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Literature.

INDIAN THOUGHT : THE UNIQUENESS OF CHRISTIANITY.

INDIA holds men's eyes and thoughts these days, and here comes a group of books on India well worth our study. Perhaps the one with the most wide and immediate appeal is *Mahatma Gandhi : His Own Story* (Allen & Unwin ; 12s. 6d. net). It is an abridgment of the three volumes in which Gandhi has given to the world the strange and romantic story of his life and soul. Abridgments are never wholly satisfactory. But the Editor, that close and tried friend of his hero, Mr. C. F. Andrews, has done his part with affection and skill. This is a wholly honest record, as one would expect from Gandhi, hiding nothing, minimizing nothing, which will affect different minds in different ways. To one reader it has proved, upon the whole, a little disillusioning. Certainly that a notable saint should have been fashioned out of the really sorry stuff of Gandhi's original nature is a remarkable proof of what Divine grace and a man's own whole-heartedness can do. For sorry stuff it was. As photographed here, Gandhi the boy was a repulsive little creature, shy and frightened, running home to avoid the other lads, playing no games, lying and pilfering, indulging on the sly in practices which to his religion are monstrous sins, and to this unpleasant boy when thirteen, there was handed over a girl of a like age as wife. What followed was deplorable, and the restrained and yet heart-broken record of 'his double shame' as he expresses it, is as terrible a picture of the horrors of child marriage and its positive beastliness and carnality as one need read. And out of that cruel, self-indulgent little bully has evolved this man whose hold upon the masses of the East is very largely due to their avid reverence for his obvious saintliness. The man stands out with vividness. And much in him stirs the imagination—his dauntless courage, his electrifying capacity for leadership in the long struggle in South Africa and in his own homeland, his quiet eagerness of sacrifice for what he feels to be great ends, the spiritual hunger in him to possess the highest that he sees, to have it all, at any cost, however heavy, making one feel ashamed of one's own miserable tepidity—and many virtues more.

Yet there are other elements in him that jar—a legalism of mind that seems sometimes almost childish ; a lack of humour, that fatal want—

witness the preposterous and pompous letter to a good lady who was trying to make things more homelike for him when an alien in England, in which he solemnly assumes she is angling for him for one of her girl friends, a letter over which the good soul wrote in answer that they had had 'a hearty laugh,' and little wonder. Or take his ignorance of literature, which, with the ignorant man's confidence, he asserts has lost him little, though palpably it left him at the mercy of certain chance books that did happen to come his way, like Ruskin's 'Unto This Last,' or some of Tolstoy. Or that odd sense in a proudly humble, or a terribly proud, way of his own importance, which is not always pleasing. His wife must not have beef-tea, although she may die for lack of it. But he can make his vow, and take goat's milk (though with a conscience still uneasy over it unto this day) ; for, you see, he is he, and too important to let perish. And above all there is the oddest absence of balance in his mind and nature. Witness those quite pitiful domestic squabbles, verging on violence, with his wife that have occurred ; though on the next page we are told of fasts endured in sorrow for his people's sins, as later for those of his followers in India. All this and much more in him brings home to one's mind the problems of our countrymen to whom he is opposed, makes plain that he must be a very difficult person with whom to deal, except as a disciple.

His relations with Christianity, in fact, have not been altogether happy. He has not always seen it at its best, or even at its normal. And he talks of it here with less friendliness than one had been led to expect.

And yet, glorious creature of God though he may be—it is again and again just that touch Christ would have given that one misses. Most of us Christians he may in many ways leave far behind. But in the matter of the living out of life, between him and the Master is a great gulf fixed. Before that standard even he looks small.

Gandhi once set himself to read the Bible, with very ill results. He began it in Genesis, and could not keep awake before he had gone very far. But the sacred scriptures of his own land fascinate and thrill his very soul. The Gita, he thinks, is 'the supreme book of the knowledge of Truth,' but 'To-day,' as indeed he has always done, 'I regard the Ramayana of Tulsidas as the greatest book in all devotional literature.'

