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## Literature.

### THE ACTS OF THE APOSTLES.

WE welcome the appearance of *The Beginnings of Christianity*, Part I. *The Acts of the Apostles*—vol. iv. 'English Translation and Commentary,' vol. v. 'Additional Notes to the Commentary' (Macmillan; 25s. net each volume), by Professors Kirsopp Lake, D.D., D.Litt., and Henry J. Cadbury, Ph.D. With these two volumes the first part of a notable project has been completed. What precisely the remaining part or parts are to be we do not know. But this first part was conceived more than twenty years ago by Dr. Foakes Jackson and Dr. Kirsopp Lake. They had reached the conclusion that an exhaustive study of the Acts of the Apostles was still necessary, despite the labours of many generations of scholars, in order to prepare for a right understanding of the history of the Christian Church. The first and second volumes, which are introductory to the study of Acts, appeared respectively in 1920 and 1922. They dealt with the Jewish, Gentile, and Christian backgrounds of Acts and with its composition and authorship respectively. They contained essays of varied interest and varying importance by many scholars, and the first volume in particular aroused a good deal of controversy and criticism. The third volume, on the Text of Acts, appeared in 1926 and was the work of one man, Professor J. H. Ropes, whose labours met with wide-spread admiration and approval. It is matter of satisfaction that only two hands have been required in the production of the translation, commentary, and most of the notes contained in these concluding volumes of the first instalment of what appears to be a truly great project. But perhaps the joint-editors have abandoned their original scheme, which seems to have included a survey of the life and influence of Jesus on a similarly grand scale.

Dr. Foakes Jackson affirms that judged solely by the extent of the Commentary, and the variety of information contained therein, no book of the Bible has been subjected to so exhaustive a treatment in a single work; and we can certainly join with him in hailing these two volumes by Dr. Lake and Dr. Cadbury as a splendid achievement.

The English Translation is what it professes to be, at once literal and idiomatic, and it appears to be successful in its aim (Ac 24<sup>18</sup> and 26<sup>28</sup> furnish instances) of making ambiguous or ungrammatical in English a sentence which is so in Greek. On one word only of the translation we remark. In

Ac 17<sup>18</sup> *spermologos* is rendered 'cock-sparrow.' But the translators do not appear to be at all satisfied with the rendering. 'Seed-picker' (the literal meaning) would have done almost as well. But terms of abuse very promptly forget their origin, and Goodspeed's 'rag-picker' brings out better the idea of intellectual scavenging; and, after all, the E.V. 'babbler' is not so very far out.

As for the Commentary, it is fresh and attractive as well as marvellously learned; and the Supplementary Notes of the fifth volume yield further fruits of the learning and scholarship of the editors and their collaborators. We can but name some of the subjects treated: the Hellenists, the Conversion of Paul, the Unknown God, Roman Law and the Trial of Paul, the Titles of Jesus in Acts, the Chronology of Acts, the Policy of the early Roman Emperors towards Judaism.

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### SAMARITAN ESCHATOLOGY.

If any one can speak with authority on the Samaritans, it is Dr. Moses Gaster. He has been in contact with them for over thirty-five years, and he owns the largest private collection of Samaritan MSS in the world. It is therefore with peculiar interest that we turn to his *Samaritan Eschatology* (Search Publishing Co.; 12s. 6d. net), and assuredly we are not disappointed; for he revolutionizes traditional conceptions of that people, and he does so on the basis of Samaritan documents themselves, which he quotes very extensively in a most readable translation, tracing their doctrines—especially of immortality and reward and punishment—from their first beginnings, through the Hilluk, the Yom-al-Din, etc., right down to the Malif, or catechism, which is taught to Samaritan children to-day.

Dr. Gaster's contention is that the Torah was in possession of both the Jews and the Samaritans long before the Exile, and that there was a genuine parallelism in their respective developments of the Oral Law, evidenced, among other things, by the close similarity between the relevant Samaritan literature and the Palestinian Targum; there is in both the same emphasis, resting on a fanciful exegesis of Pentateuchal passages, on the world to come. Certainly no one who reads Dr. Gaster's extensive translations and comments can remain under the delusion that the Samaritans had no eschatology. Its principal source is the Song of

Moses in Dt 32, and especially v.<sup>35</sup>, which in the Samaritan Version reads, 'On the day of recompense and reward,' and is referred to the world to come. Exegesis and argument of this and other passages may be to us hopelessly unconvincing, but they are solid testimony to the beliefs that were cherished.

There is an interesting chapter on Purification, Death, and Burial, and in the important concluding discussion of the Taheb, Dr. Gaster makes it clear that he is not a Saviour, nor a Messiah in the current meaning of the word, but, though a mortal man, a Restorer, a prophet who will bring to the world the message of the Divine truth enshrined in the Law. In this erudite volume Dr. Gaster has broken new ground, he has rescued from obscurity much that is not only valuable but illuminating; and we look forward with interest to the subsequent volume in which he will deal with all the Samaritan laws and religious practices.

#### MORAL MAN AND IMMORAL SOCIETY.

The main thesis of *Moral Man and Immoral Society*, by Professor Reinhold Niebuhr (Scribners; ros. 6d. net), is suggested by its title. Professor Niebuhr, who is an editor of 'The World Tomorrow,' and a member of the staff of Union Theological Seminary, holds that collective morality is far inferior to individual morality, and that there is little hope of improving the former except by some kind of coercion. The important thing is to find out what kind of coercion is least incompatible with the rational and moral resources of mankind, since these latter, of themselves, are quite insufficient for the abolition of injustice. As to three-fourths of its contents the book presents us with an acute and relentless analysis of the ills of present-day society and their immediate historical antecedents, and nothing could be more attractive than the vigour and clearness of the style in which this portion is written. The last few chapters of the book are less satisfactory; the author seems to lose his firm grasp of the subject and to be content with rather inchoate conclusions. His analysis of the actual is much more convincing than his vision of the possible.

