACY.

The Pathetic Fallacy (Longmans; 5s. net), a booklet of less than one hundred and thirty pages,

is a slight and superficial thing of no importance. But as a man with a virulent antipathy to something, who shouts his hate of it aloud at a street corner, is fairly certain of an audience of sorts, so Mr. Llewelyn Powys may gather quite a knot about him for a time. For he too is a good hater, and he has a loud and carrying voice. His particular antipathy is Christianity. Not that he knows much about it, or has begun to understand it. Indeed, the main impression left upon the reader is that not often can a less religious mind have had the hardihood to write about religion. Once on a day an English farmer expressed to the present writer a lofty contempt for literature. ‘This ’ere Shakespeare now,’ said he, ‘of what use is he anyway? That muck now *is* of use, but—’ and he waved the poet out of court.

But it is curious to see a bucolic mind of much the same type in essentials putting its curiously crude thoughts into print, and obviously spending time on it. For Mr. Powys is very nearly a distinguished writer. There are pages that reveal real sensitiveness in his finger-tips for the right word; though, unfortunately, there are others that fall curiously far below his own high standard. None the less he can write. But the thinking just won’t do. For some natures the sinister office of *advocatus diaboli* must have been a sheer joy. Mr. Powys is of the number. He takes this thing, Christianity, with its astonishing record of gallantry and self-sacrifice, this thing which beyond question has been the inspiration and the power of lives innumerable, and, passing all that by, he gloats over the shadows in the story and fastens thirstily on any sore. The whole chapter on the beyond, for example, consists of three lurid quotations—the over-worked passage from poor old Tertullian, that of course; and one from Aquinas, and one from Father Furness. And that is all. And this is headed Christian conceptions. To him this whole business for which Christianity stands is just a dream, and we have awakened, and it must go, is going, indeed has almost gone, says he, adding ‘Thank God,’ if indeed there is a God to thank. One has heard that many times before, and often put with vastly greater point and power than here, and still the faith survives. ‘If,’ said old John Newton, ‘you think you see the ark of God toppling, you can be absolutely certain that that is due to a swimming in your own head.’

The publishers, boosting their wares, put on the cover, ‘It is a simple matter to say that the basis of Christianity is so unreasonable that it could not be accepted by any intelligent person of modern

ideas, but it is another thing altogether to set down arguments which that modern intelligent person will find convincing.'—'For this opinion he here sets down his reasons. Are they convincing?'

It is difficult to believe that any human being can ask that question with sincerity, so trivial is the argument. But what jars one is the so-called tribute to Jesus Christ. 'No homage could be great enough with which to honour Him.' One wonders, on the author's showing of things, why. Certainly it is when speaking of Christ that he writes his best, and is himself most stirred. Much in Christ thrills him. 'There was that in Him that could not be contaminated.' 'A mean soul He could smell from afar off like a bad fish.' 'No man has been less blinkered than Jesus, less spiritually blindfold.' And yet 'the intellect can get no coherent sense out of these pages.' 'He said many ignorant and foolish things.' 'The mind of Jesus was full of misconceptions: life is not ordered by a loving father. A sucking child can see that it is not.' Multitudes have found it necessary to give Christ a homage far greater than that, and even dare to question if Mr. Llewelyn Powys is big enough to talk down to Him in this complacent fashion. As for Paul—on 1 Co 13 there is this: 'It was as though a toad sitting under a burdock leaf had suddenly opened its wide gaping mouth, and lo, because there was love in its heart, had been able to give utterance to a music more beautiful than the singing of any hermit thrush.' And Calvin: 'One crazy thought follows another in dreary sequence.' And so on. Mr. Powys thinks that all philosophies and all religions and all moralities have sprung from fear of death. 'As toadstools grow up from buried logs, so do these fantasies take their nourishment from buried bones.' We spin vain dreams to keep ourselves brave. But they are only dreams. Science I know, and Freud I know, he says. But, turning to Christianity, what is this? It is something big enough to look down with a kindly humour on this little man who hopes to scream it out of the hearts innumerable in which it has proved itself.