That has not been a very easy work for Westerners to know, huge place although it holds in India, being the cherished Bible of a hundred millions of our fellow-subjects. Growse's excellent translation is not too easily procurable, though others, Dutt in *Everyman*, for instance, have done something to help us. But to some real extent the blank has now been filled by an excellent book, *The Ramayan of Tulsidas*, by Mr. J. M. Macfie, M.A., Ph.D. (T. & T. Clark; 8s. net).

Dr. Macfie has other helpful works to his credit, such as 'The Myths and Legends of India' and the 'Ramayana of Vālmīki,' which have brought some of the lore of that old land within our reach. But this last book of his is as useful as any of them, if not more so. The work with which he deals is so important in the spiritual history of his race; its author, Tulsidas, is so remarkable a figure; the story that he tells is so characteristically Indian—like much of Indian art, of the uncouth and grotesquely exaggerated, like much of Indian religion, often a wild chaotic jumble of conflicting elements, impossible for a Western mind to hold together or to piece into a whole, yet like much of the Indian spiritual classics, often deeply moving in its reading of life and of morality, and of the way to win through to the real goal of being. For Tulsidas, born in the sixteenth century, is of course one of the leaders of the Bhakti school, which, recoiling from the coldness of the monistic creed it found, proclaims that not by knowledge, but by love and devotion to a God adored, is it that one can soonest rise to what one ought to be; and that in God there must be, and there is, a grace that comes, at huge cost to itself, to the salvation of those able to do nothing for themselves.

This is not a translation; but a swift summary of Rama's Deeds is given, followed by detailed and right suggestive studies that lead one very near the heart of Hinduism in some of its forms, and then a final chapter on the influence of the work upon Indian thought. A scholarly and effective bit of work.

And what is this Bhakti religion? For a worthy answer to that question we have *India's Religion of Grace and Christianity Compared and Contrasted*, a masterly little book of much more importance than its size betokens, by Professor Rudolf Otto (S.C.M.; 6s. net).

The distinguished author of 'The Idea of the Holy' is, of course, an expert in this field, with other notable works—'West-Östliche Mystik,' and 'Vishnu Nārāyana'—to his credit; and his treat-

ment of his theme has all the first-hand knowledge of a true and impressive scholar, and, what is much less common, a balance, and a sanity, and a steady step where other enthusiasts are apt to stagger drunkenly into the one extreme or else the other.

Hinduism is so protean a thing that one can believe almost anything, and still be an orthodox Hindu. Even in the same mind doctrines which clash noisily in European ears can be held together without any jarring or discomfort. But there are, of course, two main types—the intellectual monism of Sankara and such-like, and the passionate devotion to a personal god, taught India by Ramayana and like-minded souls before and since, which latter is tolerated by the other as well enough for the dull herd still lost in the mists of *maya* and illusion, but of little absolute worth for those farther on. None the less, there are those in India who claim it as the one and only way to redemption and salvation, and this on grounds that, as Otto puts it, 'dumbfounds the Protestant' because of its strikingly analogous contentions to his own on the deep and central things, which 'in the most remarkable way, might appear like a double of our own special Protestant problems of grace.' Here, too, are 'lost' things who have 'fallen,' crying for 'salvation and redemption,' who have learned that the toll of 'good works' is quite inadequate, that what we need is 'grace,' and a God Incarnate, and that that grace is offered freely; and who, turning from philosophical speculation, and from mystical experiences running out into the loss of personality, believe in Bhakti, *i.e.* in 'surrender in simple trusting appropriation of the grace of the Lord, and in love to Him.'

And the question is, 'Have we here a competitor of Christianity, and that at the most fundamentally Christian points?' There are those in India who answer Yes; and are preparing to send out missionaries to teach us Westerners salvation. But Otto, while whole-hearted in admiration of this other faith, and eager to underline the amazing similarities, believes in the uniqueness of Christianity. Striking as are all the chapters, the last, in which the differences are made to leap out of patterns that had seemed almost the same to a casual glance, is the most scholarly and remarkable. The Lord's Prayer, he shows, won't pray in India. At a recent Congress of Religions it was rejected as 'a Christian prayer, but not at all an Indian prayer, or a universal prayer which a convinced native of India might adopt without hesitation.' And he proceeds to show how different is the axis upon which Christianity turns from that of this other