The book is confessedly written 'from the perspective of a disillusioned generation,' and its tone is on the whole pessimistic. The author is the sworn foe of sentimentality and over-emphasis upon our rational and moral resources. But in his ruthless exposure of the hypocrisies of purely nationalistic politicians and the concealments with

which economically powerful classes seek to rationalize or cover over their injustice towards other nations and classes, he is rather apt to overlook tendencies favourable to progress. In his contempt also for artificial educational methods, based on the idea that by means of such education the general conservative attitude of any given society may be improved, he rather loses sight of the fact that there would be no desire even for education of this specialized kind if it did not, to some extent, represent public opinion.

Not only are actual rational and moral resources insufficient, but, according to Professor Niebuhr, there is no possibility of increasing them to such an extent as to bring about an improvement of society. Religious resources also, though real for the individual, are meagre and limited in their social application. The religious sublimation of the will-to-live is apt to add to the selfishness of a powerful group. The emphasis in deep religious experience upon an overwhelming sense of sin plunges all human activity into a darkness which blurs outlines, and prevents that 'nicely calculated less and more' on which social morality is grounded. The love-universalism which Christianity inculcates, depends too much on personal contacts, and cannot easily be applied to the complex problems of social groups. A great gulf is fixed between the individual and society, unbridgeable in our author's mind even by the consideration that if individuals are good, the society which they compose cannot be wholly bad. According to him we dare not shut our eyes to the fact that nations and economic groups, privileged and proletarian alike, have been, are, and will be incurably selfish. 'Every effort to transfer a pure morality of disinterestedness to group relations has ended in failure.'

The remedy for injustice is to be found only in coercion, which is of two kinds, violent and non-violent. Professor Niebuhr discusses the possibility of advance by revolution, and the probability within the next few decades of Marxian catastrophic change. He decides—and he gives the impression that he does so almost reluctantly—against this probability for the reason that the partially disinherited workers are not likely to make common cause with the wholly disinherited. Further, even though we are not called upon to make any absolute distinction morally between violent and non-violent coercion, violence is to be deprecated because it always involves further violence. Fanaticism is an inevitable accompaniment of revolutions, and 'fanaticism, when expressed in political policy, shuts the gates of mercy on man-

kind.' But, on the other hand, little reliance can be placed on quiet parliamentary procedure. Socialism can never win sufficient parliamentary power, because the skilled workers will always place national before class loyalty, and in their peaceful negotiations with the privileged classes, socialism will always be betrayed by its own leaders. 'There is only one step,' the author says cynically, 'from a rationally moderated idealism to opportunism, and only another step from opportunism to dishonest capitulation to the *status quo*.'

What, then, would Professor Niebuhr have as a remedy? It is not clear. Our highest ideals should be retained, indeed, but as a luxury and not as a necessity of life. If we really wish the removal of injustice we must pin our faith to some kind of passive resistance or civil disobedience, not shutting our eyes to the fact that coercion does not become any less physical because it is negative, and not falling into the confusion, which our author attributes to Mr. Gandhi, between non-resistance and non-violent resistance, but calmly accepting the latter as the method which the 'disinherited' will most probably adopt, and which will be discovered to be the type of coercion most compatible with the moral and rational factors in human society.

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#### INTERNATIONALISM.

This careful and well-informed discussion of *The Religious Foundations of Internationalism*, by Professor Norman Bentwich (Allen & Unwin; 10s. 6d. net), will give support and clarity to many widely diffused thoughts at the present time. Professor Bentwich, who is Professor of the International Law of Peace at the Hebrew University of Jerusalem, regards his University as occupying a symbolic position. The universities of the world should, he holds, be federated, and the head should be one which will occupy itself with matters that are of concern to all sections of mankind. By tradition and opportunity Jerusalem is indicated as the most suitable location for this federal headship. Judaism, at once national and international, first conceived of this national vocation of all her people towards spreading the conception of universal moral law. It transformed religion, which was at first the motive power in the formation of States and the ally of conquest, into a binding power. But for centuries religion had to yield to the imperialistic idea of Rome, and accept the doctrine of a forced peace through the dominance of a single ruler, rather than of a real peace which

allows of diversity and is based on the principle of justice. In Christianity also a religion of humanity was tied to the logic of Greece and the law of Rome, and, when it became imperialistic, a pacifist religion changed into a militant one. The age of the Reformation saw the revolt against centralized authority and the idea of the dominance of one universal creed, but the freedom of the individual and of minorities was at that crisis gained at the cost of the deification of nationalism and the fairly general subordination of the Church to the State. Now in our own day has come the opportunity of connecting political practice once more with religion and humanity, through the development of the fundamental universalistic principle of Judaism in alliance with a revived Christianity and the spiritual forces that may be discovered in other religions. The Great War showed at once the zenith of nationalism and the need of getting beyond it. The aim should be, not unity in the sense of uniformity, but rather co-operation with a full recognition of diversity. The Church has failed in the past to put an end to war. As has been cynically remarked, 'The Church has always been opposed to past and future wars, but not to present wars.' She must now repudiate her compromises of the last fifteen hundred years. The need is urgent, for human mastery over the forces of Nature makes internecine extermination not impossible. The time also is ripe. 'Science has made the world one neighbourhood. Religion should make it one brotherhood.' Divisive nationalism has been the residuary legatee of religious differences, and conversely the co-operation of religions should mean the fraternity of the nations, and the infusion of spiritual power into the organization of the League of Nations, which will no longer be describable even by the critics as a 'body without a soul.'