THE EVOLUTIONARY PROCESS.

Spirit in Evolution, by Mr. Herbert F. Standing, D.Sc. (Allen & Unwin; 10s. 6d. net), sufficiently declares its purpose by its title. The writer defines the central thesis of his book as being 'that the whole evolutionary process is fundamentally a manifestation of divine purpose and activity, and that man's spiritual experiences, involving the

realization of his highest ideals of Beauty, Truth, Goodness, and Love, are in line with the upward trend of Organic Evolution, and alone give an intelligible meaning to the whole World-process.' In elucidating and defending this thesis he undertakes a rapid but comprehensive survey of the main factors which have dominated the evolutionary process. These are arranged under six principal heads, namely, Response to Environment, Nutrition, Unification, Race Preservation, Sublimation of Mental Processes, and Evolution of Values. In his treatment the writer makes liberal use of illustrative examples drawn from the writings of leading biologists, but he maintains his independence of mind throughout by the skilful use he makes of them in supporting his main thesis. His argument generally is in favour of an emergent evolution with God acknowledged as 'the Fundamental Directive Activity.' 'From the purely scientific point of view we may think of the various "emergent" qualities which successively make their appearance as the "outspringing of something which has hitherto not been in being." This does not prevent our holding the philosophic position that this same evolutionary advance is a progressive manifestation of the Creative Activity of God. . . . This immanent activity which is the ultimate source of the phenomena which we seek to explain in the process of evolution culminates for the religious consciousness in the intuitive enjoyment of the Divine Activity within us. Not only is it true that in Him we live and move and have our being, but the human consciousness also testifies to the influx of divine energy which dominates, transforms, and utilises the human personality, bringing it into line with those moral and spiritual forces in harmony with which the highest evolutionary process is alone possible.' The book is not too technical for the general reader, to whom it is fitted to give a very sane and well-reasoned view of the evolutionary process as leading upward towards ideal human personality.

THE LITERATURE OF THE NEW TESTAMENT.

Some years ago Dr. Alexander Nairne, Regius Professor of Divinity at Cambridge, wrote a book entitled 'Every Man's Story of the Old Testament' which has commanded a very large sale. A companion volume, *Every Man's Story of the New Testament* (Mowbray; quarter-canvas 4s. 6d. net, cloth 6s. net), has now appeared, also likely to be widely read, though its appeal is not so much, like

that of the former book, to *Every Man* in general as to *Every Man* who takes a serious and thoughtful interest in the Bible. The volume is furnished with several maps and embellished with a great number of illustrations. The style is nervous and vivid, and the pages are enriched with many an instance drawn from literature and history. Altogether an admirable *vade mecum* for the general student of the New Testament.

What is it that we find in this book? Not an outline of the modern criticism of the New Testament, though the author is never unmindful of critical positions. Rather is it an endeavour to follow the story of the New Testament as a movement, and to trace the growth of its inner significance. 'The course of the Gospel is like a river. The source is fed by manifold influences, from far and near, hidden or visible. From the source the stream springs among the hills. There it runs purely and delightfully. Thence through a chasm it falls in cataract; and sweeps on as a river, enlarged and deepened by tributaries, fertilising wide lands. Then dissipated, retarded, strained to rarer purity in the sands, it debouches at last into the sea.' The gospel stream and spring in Galilee, the cataract of Calvary, the swelling of the Galilean stream into a river fertilizing Syria and Europe, then a period of retardation, and then the issuing of the gospel upon its world-wide, pervasive destiny—all this is depicted in these pages, in both its outward and its inward aspect, with masterly skill, with originality and freshness, and from a standpoint at once modern and evangelical. The perusal of such a book could not fail to illuminate for *Every Man* the whole literature of the New Testament, and might well lead him to consult some of the further 'aids to study' mentioned by Dr. Nairne in his discriminating and liberal-minded penultimate chapter.