faith, similar though it seems. The agreements are striking and bewildering. But the centre of the two is altogether different, so absolutely different, he feels, that he has no belief in such ideas as that the great Bhakti Books of India might for them replace the Old Testament in their Bibles, as for us the Hebrew prophets run up into their fulfilment of the Gospels. There is no such development, he says. From the religion of India to Christianity there is a *saltus*, 'not an evolutionary and gradual transition.' 'The religion of India turns upon an altogether different axis from the religion of the Bible, and cannot be regarded as preparation and fulfilment, or as the preparatory stage and the stage of completion.'

That is a striking judgment, filling in a hope along these very lines in many minds as the one way to win touchy and patriotic India to the faith. And there are two sides to the question. Yet Otto is not easily answerable in his list of the essential differences yawning underneath the wonderful resemblances. There is a different conception of God, he says. 'One would surmise an interpolation' if one came in an Indian classic on 'Our Father which art in heaven.' There is 'lacking in India the idea, without which Christianity is no Christianity,' that the Kingdom of God will come. Here is no question of a 'mere displacement of axis, but a central idea that is contrary to the type of piety to be found in India.' On the world, on our relations to our fellow-men, on the nobility of work, the cleavage is unbridgeable. 'Social and cultural ethics is necessary to a developed Christianity, and Thomas Aquinas shaped it on a great scale. The theologians of the Bhakti religion never did think of these things, and never could by any impulse of their religion.' But 'the most profound difference of all' is what is meant 'by rescue of the lost,' yes, and of grace itself. The closely reasoned pages of discussion on those high themes are the best in the book, at once broad-minded and intellectually honest. 'The axis of the search for salvation in ancient India was, as it is given in the old prayer :

Lead me from *non-being* to *being* ;
Lead me from darkness to the light ;
Lead me from death to the super-death.

But the fundamental motive of the religion of Palestine is given in the ancient Word of Holy Writ :

Ye shall be *holy*, for I am *holy*.

There is far less depth and weight in the idea of

sin in India. Sanskrit has perhaps no full equivalent for 'sin,' 'repentance,' or 'confession'; and 'rebirth' means something 'quite different from the new birth of the Spirit.' 'A special predicate, and a term "holy" solely applicable to the Lord is not found even among the bhaktas.' And so Redemption also, in its essence, means another and a poorer thing. 'Christianity is the religion of the conscience *per substantiam*, bhakti religion that religion *per accidens*.' 'One does not know in his religion the curse of sin.' And most profound distinction of all, its forgiveness 'is an *overlooking* of the fault not of compassion for the *suffering* of the trouble which the faulty one has drawn down upon himself. It is *indulgentia*—not the Christian forgiveness with its far more profound and even mysterious sound.' It is 'not expiating grace to the sinner.' 'India has no expiator, no Golgotha, and no Cross.'

And so in a concluding word Otto declares that, while many are impressed by the similarities, he would welcome the day when the sense of the contrast between Christianity and the best of their own faith comes home to the East. For then, he thinks, things might begin to happen, but not sooner.

This is a moving book with much to feed the mind, and much to stir the soul.

JESUS.

Two books of very different character have been published, dealing with the Person of Jesus Christ. One is *Jesus—Lord or Leader?* by the Rev. Frank Lenwood (Constable; 7s. 6d. net). It is a book that makes rather sad reading. Mr. Lenwood was formerly a missionary in the East. He had been closely associated with the Student Christian Movement, and had had a very definite Christian experience. But these things are in the past. He is now minister of a Congregational Church in London whose members are dissatisfied with the ordinary orthodox presentation of Christianity. He has abandoned his belief in the Divinity of Christ. He has ceased to believe either in His infallibility or in His sinlessness. And he has written this book for those who are seeking the freedom which he has won for himself.