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#### IMMORTALITY.

There are many books written on immortality for the man in the street, who will not think, and many also for the philosopher or the scientist, who thinks too much, or, at least, too abstractedly. Mr. Don P. Halsey, in his clear and pleasantly written but rather diffuse book on *The Evidence for Immortality* (Macmillan; 10s. net), appeals by preference to men of the type of the judge on the bench or the jury in the jury-box. He hopes that his arguments will convince those who are in the habit of dealing, not with demonstrative, but with presumptive and circumstantial evidence. He

desires in discussing the topic of immortality, to follow Lord Mansfield's dictum that 'opinion should be regulated by the superior number of probabilities on the one side or the other,' and by this method he himself reaches a conclusion favourable to the belief in immortality. He passes in rapid review the discussions of ancient and modern philosophy and indicates the most recent tendencies of science, and he finds that the general direction is towards a spiritual view of reality. Indeed, in establishing this conclusion he rather loses sight of his main topic, and has ever and again to pull himself up with a jerk, and apply his generalities to the particular subject of immortality, to which of course they will be found to be, on consideration, entirely relevant. He holds that science and philosophy while they cannot demonstrate the immortality of man, are equally unable to demonstrate the contrary. The day of materialism is over; science is ceasing to be dogmatic, and her specialists are recognizing that they are at liberty to consider only the kind of evidence that belongs to their own particular sphere of investigation. The greatest scientists have been, and are, aware of the infinite and eternal, and dependent on the promise of the mystery that is beyond our knowledge. It is not the pigmies of our race to whom we owe our belief in immortality, and there are no rational considerations which prevent us from assigning importance also to the wide-spread character of the belief. We may find further support for this belief in a deduction from the general consideration of the justice of God, in the confidence that He who cared for the beginning of our lives will also concern Himself with their mortal ending. After all, faith is not to be ruled out in our conclusions on this subject, for it 'is not the enemy of reason, but, on the contrary, its torch.' If, finally, we are of non-speculative temperament, we are permitted to fall back on the old argument that it is more prudent to believe in immortality than to disbelieve in it, for the reason that, if the belief is erroneous, we shall not be in existence to be ashamed of our credulity; while, if it is true, it will support us in the crossing of the dark river, and encourage us to prepare for the life beyond. Mr. Halsey, however, goes far beyond this dilemma of calculation, and will help many of his readers to follow on to fuller faith.

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*THE FAITHS OF MANKIND.*

A welcome addition to the products of the Student Christian Movement Press has appeared under the

above title from the pen of Mr. William Paton, M.A. (2s. 6d. net). As Secretary of the International Missionary Council and Editor of the 'International Review of Missions,' and as one who has personal experience of the East, Mr. Paton has unique opportunities of knowing not merely the historic faiths of mankind, but also the contemporary currents of religious thought in the different parts of the world.

His method is to take, one by one, the subjects with which religion deals: Man and his World; God; Sin, Suffering, and Salvation; the Good Life, and the World to Come; and to ask in each case what Muhammadanism, Buddhism, Hinduism, and the Chinese religions have to say about it. As the author acknowledges, on this method no religion except Christianity is exhibited as an organic whole; but the book is really about Christianity, and the plan has decided advantages.

Mr. Paton concentrates on the essentials; he is always delightfully lucid, even when dealing with themes that do not readily lend themselves to lucidity; he never gives the impression of trying to score a point; and his criticisms are so just that we believe the more intelligent followers of the religions discussed would acknowledge their truth. The comparative study of Muhammad, Buddha, and Christ is typical of the newer and more comprehending Christian outlook on other religions.

A closing chapter deals with the case for the Christian World Mission. One of the chief difficulties of mission work to-day is the belief, fostered by Mr. Gandhi among others, that the East has nothing to learn from Christianity. Mr. Paton is always judicial, but never impartial in the sense of regarding the forward march of Christianity as a matter of indifference. This book may be heartily commended to all who wish to have an understanding interest in the work of the Church in other lands. Yet Mr. Paton's plea for missions is not that the world needs God, but that God needs the world. 'The Christian faith is faith in a living God, and the ultimate ground of the missionary passion lies not in our sense of the need of man, but in our knowledge of the loving purpose of God.'

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*SERMON VOLUMES.*

We have to draw attention to four volumes of sermons—two are published by Messrs. Hodder & Stoughton; one comes from the S.P.C.K., and one from the house of Harpers.

Dr. Ebenezer Macmillan of the University of Pretoria tells us in his preface that it was through the witness of the Oxford Group that the awakening

came to him: 'I shall never cease to give God thanks for a Fellowship that refused to take me for granted, and gave me the challenge I needed and really wanted. It was the challenge of the Absolute. I took it without knowing what would be demanded of me.' His sermons are 'Oxford Group Sermons' in the sense that the message came to him during the early morning Quiet Time, observed as a result of Group influence, and so have a 'givenness.' The title of the volume is *Seeking and Finding* (5s. net).

The late Rev. Arthur Hird was head of the Theological Department of Messrs. Hodder & Stoughton for a number of years, and he was known in many of the Free Churches of England as an arresting preacher. 'It is fitting that one who sponsored so many books and helped so many authors should have a little book of his own, however imperfect, to enshrine a lovely memory,' writes Sir Percy Hodder-Williams. The difficulty in making the collection of sermons has been that Mr. Hird has left us no full sermon MSS—he never confined himself to his MS. But though the addresses are short, they are in no sense notes (*The Test of Discipleship*; 5s. net).