METHODISM AND INDUSTRIAL REVOLUTION.

In *The Wesleyan Movement in the Industrial Revolution* (Longmans; 15s. net) Mr. Wellman J. Warner, Ph.D., has written a very able and well-documented work, based on a thorough study of the contemporary authorities. The plan of the book is simple. Against the background of a discussion of the emergence of the individual in the eighteenth century, Dr. Warner explores the Methodist contribution to the political liberalism, the economic life, and the philanthropic enterprise of the period. He finds the basis of Wesleyan social ethics in the

doctrines of the diseased will and perfectionism, and treats these doctrines with an insight not always manifest in students of social progress. Dr. Warner argues that in its political trends the Methodist social theory embodied conflicting tendencies, since its main thesis, that the full play of the moralized will can solve all social problems, was 'curiously yoked with an idea of providence' which, after Wesley's death, was used to justify the existing status, and fostered a definitely conservative spirit. In the sphere of economic ideals the Methodists displayed a healthy enthusiasm: industriousness was exalted as a duty, a high standard of economic morality was required, and the man of property was taught that he was but a steward of God, 'the sole proprietor of all things.' In the third stage of his investigation Dr. Warner fully illustrates the Methodist record of philanthropy, but finds the failure of the movement in 'its inability to translate this habitual mood into anything more than personal and ameliorative activity.'

In sum, Dr. Warner's evaluation of Methodism in the industrial revolution is that of a noble and effective movement which 'missed its opportunity.' The measure of truth in this indictment cannot be denied, but, on the other hand, Dr. Warner does no sort of justice to the immense service of Methodism in counteracting destructive social forces, a feature which has deeply impressed M. Halévy and other students of the period, and he makes no reference to the passion for social righteousness characteristic of the Primitive Methodists. These omissions only stimulate our desire that Dr. Warner may pursue his investigations further into the social aspects of the Methodist movement, for over the ground covered he has shown himself a highly competent and well-informed guide.

The one hundred and sixteenth volume of *The Christian World Pulpit* has now been issued (Christian World; 7s. 6d. net). It contains the weekly parts which appeared between July and December 1929. The bulk of the volume contains sermons which have been reported almost verbatim, but in addition to this there are some outlines given. The work of the best preachers is represented, and it is obvious from this collection that there is no falling off in the standard of preaching in this country. One of the sermons given in 'The Christian Year' last month appeared in this volume.

In *The Priest in the Church* (James Clarke; 5s.

net), the Rev. J. Edward Flower, M.A., narrates the progress of those doctrines and practices in the Anglican Church which constitute a breach with Protestantism, and in his view fully justified the rejection of the Revised Prayer Book by Parliament. The author is very frank and quite uncompromising in his robust Protestantism. We regret the subtitle of the book—'an unexplored page in English ecclesiastical history.' The book breaks no new ground.

In *The Slavonic Josephus and its Relation to Josippon and Hegesippus* (Dropsie College, Philadelphia), Professor Solomon Zeitlin returns to the question of the Christ Passage in Josephus, with which he had dealt in an earlier brochure, and answers the criticism of Dr. Eisler, who had accused him of ignoring a Christian passage found in Josippon. Zeitlin argues that in the original Josippon, which he assigns to the fifth century, there was no story about Jesus. The Latin Hegesippus, which is a free translation from the Greek Josephus compiled during the fourth century, is full of Christian interpolations. Zeitlin's conclusion is that not only were there no Christian passages in Josippon, but that there was none in Josephus; that 'the passage which we now find in the "Antiquities" was not from the hand of Josephus, but was interpolated by Eusebius.' He seems to demolish effectually Eisler's hypothesis that the Slavonic Josephus is based on a book by Josephus on the capture of Jerusalem which gave an account of Jesus and His Apostles. 'There never was such a book.' Zeitlin argues that the Slavonic Josephus is in reality a translation from a *Byzantine* Greek version of the accepted Josephus, by a writer acquainted with the Apocryphal Gospels and the Church Fathers.