One desires to treat any sincere book with respect, and this is a sincere book. But it is none the less pathetic in this, that Mr. Lenwood imagines himself able to retain all that was essential in his former faith. As a matter of fact he can retain nothing with any basis of assurance. The argu-

ments he advances about the question of the trustworthiness of the Gospels do not leave (as he fancies) a human Jesus. They leave nothing at all. The Gospels know nothing of a naturalistic Jesus. His Divinity is in the warp and woof of the narratives. You cannot cut out what you dislike, and keep what you like. The gospel picture may be all wrong. If it is, we have no picture whatever. Moreover, we have no gospel to offer men. The one thing the New Testament stands for is that God has broken through to us in Christ. Mr. Lenwood is quite wrong when he says, 'What Christians have found in the worship of Jesus has all the time been a communion with God.' Christians have found far more than that. They have found God Himself. And if the gospel picture of Jesus, and the New Testament message about God that comes to us through that, are not valid, then we have really nothing worth saying about God.

Of course we learn something about God from Nature and history. But was there ever a gospel in that for sinning, burdened humanity? Unitarianism is not an inspiring creed. It is arid and sterile. And even Unitarianism is becoming doubtful in the eyes of the new psychology. The author looks back on his former experience and accounts for the form of it (the substance, he would say, was real) by psychology. But what guarantee has he that his present experience is not explicable in the same way?

We have spoken, without offence we trust, at least without intentional offence, of the pathos of this book. The abandonment of a faith that was once a joyous certainty is always a sad spectacle. But fully as pathetic is the author's concluding chapter on the need of a revival and his emphasis on the urgency of our getting back the joy and spring of the early Church. Does he really conceive it possible that joy or spring such as theirs could come from the fragments of truth that are left after his analysis?

The other book is *A Life of Jesus*, by the Rev. Basil Mathews (Milford; 7s. 6d. net). This 'life' is as traditional in its positions as the other is revolutionary. Its material is the harmonized gospel narratives plus an intimate knowledge of the Holy Land, its people and its life. Mr. Mathews' acquaintance with these is not that of a casual visitor. He has lived in Palestine for long periods, and has had access to first-hand experiences that constantly light up the story. Those who know that first-rate biography 'Paul the Dauntless' will be aware that Mr. Mathews can write a vivid story, and the same blessed gift is to be found in this new

volume. We must emphasize the amount of labour, care, and knowledge that are behind these easy-seeming pages. This is 'a work of many days,' long pondered, wrought out with toil and love. And the result is excellent. There are two beautiful colour pictures by Holman Hunt, and a large number of photographs taken by the author himself, and very good these are and very illuminating. This would be a fine gift for any senior boy or girl.

THE DESCENT TO HADES.

Much was written in ancient and mediæval times on the *descensus ad inferos*. It was natural that curiosity should be felt regarding the unrecorded period of Christ's life between death and resurrection, and from at least the second century that period was filled in by the doctrine of the Descent, including with rapidly growing detail the overcoming of Death and Hades, the Preaching to the Dead, and the Release of Souls. The classical treatment of the subject is in the apocryphal 'Gospel of Nicodemus.' In the Middle Ages it was often treated by poets, dramatists, and artists. A favourite title with Mediæval English writers was the 'Harrowing of Hell,' inasmuch as the thought bulking most largely in their minds was that of the spoliation of the Underworld by Christ.

In his new work, *The Harrowing of Hell* (T. & T. Clark; 12s. net), the Rev. Canon J. A. MacCulloch, D.D., reviews the sources of the doctrine of the Descent and traces its development in the early Church. At the same time he would substantiate the thesis that the belief owes little or nothing to pagan myths (e.g. Bousset holds that the original conception of the Descent was that of a fight between Christ and the Rulers of the Underworld, and that this was borrowed directly from mythical sources). But Canon MacCulloch is willing to admit that the form in which the belief is expressed is mythical, *i.e.* in accordance with current conceptions (in Jewish thought) of the Other World.

In maintaining his thesis Canon MacCulloch finds himself opposed to scholars, besides Bousset, like Pfeiderer and Gunkel; but on his side there is the authority of Clemen and Loofs. Clemen writes: 'The theory that Jesus preached in Hades was one so obvious, if earlier generations had lived without knowledge of the Gospel, that it could arise, in fact was bound to arise, even in the absence of any foreign prototype.' Loofs writes: 'Who can believe, without being otherwise convinced, that the Palestinian Christians of the Apostolic Age were acquainted with Orpheus going down to the

Underworld, with the Babylonian myth of Istar's descent to hell, or with Hibil-Ziwa, the divine visitor and vanquisher of hell in Mandeism?'