Professor H. Maurice Relton's volume forms one of 'The Scholar in the Pulpit' Series published by the S.P.C.K. (3s. 6d.). Its title, *Messages from a Troubled Church to a World in Trouble*, shows that these scholarly utterances are narrowed in scope by the purpose of the author. This is noticeably so in the sermons dealing with the relation between Church and State. But some have a wider significance, as will be seen from the one which we have given—in abbreviated form—in 'The Christian Year' this month.

Professor Lynn Harold Hough, in *The University of Experience* (Harper; \$1.00), deals with pressing questions in a scholarly way. Reinhold Niebuhr in his introduction says that Dr. Hough, like Dean Inge, has been particularly 'anxious to join the light which shines from Athens and the Light which came from Judea.'

The best way to choose is to sample for oneself, and these sermon volumes may be sampled in the pages of 'The Christian Year'—this month's in the case of three of the volumes, and last month's for Mr. Hird's sermon.

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#### THE TALMUD.

What exactly is the Talmud? Does it represent the Rabbinic Judaism of the New Testament—roughly, of the period from 4 B.C. to A.D. 70?

What was the attitude of our Lord and of St. Paul to Rabbinic Judaism, and how is it to be accounted for? These questions are dealt with by Canon A. Lukyn Williams, D.D., in a vivid and convincing way in his small but valuable book, *Talmudic Judaism and Christianity* (S.P.C.K.; 2s. net). He explains clearly the nature of the Talmud, and he maintains that it does afford trustworthy evidence as to the general character of the Rabbinic Judaism of the first century. His contention that this Judaism was as bright and happy a religion as the world has ever seen raises a curious problem with regard to the criticism of it and its representatives by Jesus and Paul; but in a singularly interesting discussion he argues that the term *ὑποκριταί* applied by Jesus to the scribes and Pharisees does not convey the idea of religious pretence, but rather of superficialism in religion, and it was this, too, that Paul had in mind in the passages in which he seems to condemn the Law. New Testament students will find this a most suggestive little book.

But to get some real idea of the *contents* of the Talmud we must turn to *Everyman's Talmud*, by the Rev. Dr. A. Cohen, M.A. (Dent; 7s. 6d. net), which is described with complete truth on the jacket notice as 'The first comprehensive summary, for the English reader, of the teaching of the Talmud and the Rabbis on Ethics, Religion, Folk-lore, and Jurisprudence.' Indeed, this description errs on the side of modesty, as is shown by the titles of the successive chapters, which are these—The Doctrine of God, God and the Universe, The Doctrine of Man, Revelation, Domestic Life, Social Life, The Moral Life, The Physical Life, Folk-lore, Jurisprudence, and The Hereafter. The book is a veritable mine of information, not only on points of general interest, such as the Talmudic views of marriage and divorce, education, master and man, the care of the body, the resurrection of the dead, superstitions, the significance of dreams, the Sabbath, the modes of carrying out the death penalty, etc., but also on points of peculiar importance for the understanding of the Jewish mind, such as the Bath Kol, Metatron, the good and evil impulses, repentance, atonement, etc.

Throughout the book, with only the necessary connecting comments, the Talmud itself is allowed to speak with its multitude of voices on its multitude of themes. It covers, indeed, the whole of life, and its wisdom is brightened by scores of delightful stories: *haggada* and *halaka* both get justice here. It must have been a tremendous labour of love to organize such a mass of disparate material and to present it under the appropriate rubrics. When one

considers the immense range and variety of interest represented by these four hundred and twenty pages, the care with which the material has been selected, and the skill with which it has been systematized, the low price of the book can only be regarded as astonishing. Christians, who in ignorance often speak foolishly of the Talmud, will have occasion to revise their opinions after reading this book. We wish for it a wide success.

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We had occasion recently to deprecate the publication of a mischievous book on the League of Nations. We have all the greater pleasure in welcoming and commending a thoroughly good book on the League from the same publishing house. It is entitled *The League of Nations in Theory and Practice*, by Mr. C. K. Webster, M.A., Litt.D., with some chapters on international co-operation by Mr. Sydney Herbert, M.A. (Allen & Unwin; 10s. net). The book presents in very readable form an admirable survey of the whole wide range of the activities of the League, the International Labour Office, and the Permanent Court.

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A book of immense practical value to students is *The Poor Student and the University*, a Report on the Scholarship System, with particular reference to awards made by local Education Authorities and to assistance offered to the intending teacher, compiled by Miss L. Doreen Whiteley, B.A., F.L.A., with an introduction by Mr. Percy Alden, M.A. (Allen & Unwin; 6s. net). The fullest information is given as to help which may be obtained from all sorts of sources to enable the poor student to study at a university, and there is one chapter specially for the 'intending teacher.' The book is more useful to English students than to Scottish, but there is a great deal of information helpful to both. And, incidentally, there is a good deal in it that is interesting to the general reader. It is to be hoped that it may be widely advertised, and that libraries especially may purchase copies liberally. Not many 'poor students' can afford 6s. to consult a book like this. But for many of them the information given here is vital.

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Two years ago we reviewed, appreciatively, 'Outlines of Teaching Sermons for a Year.' This is followed now by *Outlines of Teaching Sermons for a Second Year*, edited by the Rev. C. E. Hudson (Allen & Unwin; 2s. net), and it is even better than

the first volume. The idea is to supply to the clergy guidance on big topics, on literature, on ways of handling the subjects, which will enable the pulpit to fulfil its teaching function. If this is to be done rightly, it must not be mental dope, and it must be systematic. There must be a real scheme which will teach something, not haphazard but coherent. These conditions are admirably fulfilled here. No clergyman can use this matter as it is presented in these notes. The outlines need independent thought and study. But sufficient help is given for this by lists of books and by definite explanations. We may add the titles of the sections: 'God and Man,' 'Prophetic Religion,' 'Between the Testaments,' 'The Making of the New Testament,' 'The Person of Christ,' 'The Holy Spirit,' 'The Christian Life in the World.'