The Rev. Roderick Dunkerley has reprinted his article on *The Oxyrhynchus Gospel Fragments* that appeared in the 'Harvard Theological Review' in January of this year. Copies (1s. post free) may be had from him; his address is 10 Brunswick Square, Gloucester, England. The Fragments he deals with are Oxyrhynchus Papyri 1, 654, 655, 840, and 1224. The first two of these, the so-called 'Sayings of Jesus' and 'New Sayings of Jesus,' gave rise to considerable discussion. The two most recent theories as to their origin are those of Evelyn White, who traces them to the (Aramaic) Gospel according to the Hebrews, and Vernon Bartlet, who traces them to the Alexandrine Gospel of the Twelve or Greek Gospel according

to the Hebrews. The author of the article hesitates over both theories; indeed, he is of opinion that the two Fragments may not be from the same work. The first is probably part of a genuine Treasury of Sayings gathered from the Canonical Gospels and elsewhere, and the second part of a secondary Gospel.

The Rev. Vincent Taylor, Ph.D., D.D., already well known for his contributions in the field of New Testament criticism, has followed these up with an Introduction to the four Gospels, a remarkably clear and compendious exposition on which he is to be congratulated. The work is entitled *The Gospels: A Short Introduction* (Epworth Press; 2s. 6d. net), and treats questions of sources, date, and authorship, and the mutual relations of one Gospel to another. It is a book which should be welcomed by the beginner in such studies, and the more advanced student would find it very convenient for reference. The expositions and discussions are couched in a restrained and judicious style, and bear the hall-mark of competence. That the work is fresh and up to date may be gathered from the fact that it offers guidance to the reader on such matters as the 'form-historical method,' the proto-Luke hypothesis, and the *Mandaean* parallels in the Fourth Gospel. It is a timely remark that 'form-criticism is a significant protest against the tyranny of source-criticism.'

The Free Spirit, by Mr. Carl Heath (Friends' Book Centre; 3s.), is a plea for the application to religion of the experimental method which is universally employed to-day by investigators into every other aspect of reality. Any creed worth having must issue from experience. Mr. Heath also argues earnestly against the Dualism which would set the God of Nature as a non-moral Being against the moral Being who is our Heavenly Father. There cannot be two centres of being, each in radical conflict with the other; besides, man is included within Nature. From this point of view he criticises Barth. While fully appreciating the tremendous power and influence of that teacher's message, he finds in the radical separation between the natural and the spiritual the destruction of any really integral conception of life. One of the best chapters is on the Mystery of Grace, in which he joins issue with the common view that grace is the merely arbitrary favour of an awful God, and argues that 'this grace is poured out on all men; beauty and truth and goodness are alike for the just and the unjust, the saint and the

sinner, the Christian and the non-Christian alike.' The writer also takes occasion to prove that the Quaker is as appreciative of the community idea as of the inner light. Athanasias appears twice on p. 36. Altogether a little book full of generous and stimulating thought. _____

This year's *Journal of the Manchester Egyptian and Oriental Society*, No. xv. (Manchester University Press), contains, among other interesting items, a chapter on Recent Excavations (Egyptian) by Miss W. M. Crompton, the secretary, and one on 'The Life-giving Pearl,' by Professor Maurice A. Canney, as well as an excellent appreciation of Professor A. S. Peake and other vice-presidents who have passed away. The Society, which has over seventy members, deals with questions regarding the languages, literatures, and history of Egypt and the Orient, and also helps excavating societies in their work. The Journal is worthy of study by all who look for accurate historical thinking about the East. _____