We commend Canon MacCulloch's valuable monograph to the attention of our readers. His name is a guarantee of scholarly care and competence. Indeed, there are few scholars among us so well qualified to undertake such a comparative study of doctrine as is here involved, or so capable of presenting the results of his investigations in clear and balanced form. The documentation of the work leaves nothing to be desired.

Though Canon MacCulloch admits that the belief in the Descent is expressed in mythical form, he sees in it an abiding value. He cannot regard it, with Dr. Percy Gardner, as 'mere dead wood from the tree of Christian doctrine,' nor can he agree with Loofs that the article *descendit ad inferos* should be omitted from the instruction of the Evangelical Churches. 'Men are coming to assume more and more that all God's dealings with them are of the nature of an educative process, that this process is continued in the Other World, and that, however painful to some souls it may be, it is in the end salutary, a process with an ethical and spiritual purpose.' And 'the doctrine of the Descent, the Preaching, and the Rescue of Souls is an ancient, and should be a permanent, symbol of this view.'

EARLY CHRISTIAN ETHICS.

We bespeak a warm and wide welcome for an excellent study of the social precept and practice of the ancient Church—*The New Commandment*, by the Rev. C. S. Phillips, D.D. (published for the Church Historical Society by the S.P.C.K.; 6s. net). At the very start Dr. Phillips reminds us that the gospel is a social gospel. 'Its aim is not simply to snatch individuals out of a corrupt and doomed world. Rather it seeks to refashion human society as a whole in conformity with the Divine purpose.' Of equal importance is his other reminder that it is easy, and has been too frequently done, to paint the moral state of the pre-Christian world in much too lurid colours. Yet he finds that between the *liberalitas* of the pagan and the *caritas* of the Christian there lay in nearly every case a profound difference in motive. *Liberalitas* is the munificence of the patron; *caritas* is the selfless tenderness of the saint. We find on every other page of this work striking and suggestive sentences which we should like to quote, but the very abundance of such admonishes us to refrain. It is a satisfying book, one of the most satisfying

that we have read for some time. It is in three sections dealing respectively with 'The Apostolic Age,' 'Before the Time of Constantine,' and 'Constantine and his Successors.'

THE CREEDS.

A new history of the Creeds in English has been a desideratum for some time past, and the Rev. F. J. Badcock, D.D., has undertaken the task in producing *The History of the Creeds* (S.P.C.K.; 12s. 6d. net). It is written primarily for theological students, whom the author addresses in a kindly preface giving them counsel as to how best they may study his work. Dr. Badcock is evidently well equipped for speaking with some authority on this subject, and this volume may be confidently used as containing all the facts available regarding the three great historic Creeds and tracing their growth from germ to final form. The author has his own views, which appear to ourselves very reasonable indeed, but he sets before us dispassionately other views as well. The work is the fruit of much labour and research. It sets out conveniently in parallel columns a great mass of forms of clauses of Creeds which will prove of immense benefit to the student. It is, in short, a most scholarly work for which all students of the history of the early Church will find great reason to be grateful.

THE BOOK OF EXODUS.

The Chief Rabbi has speedily followed up his excellent commentary on Genesis by a second volume of the *Pentateuch and Haftorahs* (Milford; 7s. 6d. net), which covers the Book of Exodus with the 'Lessons from the Prophets,' and runs to six hundred and eleven pages. Few Biblical books tax the skill of a commentator more than the Book of Exodus, for it raises an unusual variety of problems—problems, for example, of the historical background, of credibility, of ritual, of miracle, etc. The writer has to face the question of the relation of the Book of the Covenant to the Code of Hammurabi, of the identity of the Pharaoh of the oppression and of the exodus, of the nature of the manna and the crossing of the Red Sea, of the date and the value of the Decalogue, and other questions equally perplexing. These are faced by Dr. Hertz in a conservative spirit, but with adequate knowledge of the position with which he disagrees, and always in a way that tends 'unto edification.' This is as it should be in a book designed 'for each worshipper in