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*A Philosophy of Religion* (Allenson; 5s. net), by Dr. Ambrosius Czakó, is described by Principal Micklem of Mansfield College, who writes the Preface, as 'one of the few philosophies of Christianity since the Middle Ages.' It is too flattering a description of a book so limited in design and scope as this is, but it is certainly a philosophy of Christianity rather than a philosophy of religion, which it professes to be. It is true that in its earlier pages it adventures, and adventures bravely, upon the effort to establish a theistic view of the universe, but the main body of the book is occupied with an interesting and incisive comparison between Catholicism and Protestantism—with what Dr. Czakó calls 'a Comparative Study of Denominations.' He speaks from an inside knowledge of both Catholicism and Protestantism, yet with a certain detachment from both, as indeed befits the philosopher of religion. His descriptions of Catholicism and Protestantism are, no doubt, true to type, for he is a capable observer and wields an experienced pen, but one feels that they must be truer to Continental Christianity than to the Catholicism and the Protestantism with which we are familiar in Britain. But we commend this essay very cordially, not only as at once readable and provocative, but as marked by ability, spirituality, and a refreshing downrightness.

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The Rev. Dr. Buchanan Blake has added to his many services as an interpreter of the Bible by the publication of *A New Guide for Bible Readers* (Allenson; 2s. 6d. net). He deals with the Old Testament by describing briefly the spirit of its principal books, and by commenting on such incidents as serve to indicate the progressive purpose that

runs through it. In the New Testament the treatment of the gospel material is, on the whole, topical ; the leading incidents in the Book of Acts are well brought out, while a brief sketch of the Epistles is followed by statements on 'The Full and Final Faith of the Church,' 'The Claim of Christianity to be the Final Religion,' and 'A Suggested Course of Study.'

Dr. Blake has his eye throughout upon the things that matter. Recognizing that credal forms of truth have often led to unhappy divisions, he urges that the duty of the Church is to proclaim the way lived and taught by Christ. 'It might have been better for the world,' he says elsewhere, 'if there had been more religion and less theology.' Teachers will be quick to see and to seize the value of suggestive sentences such as this, 'The three denials (of Peter) were blotted out by three protestations of devotion' (Jn 21<sup>16-19</sup>). The book, which is furnished with useful tables of dates covering both Testaments, is written primarily for teachers in the day school or the Sunday school, but it could be used with equal advantage by ordinary readers. The maximum of benefit will be derived from it by those who use it as an accompaniment to the 'School Bible,' published by Nelson, and the low price brings it within the reach of all.

That notable annual biographical dictionary, *Who's Who* (Black ; 6os. net), has now become a bulky volume of over three thousand six hundred pages of double columns, containing about forty thousand biographies of men and women of more or less distinction. It contains photo-portraits of the King and Queen, the Prince of Wales, the Duke and Duchess of York, the Princess Royal, Princess Elizabeth, and the Duke of Gloucester. There are records that occupy only a few lines and there are a few that occupy more than a column. Of the latter, one of the most outstanding is that of Dr. Rendel Harris, so long one of the most distinguished contributors to THE EXPOSITORY TIMES. Of the former is that of Mr. Stanley Baldwin, M.P., Lord President of the Council, and the holder of hon. degrees from the Universities of Oxford, Cambridge, Edinburgh, St. Andrews, Birmingham, and Durham. His son, Mr. Oliver Baldwin, writes under the heading of education that he learnt football at Eton ; in other things he is beginning to learn. Mr. Ramsay Macdonald states that he was educated at a Board school. He might have added, 'and at the library of the Guildhall, London.' By far the most numerous clan in the volume are the Smiths. The bearers of this name occupy forty-

eight columns. The most distinguished in this remarkable list is the Very Rev. Sir George Adam Smith, Principal of Aberdeen University since 1909. Mr. George Bernard Shaw fills three-quarters of a column with the titles of his articles and plays. One reads the list with surprise at the number that are already among literary lumber. Sir James Matthew Barrie, O.M., compresses the titles of his essays and plays into a modest space. Another member of the Order of Merit, the late Mr. John Galsworthy, has a larger number of plays on his list than is generally believed. It is impossible to peruse the columns of *Who's Who* without feeling that those on the list of the Order of Merit are small in number compared with those who have made good the title to be there.

Dr. H. G. Enelow continues and concludes his monumental work on Al-Nakawa's *Menorat Ha-Maor* by publishing its last nine chapters (9-20 ; Bloch Publishing Co., New York). These deal with the social aspect of ethical obligation, and thus carry on the great tradition established by the Old Testament, and continued in the Talmud. Al-Nakawa's aim was to offer the classic precepts and pleas taught by Jewish masters 'in methodical form, with proper regard to the needs of his contemporaries.' He preserves much that is valuable in older sources, and Dr. Enelow learnedly discusses his debt to them, and the relation of the Menorah to the Midrash Ha-Gadol. To the twelve chapters are appended three supplements, the last chiefly concerned with that love of Peace, which has always been so dear to the Jewish heart. The finely printed Hebrew text covers no less than six hundred and twenty-eight pages, and Dr. Enelow's concise account of their contents is itself a veritable 'Lamp of Illumination' in miniature. The successive chapters deal with the honour due to parents, marriage, education, the honourable conduct of business, justice (its officers and administration), contentment, the control of anger, flattery and scoffing, friendship and love, evil talk, keeping another's secret, and the rules of good behaviour. The indexes alone run to forty-five pages. These elaborate discussions, alive with human interest, blend the shrewdness of the Book of the Proverbs with something of the analytic genius of the Ethics of Aristotle.