Dr. Harold Paul Sloan, of the Haddonfield Methodist Episcopal Church, New Jersey, has written a new work entitled *The Apostles' Creed* (Methodist Book Concern, New York; \$1.50). In the Introduction it is justly claimed for the writer that 'about the successive tenets he has built a continuous discourse of exposition and instruction.' For he goes through the various clauses of the Creed in turn, expounds them sympathetically from a conservative standpoint, and applies their teaching in the evangelical spirit and with evangelical fervour to the lives of his hearers (who appear to have been the young people of his congregation). His book embodies a good deal of his personal experience, and is full of illustrative instances and references. The style is graphic, and at times unduly rhetorical; enthusiastic, and at times betrays a facile optimism. We have no doubt that these addresses have served to build up Dr. Sloan's congregation in the Christian faith, and we regard them as worthy of publication. _____

In a pamphlet, *What is the Meaning of the Parable of the Dishonest Steward?*, the Rev. W. R. G. Moir (Ardmore, Kinnear Road, Edinburgh; 4d.) offers, humbly and yet with confidence, an interpretation all his own of the much-disputed passage, Lk 16¹⁻¹⁸. He contends, in full view of the original text and of the commentaries, that the message of the Parable is to the Twelve, the other disciples, and the Pharisees and scribes; and its burden is that on

our use of God's riches to save sinners our own salvation depends. _____

Pro Fide (Murray; 12s. net), by the Rev. Charles Harris, D.D., Prebendary of Hereford Cathedral, has proved a useful manual of Apologetics. First published in 1905, it is now in its fourth edition. The third edition contained a supplementary chapter in defence of the Chalcedonian orthodoxy; the fourth edition also contains a supplementary chapter, which we notice in another column, in which guidance is offered to the Christian apologist on recent tendencies of thought. The theological standpoint of the author, negatively described, is anti-modernist; positively described, it is liberal-orthodox. The range of the work is very comprehensive. The book begins with an exposition and defence of theism, and then passes to such general theological or philosophical doctrines as those of creation, freedom, and immortality, finally considering more specific points of Christian apology such as the person of Jesus and His miracles and resurrection. The bibliographies are up to date. _____

To the 'Every Teacher's Library' Series, the Rev. R. C. Gillie, M.A., D.C.L., has contributed a useful volume on *The Later Story of the Hebrews*, practically the three centuries that separate Amos from Malachi (National Sunday School Union; 2s. 6d. net). The story, which is told in refreshingly simple language and in a thoroughly interesting way, wisely weaves material from the prophetic books into the historical narrative, with the result that the reader, besides winning a clear impression of the sequence of events, is also confronted at every turn with the great figures and messages of the prophets. This is all to the good. A valuable feature of the narrative is that it is enlivened by analogies drawn from modern history. Cyrus' toleration for foreign religions, for example, recalls 'the custom of our kings, who are Anglicans when in England and Presbyterians when in Scotland.' Again, the difficulties of the Jewish settlers on their return from Babylon are compared by Dr. Gillie to the difficulties that attended the settlement of New England in the early part of the seventeenth century. The present uncertainties that beset Old Testament criticism are illustrated by the statement that no result is more certain than that Is 40-55 was 'sent forth when Cyrus' prospective triumph was imminent,' but Professor Torrey has recently argued elaborately against this view. Privelege (p. 116) should be corrected, and on p. 46 Is xxviii. should be xxvii. The book,

which vividly describes a significant period of history, may be heartily commended to teachers and pupils alike.

The Rev. Basil Mathews has added a third (and last) volume to his two former on *Jesus and Youth: A World-Study of Jesus Christ* (Pilgrim Press; 2s. 6d. net). This volume contains lesson-outlines for young adolescents, with subjects for discussion and daily Bible readings. It takes us to the end of the ministry of Jesus in the gospel narrative. Every one of the 'studies' is done on the same lines. The story is told, with lively and suitable explanations and interpolations, so that the telling raises many vital questions as it goes along. Then the definite subjects for discussion are mentioned, and finally a series of Bible readings for the week, leading up to the lesson. It is all very well done, and we cordially commend the three volumes to those who have classes of young adolescents to teach. They could not get better guidance or a better guide.