every synagogue, for each child in every Jewish school, and for each member of every Jewish home.' The chief Rabbi believes that the Mosaic Civil Law is not dependent on the Code of Hammurabi: both are 'independent codifications of ancient Semitic Common Law.' The Pharaoh of the oppression he identifies with Rameses II. and the Pharaoh of the exodus with Menremptah. The manna is 'clearly a miraculous substance.' The Ten Commandments were 'spoken at Sinai'; of this he has no doubt. The strength of this commentary lies in its fine sympathetic exegesis, which, while it gathers up the best fruits of Jewish scholarship, draws gratefully from all sources, Christian and other, which can shed any ray of light upon the text. Occasional attacks upon the critical position will hardly carry conviction to those who have learned to respect Wellhausen more than Dr. Hertz does. In the comment on the crucial passages 3¹³ 6³, for example, we are told that 'name' in 3¹³ means 'fame' or 'record,' and that 6³ does not imply that the name יהוה was not known, but only that it was not fully understood. Instead of the translation 'ye shall spoil the Egyptian' in 3²² (cf. 12³⁶), Dr. Hertz offers 'ye shall save the Egyptians,' i.e. clear their name, vindicate their humanity. If this also does not sound very convincing, the case is at any rate well argued.

But no difference of opinion on critical questions can blind readers to the spiritual value of this commentary. Moral and religious interests are dominant throughout, and it is significant that, in dealing with the Decalogue, Dr. Hertz offers a little chapter on 'The Moral Chaos of our Times' with their new ethic and new psychology. The Haftorahs include passages from Judges, Samuel, Kings, Isaiah, Jeremiah, and Ezekiel. It is a great convenience to have Hebrew and English texts printed—and so beautifully printed!—on opposite pages; and there are two excellent maps, one of Palestine in the time of the Judges, and the other of the Sinaitic peninsula. This wise and helpful book deserves the grateful attention not only of Jews, but of Christians interested in the Jewish approach to the Bible. For a book so attractive alike in contents and form the price is incredibly low.

There is something both intellectually and spiritually helpful in *The Worth of Prayer, and Other Essays*, by Mr. Edward Grubb, M.A. (James Clarke; 5s. net). We do not really do justice to the book in saying as much. There are few writers with just

the combination of gifts Mr. Grubb possesses. He is alive to all the influences and contributions of our time. He is broad-minded, both in the sense of being mentally hospitable and in the sense of being untraditional, if such a horrid word be permitted. This book has essays on 'Prayer,' on 'Jesus Christ and Historical Criticism' (specially good), on 'The Christian Idea of God' (referred to elsewhere), on 'Divine Revelation: Fact or Fancy?' on 'The Significance of the Resurrection,' and other subjects nearly as interesting. And on them all Mr. Grubb has something fresh, and something worth while, to say. In this brief notice we can only suggest to the reader (and purchaser) of books that here is one that will delight and enlighten him on nearly every page.

Messrs. Hodder & Stoughton have collected twenty-four sermons by the Rev. Hubert L. Simpson, and published them with the title *The Nameless Longing* (7s. 6d. net). It is a volume which may be read through as easily as a novel. There is a freshness of appeal about Mr. Simpson's thought, and he has an ingenious way of presenting his ideas that surprises and holds the attention. And yet there is no playing to the gallery. These are sermons, not sensational talks. And there is a fine simplicity about them. We quoted one, in shortened form, in 'The Christian Year' last month.

One of our religious problems in this country is reunion. In America they are proceeding rather on the lines of federation, and they are trying to work out a system of federation that will not only save money but prevent conflict and temper and bring in a uniting and consecrated spirit. Mr. H. Paul Douglass has made exhaustive investigations into the situation in many American cities under the auspices of the Institute of Social and Religious Research (of which Dr. John R. Mott is chairman), and the results are published in a large paper-bound volume of five hundred odd pages, with Charts, Tables, Appendices—a most elaborate review, with the title *Protestant Co-operation in American Cities* (Institute of Social and Religious Research, New York; \$3.50). We may have to adopt the same line of federation in our country if reunion is hopeless, and in that case (and any other) this volume will be full of light and leading.