Professor Edgar J. Goodspeed, the translator of the American version of the New Testament, who is distinguished on both sides of the Atlantic for his Greek scholarship, has given delightful proof of

his versatility in a series of short papers published under the title of *Buying Happiness* (Cambridge University Press; 12s. net). Dealing with such themes as The Age of Salesmanship, Foreign Lecturers, The Art of Being Outshone, these essays contain a criticism of contemporary American and British life written with fine humour and kindly satire. For a time of depression like the present they are a rare tonic, pouring as they do a stream of gentle raillery upon our fear of my Lady Poverty, and bidding us look with courage upon the face of adversity. 'To the anxious citizen who asks, "Is this revolt?" we answer, "No, Sire! It is Evolution." We will come out of it economically altered, perhaps reduced; but with some new power, some unsuspected capacity, some sounder character developed. This is the way the race has come, and this is the way it must go.'

The Rev. W. Perry, D.D., Dean of Edinburgh, has written a most interesting and informing book on *The Oxford Movement in Scotland* (Cambridge University Press; 3s. 6d. net). The historical part is attractive, and there is a good account of the influence exerted by the Movement on ceremonial, on architecture, on piety, on theology, and on the conception of the Church. Incidentally, Dr. Perry deals with a good many points of importance in a glancing fashion. He thinks the prospect of union between Episcopacy and Presbyterianism must be sought along the lines of comprehension, not compromise. This is wise, and is more and more coming to be the general opinion. Presbyterians will probably be surprised to hear that in regard to 'Apostolic Succession' they are at one with Episcopalians. 'They both believe in Apostolic Succession, the one through presbyters, the other through bishops.' Adherents of both Churches will find much in this book to admire, and not a little to enlighten and edify.

*The Church of Scotland Year Book, 1933*, has become a volume of more than four hundred pages (Church of Scotland Committee on Publications; 2s. 6d. net). The present Moderator, the Right Rev. Professor H. R. Mackintosh, writes of it, that 'seldom can a more precise or attractive compendium of information about its own affairs have been made available for any Church. And that the volume should cost no more than half-a-crown is an added marvel.' By Royal Warrant the Royal High Commissioner to the General Assembly of the Church of Scotland takes rank next to the Sovereign and before the members of the Royal

Family, and the Moderator of the General Assembly takes rank next to the Lord Chancellor and before the Dukes. Beginning with an excellent summary of the proceedings of last year's General Assembly, at a crowded forenoon meeting of which the Archbishop of Canterbury, himself a Scotsman, appeared in person to give an invitation to the Lambeth Conference for unrestricted conference on Christian unity, which was accepted after full debate, there is nothing of moment in the work of the Church of Scotland—congregational, statistical, financial, personal, administrative, academic—that will not be readily found here. The editor, the Rev. L. C. Phillips, Buckie, and his assistant, the Rev. Dr. Caldwell, have deserved the Moderator's wholehearted commendation.

How vain to paint the lily, and how futile to embroider the gospel story! *Kingdoms of the Carpenter*, by Miss Muriel Clark (Constable; 2s. 6d. net), contains four short chapters, 'Youth,' 'Love,' 'Hate,' 'Sorrow,' in which are depicted imaginary incidents and conversations in the life of Jesus. The design is doubtless good, and the workmanship has its merits, but the task is beyond the writer's powers, and it may be gravely doubted whether it should ever have been attempted. As the early apocryphal Gospels ran riot in the realm of the miraculous, so the modern tendency is to stress the sentimental and the sexual. In sane Christian judgment it must ever be accounted a daring thing to put words into the lips of Him who spake as never man spake, and to conceive scenes by way of addenda to the gospel story.

We welcomed with high expectation another book by the Rev. A. B. Scott, D.D., of Kildonan, on the subject which he has made peculiarly his own, the Ninianic Church. The new book is *The Rise and Relations of the Church of Scotland: Early Brittonic Period and S. Ninian's Period* (Andrew Elliot, Edinburgh; 10s. 6d. net). So far we found what we expected, a volume packed with the results of a competent scholar's investigations in a difficult field accessible to few. Yet we confess to some disappointment. There seems to be lack of balance between the 'rise' and the 'relations.' It takes Dr. Scott too long really to get going with Scotland at all. All the matter is intrinsically valuable, but we doubt if it be all equally relevant. Again, Dr. Scott reiterates the points which he urged in former works—(1) that Ninian's Mission extended and endured to a much greater extent than the traditional view allowed; (2) that this,

the earliest, Church in Scotland was entirely independent of Rome. On both points since Dr. Scott first wrote decided views have been expressed on the other side by writers who should not be simply ignored. We are surprised that, so far as we see, Dr. Scott takes so little notice of such criticism. Again, we do wish that Dr. Scott had not introduced Pelagius to whitewash and idealize him. We admit that Nestorius was little of a Nestorian; we are not prepared to accept that Pelagius was no Pelagian, or that his views were as harmless as Dr. Scott seems to think. And why is Pelagius here at all? We are certain that few will be ready to claim—not to say acclaim—him as even a distant 'relation' of the Church of Scotland.