The Scientific Background of the Christian Creeds (Andrew Reid & Co., Newcastle; 2s. net) is a booklet composed of two Riddell Memorial Lectures recently delivered before the University of Durham by Professor W. M. Thornton, O.B.E., D.Sc., D.Eng., of the Chair of Electrical Engineering. The first lecture is entitled 'The Doctrine of the Trinity and the Kenosis Theory'; the second, 'The Consequent Clauses of the Creeds.' The lectures are remarkable as apparently combining loyalty to the Catholic Creeds with a fresh scientific outlook upon the universe. Though the lecturer is convinced that to approach religion through science alone is impossible, he finds in recent scientific theory a true point of contact with religious belief. It appears to him that 'science by its discovery that the universe is finite, and that matter and energy are interchangeable, has placed in our hands a key to one of the mysteries of creation, the manner in which it was done and the vast extent of the effort.' Nor is he content to establish scientific contact with the general religious doctrine of creation. As the following quotation shows, he seeks to press scientific principles into the very heart of Christian doctrine itself: 'the visible material universe is the Kenosis of God the Father in the same sense that we may regard the Incarnation and self-surrender of Christ as the Kenosis of the Son.'

It is some time since we drew attention to the

very cheap sermon series which is being published by Messrs. Stockwell under the title of 'The People's Pulpit.' The latest—and this is an excellent volume—is *Comprehensive Religion*, by the Hon. and Rev. James Adderley (2s. 6d. net). It was from this volume that we gave some extracts in 'The Christian Year' last month. Mr. Adderley explains why he has called the volume *Comprehensive Religion*. It is because in it he has tried to keep in mind points upon which all Christians do, or ought to, agree. 'I am convinced that it is only as a Comprehensive Church that we Anglicans can justify our position in Christendom. I do not apologise for the title. Rather, I believe that God has called us to make what may seem a new experiment in religion. At any rate, if Comprehensiveness is right, it is the Church of England that has the best opportunity of realising it.'

Other volumes in this series are:—*The Unending Benediction*, by the Rev. J. Emrys Morgan, B.D.; *The Seven Words from the Cross*, by the Rev. E. P. Dickie, B.D.; *Is there a Future for Calvinism?* by the Rev. H. Tydeman Chilvers; *Paul and the Prodigal Son*, by the Rev. J. E. Rattenbury, D.D.; *Life's Unknown Demands*, by the Rev. Campbell Taylor, M.A.; *The Discovery of God*, by the Rev. Joseph Johnston, M.A.; *Human Relationships*, by the Rev. Godwin Birchenough, M.A.; 'Thorough,' by the Rev. H. Bowden-Smith, M.A.; *Members of the Kingdom*, by the Rev. J. W. Augur, M.A.; *Nazareth Politics*, by the Rev. P. T. R. Kirk, M.A.; *The Centre of the Road*, by the Rev. W. Cocks, A.K.C.; *Within the Veil*, by the Rev. Oswald Harvey, M.A.; *Life in Christ*, by the Rev. B. Scott Williams, B.D.; *Jesus and the Art of Living*, by the Rev. A. Herbert Gray, D.D.