It was a fine compliment to Principal W. B. Selbie that he should be invited to deliver the 'William Belden Noble Lectures' at Harvard

University, and a deserved tribute to his representative position in this country. The result is a volume of great interest—*Religion and Life* (Milford ; 6s. net). Dr. Selbie reminds us, more than any other writer of the present time, of Dr. Dale. His style, both of thought and writing, is 'massive.' There is also a calm confidence in his own position that is reassuring. But these qualities are based on both scholarship and thinking. In the volume before us they are illustrated afresh. *Religion and Life* is an apologetic for Christianity, the best kind of apologetic, namely, a persuasive and broad-minded presentation of it. There are chapters on 'Religion and History,' on 'The Psychological Interpretation of Religion,' on 'Belief in God,' on 'Religion and Ethics,' on 'The Christian Contribution,' and on 'Eternal Life.' The very topics are appetizing, and the treatment is satisfying and immensely helpful. Dr. Selbie is 'up-to-date' in the sense that he knows the best thought, positive and negative, of our day. But he is always steady in his treatment, and his many readers will find his book a constant source of stimulus and pleasure.

A beautiful volume of Bible stories is called *The Greatest Gift*, written by Mr. Maurice Kerr and Miss Eleanor E. Helme, and published by the Religious Tract Society (7s. 6d. net). The book is on the same lines, and of the same appearance, as 'The Precious

Gift,' which is well known and widely valued. The stories here are told very simply for little children. It is, indeed, doubtful whether some of them (the Flood, for example, and the Sacrifice of Isaac) should appear in such a collection, and for such a constituency, at all. But these are few in number, and for the most part the matter is suitable and suitably presented. The book is beautifully printed, and it is adorned by thirty-two coloured plates by Harold Copping.

Ventures in Belief, edited by Mr. Henry P. Van Dusen (Scribner's ; 7s. 6d. net), contains a dozen essays, by the same number of American writers, on various themes connected with the Christian faith. Each essay is prefaced by a short biographical sketch of the writer. These sketches are, on the whole, useful and informing, but they would have been more pleasing had they been a little less eulogistic. The essays are, as one might expect, of varying degrees of excellence. Some are rather slight, but others are notably good, particularly those by Wieman on the Physical World, Fosdick on the Church, and Rufus Jones on Prayer. The general standpoint of the writers may be described as liberal evangelical, and the book, issued under the auspices of the Student Christian Movement of America, is designed especially for the youth of the colleges, though it should prove none the less helpful to many of an older generation.

2 Corinthians xi. 12.

BY THE REVEREND J. F. MOZLEY, M.A., LONDON.

2 Co 11¹² reads : ὁ δὲ ποιῶ, καὶ ποιήσω, ἵνα ἐκκόψω τὴν ἀφορμὴν τῶν θελότων ἀφορμὴν, ἵνα ἐν ᾧ καυχῶνται εἰρεθῶσιν καθὼς καὶ ἡμεῖς. These words present a great difficulty. St. Paul gives a reason why he will continue to refuse to take money from the Corinthian church. To do so would give his enemies a handle against him in the matter wherein they boast. It is clear, therefore, that their boast had something to do with money. There are three main lines of interpretation.

I. The second ἵνα is parallel with the first (or perhaps dependent on ἐκκόψω), and describes Paul's intention. By refusing money he will cause that in the matter of their boasting they be found even

as he ; *i.e.* they boast of refusing support, but any fair-minded inquirer will find that they have no advantage over Paul. This is the simplest interpretation, and in itself makes excellent sense (so Chrysostom, Calvin, Neander, etc.); but an insuperable objection is found in v.²⁰ ('If a man devour you,' etc.), which is thought to prove that the opponents took money from the church. It is replied, however, that they might have taken money privately or on the sly, and yet boasted publicly of their disinterestedness and of their unwillingness to burden the church. Yet even so the further objection is raised that 1 Co 9 and 2 Co 11 imply that Paul was singular in his refusal