The Rev. Edgar W. Thompson, M.A., has written an admirable book, *The Word of the Cross to Hindus* (Epworth Press; 7s. 6d. net). It is much to be hoped that the particular audience to which it is addressed will study it with care. For twenty-five years in India, and fourteen years as Missionary Secretary, when combined, as in this case, with a wise and tolerant mind that deals frankly with the real problems, and a marked gift of writing, make Mr. Thompson an ideal advocate of Christianity. Nothing could be more winsome than the letter to an Indian friend, so sympathetic and understanding, yet so very sure that Jesus Christ has that to give which is not to be found elsewhere.

But the title may have one unfortunate effect—that of giving the impression that the book is meant only for a specialized audience. That is far from being the case. It should be read widely at home.

It falls into two sections, both excellent. The first is a masterly and detailed examination of the reasons for Christ's unpopularity with the religious leaders of His day—under the headings of The Offence—of the Novelty; of His Teaching; of His Personal Claims; and of the Revolution He made certain. The first of these is especially well done. And then follows an examination of the Offence of Christ for Modern India; Indian Incarnations and that of Jesus Crucified; Karma and the Cross; Sacrifice, Jewish, Indian, and Christ's; and Self-Denial or Self-Annihilation. These are great moulds. And into them the author has run much impressive and right helpful thinking, born out of wide knowledge of books, Eastern and Western, of man's heart, and above all of Jesus Christ. This is a work to be highly and urgently commended, a satisfying study in a field in which there is much vague and ignorant talk.

Dr. Mingana has speedily followed up his fine edition of Theodore of Mopsuestia's Commentary on the Nicene Creed by an edition, equally fine, of his *Commentary on the Lord's Prayer and on the Sacraments of Baptism and the Eucharist*, which constitutes the sixth volume of the 'Woodbrooke Studies' (Heffer; 21s. net). It has all the characteristics and all the merits of its predecessor. The Syriac text, whose typography is of singular beauty and clearness, is accompanied by an English translation which is not only readable but attractive and idiomatic, and both are preceded by a sketch which emphasizes the chief points in the six homilies, and discusses the points of resemblance between the ceremonies and prayers described by Theodore and those found in the Apostolic Constitutions. Dr. Mingana rightly maintains that the importance of this Commentary can hardly be overestimated for a right understanding of the historical and theological background of the sacraments of Baptism and the Eucharist. This very competent volume will be welcomed alike by students of Semitic languages, Church history, theological thought, and liturgical usage.

A very charming, and at the same time instructive, book on the relations of different churches in ancient and modern days has been written by the Rev. E. H. Dünkley, M.A., *The Church of England and Catholicism* (Hunter & Longhurst; 2s. net). The chapters of the book have been gathered together from various quarters—'The Spectator,' 'Theology,' 'The Guardian,' and other journals. The little book abounds in clever generalizations, which will be questioned by many readers. Here is one: The Eastern Church is based on History, the Roman on Experience, the Anglican on Reason, and the Protestant on the Bible. Another is that the Catholic stresses the action of God in religion, the Protestant the action of man! But this provocative liveliness is one of the charms of the book. Another is its fine spirit. There is a great deal of informative history in it, and a broad spirit of really catholic charity which is very attractive.

*The Infinity of God* (Longmans; 7s. 6d. net), by Canon Bertrand R. Brasnett, M.A., B.D., Principal of the Theological College of the Episcopal Church in Scotland, is a thoughtful and independent study in the Christian doctrine of God by one who is convinced that the Christian theist needs the concept of infinity for an accurate understanding of the Divine nature and being. The treatment is logical, lucid, and progressive. The author prefaces his

discussion with a study of Christ as the Perfect Man and the Incarnate. He then argues for an infinite God, laying stress upon the consideration that the religious consciousness remains unsatisfied unless the God it worships is acknowledged to be infinite. The Infinity of God is then examined in relation to the Divine attributes of omniscience, omnipotence, and love, the boundaries of orthodox Christian theism being nowhere transgressed. The discussion concludes with a further reference to the Incarnation as the check and safeguard of any theory of the nature of God which purports to be within the limits of the Christian theistic tradition. The Christian doctrine of God must be squared with that of the Incarnation if the structure of Christian theology is to be properly completed. It is the author's contention that the thought of infinite love as regulative of the life of Deity harmonizes with the life of Deity as incarnate.

We meet in church for Christian worship as moderns and as Christians. That simple fact raises important problems in connexion with the use of the Psalms, for no inconsiderable part of the Psalter is archaic and sub-Christian; there are psalms like 83 and 87 rich in geographical names, psalms like 105, 106, 135 minutely reminiscent of Hebrew history, and other psalms, like the imprecatory, marked by a vindictiveness which ill consorts with the Christian temper. What are we to do with the Psalter in view of these facts? This is the question discussed by Professor Earle Bennett Cross, Ph.D., in *Modern Worship and the Psalter* (Macmillan; 10s. net). He believes that about a third of the Psalter could be used without any material change, and the psalms he discusses he presents in a translation which reproduces the original rhythm. As he has congregational worship in view, he suggests certain hymns whose successive verses may be sung at various points in the course of the recitation of the psalms; we do not, however, think Henley's 'Invictus' a very pertinent accompaniment to Ps 130. As the citizen of a democracy, Dr. Cross does not regard psalms like 2, 72, 84, with their allusions to a king, as appropriate for worship in the United States. To make Ps 148<sup>14c</sup> 'more specifically pertinent,' he suggests for *Israel* in the phrase 'Israel, his intimate folk,' might be substituted *these United States*. This would indeed be very pertinent—some would even venture to say impertinent.