The Bishop of Gloucester, Dr. A. C. Headlam, will always be listened to with respect, because he is a scholar of recognized eminence, because he is sincere, and because he is moderate and broad-minded, while perfectly loyal to his own convictions. These are great qualities, and they are all evident in a book which he has just published, *Christian Unity* (S.C.M.; 4s. net). Every Anglican writer at present seems to be discussing the same topic. Books on it rain from the press week by week. But few of them are more rewarding than this one. It contains the substance of four lectures delivered at Oxford and at King's College, London. The topics are The Need of Unity, The Unity of the Faith, The Church, The Sacrament, The Ministry, and The South Indian Scheme. Dr. Headlam shirks none

of the difficulties, but he finds none of them too great to be surmounted by charity and knowledge. The book will be anathema to extremists, for Dr. Headlam frankly confesses that there is no ground in Scripture that can be pleaded either by Episcopalians or Presbyterians as Divine warrant for their systems. He finds no insuperable barrier to reunion in the doctrine either of the ministry or the Sacraments, and he gives his blessing to the South India Scheme. Whatever school the reader belongs to, he ought to read this book. Its spirit, if nothing else, will do him good. It is an eirenicon in the best Christian sense.

The great 'human needs,' says Bishop Francis John McConnell, are Better Health, More Wealth, Sounder Knowledge, Larger Freedom, Closer Fellowship, and the Vision of God. He says this at great length and with ample illustration in his book *Human Needs and World Christianity* (S.C.M. ; 5s. net). As the title suggests, Dr. McConnell thinks that Christianity should help in meeting these needs. But it is *world* Christianity, not ours or yours, and especially not western Christianity *alone*. He has much to say of the superiority complex with which we approach non-Christian peoples, and he finds much to blame in this. 'We need for the total vision of God the contribution of all peoples,' he writes. We are to co-operate with non-Christian people. The uniqueness of Christianity is its unique power to use everything that is usable. This is one of the points in Dr. McConnell's able book. The other is that evangelization of the world does not only mean carry-

ing the 'gospel,' but meeting the great human needs. The book is well written, and never dull. It is full of a noble passion for a real, world-wide, and penetrating influence of the gospel of Jesus Christ.

Anything done to promote systematic and intelligent Bible reading must be highly serviceable to the Church and the individual Christian life. *Jesus among Men*, by H. T. Hodgkin, M.A., M.B. (S.C.M. ; 4s. net), aims at rendering this service. It contains a series of readings from the Gospels covering a period of twelve weeks. The readings of each week are devoted to one topic, such as Jesus and the Common Man, Jesus and the Home, Jesus and Women, etc. Each day's reading is elucidated by a brief and pointed commentary, while each week's topic is summed up in a review. The whole work is done with insight and care, and the writer's hope is 'that the book may prove valuable in promoting and revitalising the practice of family worship.'

Interest in the Eastern Church is deepening in the West, and sources of accurate information are accumulating. We cordially recommend a small book which we have read with great pleasure—*The Church of the Greek People Past and Present*, by Miss Euphrosyne Kephala (Williams & Norgate ; 5s. net). It gives an interesting, informative, and succinct account of the history of the Church in Greece since Greek independence was achieved, its constitution, sacraments, doctrines, ritual, clergy, and spirit. Its accuracy is guaranteed by a Foreword by the Archbishop of Thyatira.

Theology in Relation to Preaching.

BY THE REVEREND H. J. LEWIS, TUNSTALL, STOKE-ON-TRENT.

Is preaching to-day less theological than formerly? This question no doubt often presents itself to the church-goer, if in his reading he strolls through the fields, or ought we to say over the highlands, of sermonic literature produced by generations now gone. We are fond of making comparisons, and no doubt preachers of to-day congratulate themselves that they are not expected to discourse for long periods on such subjects as 'Predestination,' 'Eternal Punishment,' or 'Christ's Body not in the Eucharist'—a theme which John Wycliffe

chose upon one occasion. These subjects are taboo to the average congregation, and often to the preacher himself. We hear enough about 'dry' sermons, though it should be remembered that the criticism that a sermon is 'dry' depends for its validity as much upon the mentality of the listener as upon the subject-matter of the discourse. We have discovered that the sermon which would have delighted an audience when preached by John Wesley would be much less attractive to the average congregation to-day. This does not mean that