The Teaching of the Buddha was gathered in the Pali Canon in various ways. In the *Anguttara-*

*Nikāya*, for example, it is arranged according to numbers, much as if we gathered Christian truth in threes, let us say—with the relevant sections on the Trinity, on the three main virtues, on the three chief disciples, and so on, and in sevens, with the seven deadly sins and all the other sevens, and so for other numbers. It seems mechanical and formal—a curious mode of hiving truth. Yet for memorizing it was valuable and the book has a real value still. It has been translated as far as the fours in two volumes for the Pali Text Society by Mr. F. L. Woodward, M.A., that expert scholar and translator—*The Book of the Gradual Sayings (Anguttara-Nikāya)*, vols. i. and ii. (Milford; 10s. each).

Long ago in 1913 Gooneratne published a translation (in part) at Galle, Ceylon, which is a serviceable work. But this newer one is not only in places closer to the original, but is throughout touched by a sense of style the other lacks.

There are interesting introductions by Mrs. Rhys Davids, in which she reiterates some of the views which for some years now she has been zealously propagating, and which are summed up in her recent Manual.

The Chief Rabbi, Dr. J. H. Hertz, tells the story of *The Battle for the Sabbath at Geneva* (Milford; 5s. net)—a story which is too little known, and which well deserves to be told. A proposal—engineered, according to Dr. Hertz, by American and financial interests—was set on foot in 1923 for the Reform of the Calendar, which, in practice, meant the introduction of a year of thirteen months of twenty-eight days each, with one 'blank' day over. It was over this 'blank' day that a series of battles was fought at Geneva from 1924 to 1931.

The blank day would obviously have disorganized the succession of the days of the week. The Jewish Sabbath and the Christian Lord's Day would have been 'floating' days; and this, besides the religious consequences, would have spelt material ruin to millions of conscientious Jews. Dr. Hertz tells with full detail the story of the long struggle for the retention of the Calendar as it is, and the eventual triumph, a struggle in which Sir John Baldwin, the representative of Great Britain and India, played a vigorous and honourable part.

*Delivering Grace*, by Mr. J. T. Mawson (Pickering & Inglis; 2s. net), contains a series of twenty brief addresses based on incidents in the history of Elisha the prophet. The titles are exceedingly apposite and suggestive, while the doctrine is

warmly evangelical. The writer is like Charles Spurgeon, who said that from whatever point he started he made straight across country to Jesus Christ. To those who do not trouble about critical and historical questions, but simply hunger for the word of God, this little book will be very welcome.

*The Psychological Teaching of St. Augustine*, by the Rev. James Morgan, D.D. (Stock ; 7s. 6d. net), is a work of real scholarship on an interesting line of investigation. The lover of St. Augustine will have better appreciation of the outstanding ability of the great Bishop of Hippo after perusing this volume.

'Edinburgh 1933' will, for very many students, be marked with a white stone, for it was the place and date of the ninth of these great quadrennial Conferences of the Student Christian Movement that have meant so much to many young men and women. In *The Christian Faith To-day*, edited by the Rev. Hugh Martin (S.C.M. ; 2s. 6d. net), we have some of the more memorable addresses delivered at the Conference. We have Canon Barry's, Dr. H. R. Mackintosh's, Dr. Oldham's,

and the Archbishop of York's, as well as others. The general subjects were 'The Christian Faith in the World' and 'The Christian Task in the World,' and these addresses were worth preserving and spreading. This book will provide a happy souvenir to many who were present at the Conference, and a not less happy inspiration for those of us who had not that privilege.

The late Archbishop of Uppsala, the Right Rev. Nathan Söderblom, was a many-sided man—philosopher, scholar, musician, and saint. His death was a great loss to religion and to the communion of believers all over the world. As an act of piety to his memory, and as a gracious aid for 'holy week and other weeks,' the chapter from his great book 'The Story of the Passion of Christ' (the central chapter of the book) has been published under the title *The Mystery of the Cross* (S.C.M. ; 2s. net). It is translated by Mr. A. G. Hebert, M.A., of the Society of the Sacred Mission, and is a very helpful devotional exposition of the message of the Passion of Christ. The musician peeps out in the last section of the book, which is an exposition (and a delightful one) of the Passion music of Bach.

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## Missionary Problems of To-day.

### The Apologetic for Foreign Missions: A Preliminary Survey.

BY THE REVEREND NICOL MACNICOL, D.LITT., D.D., EDINBURGH.

THE time has certainly come when we should estimate anew for ourselves the authority that lies behind the call of the Church to foreign missionary service. The Moravians, the pioneers of the modern missionary movement within Protestantism, celebrated last August the two hundredth anniversary of the beginning of their enterprise. Many years had to elapse after that beginning before the Church of Scotland sent forth Alexander Duff as her first ambassador to the non-Christian world, and the centenary of his arrival in Calcutta fell just three years ago. The completion of one century or of two need not have any special spiritual significance, but the retrospect may well awaken the questioning instinct within us. Apart from the mere coincidence of events, it is the case that this is a time when the foundations upon which men's thinking rests seem to be giving way beneath their

feet and a new defence is required, not merely of foreign missions, but of religion itself. Many, however, whom this fundamental anarchy has not affected and who are able to hold still quite confidently to the Christian religion no longer feel assured that it has a right to the pre-eminence that they formerly gave to it. Various elements in modern life contribute to create this uncertainty. There are the vague views that are prevalent on all sides of us of 'evolution' and of 'relativity.' Even if we know little more of them than the words suggest, we suppose that they imply that everything, religion included, is in a condition of continual flux and that there is no truth that can be considered absolute or final. The study of history, too, and especially the comparative study of the history of the religions, has brought to view similarities in their development and in the truths they teach