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## Literature.

### THE CHURCH AND THE PARSON.

HERE are two books, both about the Church and the minister, as different as possible and both excellent in their separate ways—*The Conversion of the Church*, by the Rev. S. M. Shoemaker (Oliphants ; 2s. 6d. net), and *The Parson and His Problems*, by the Rev. J. B. Goodliffe (S.P.C.K. ; 3s. 6d. net). The former is the Oxford Group applied to Church and minister. Mr. Shoemaker is rector of Calvary Church, New York, and apparently a very efficient rector. He has the poorest opinion of the Church as it exists to-day. 'It is my personal conviction that, save in a very few places, the institutional church is as much a back-number as the stage coach.' What is wrong is that there is too much talk, too much organization, too much 'social gospel,' too much intellectual apology, too much doing. What is needed is personal experience of Jesus Christ: 'the primary necessity is the conversion of the ministers to a full experience of the Lord Jesus Christ.' And this must start by the sharing of sins with another Christian 'who has found his way a bit further than we have.' That in brief is the substance of the book, and stated thus baldly it may give the impression of exaggeration and self-complacency. The author, however, is in deadly earnest, and it will do any minister who can bear rough handling a great deal of good to read the book. The most obvious criticism of it is that the author is almost inhuman in his detachment from the pleasurable side of life.

To turn to the other book is almost like passing from a hot-house into the open air. Mr. Goodliffe is well known for his perfectly admirable books on religious education. But he has written nothing for sheer effectiveness and usefulness comparable to this able and suggestive book on Church life. If Mr. Shoemaker's book stirs the parson's conscience, Mr. Goodliffe's will help him at every point of his ministry. He is himself the vicar of a parish that presents almost every problem any minister will have to face. And as the reader pursues his way through the pages he will be filled with admiration for the sanity, the fertility, and constructive ability as well as the spiritual power of the writer.

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### CALVIN.

Calvin's grave, unmarked in accordance with his own wish by any memorial, has long been un-

identifiable in the common cemetery of Geneva ; no country, even of those that yielded most wholeheartedly to his teaching, has ever raised a statue to his memory ; 'lives' of Calvin are strangely few. Certainly there exists a considerable amount of *Calviniana*, and numerous books have been written on this or that aspect of his work ; but we are fairly confident that while many of our readers could name off-hand a dozen important works on Luther, they would with difficulty be able to name six on Calvin. For this there are reasons. Luther's life is far more interesting and his spiritual pilgrimage presents far more problems for both historian and psychologist. Then, too, Luther was a national hero ; Calvin's work was done in a city which long regarded him as a foreigner and admitted him to citizenship only towards the end of his life.

We welcome a new study of Calvin's life and work by a British scholar—*Calvin*, by Mr. R. N. Carew Hunt (Centenary Press ; 10s. 6d. net). It is not a history of Calvinism, but the story of Calvin's life, with one all-too-short chapter on his theology and ethics. Mr. Hunt has made himself master of all the previous 'lives' that matter, as well as of some that do not. Most cordially we commend this book to the student and to the general reader as a sound piece of scholarly work fully documented and eminently readable. They will learn that Calvin was neither the fanatic depicted by Galiffe, nor the impeccable superman of Doumergue. They will find his faults candidly acknowledged, and the real merits of his service emphasized.

Calvin's life does present a few problems, and Mr. Carew Hunt leaves us with the impression that they are insoluble. We know disappointingly little as to his conversion. It is on the whole improbable that he wrote Cop's famous Lecture, or had the exciting experiences that have been narrated of his Italian visit. Some of his actions in the trial of Servetus remain impenetrable mysteries, but Mr. Carew Hunt brings forward no evidence to justify the fierce attack that Sir John Macdonell launched against Calvin in connexion with the trial.

### AQUINAS.

Ancient and many modern philosophers are alike in this that they write 'popularly.' The person of ordinary education will be able to read Plato

and Aristotle as well as many moderns with interest. Mediæval philosophy, on the other hand, is frankly 'dry,' abounding in subtleties with which the modern mind is apt to be very impatient, fond of attaching importance to minutiae that frequently seem to express distinctions without differences. We have little hope that the religious metaphysics of St. Thomas will be ever explained in popular style. Up to now at any rate no interpreter has succeeded in doing so. The Rev. Robert Leet Patterson, Ph.D., M.A., B.D., has expanded a thesis into a very erudite book entitled *The Conception of God in the Philosophy of Aquinas* (Allen & Unwin; 21s. net), and certainly has not succeeded in making his exposition such as the ordinary reader who has not graduated in philosophy will peruse without bewilderment. In fairness it should be mentioned that we ourselves read it in the course of a very hot summer, and so may have fancied it more of a task than it really is. We are convinced, however, that students of the history of philosophy will esteem Dr. Patterson's work on Aquinas very highly. It contains a full account of St. Thomas's views and arguments, and subjects them to a shrewd and competent criticism. It was the aim of Aquinas to reconcile the theistic views of Aristotle with the Christian conception of God; and we think Dr. Patterson is right in his criticism that the attempt really fails, breaking down on the old puzzle of 'the One and the Many.' Very valuable, too, is the discussion of the abiding value after Kant's criticism of the theistic proofs which occupy so large a place in the work of St. Thomas.

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*Life Beyond Death in the Beliefs of Mankind* (Allen & Unwin; 8s. 6d. net), by Mr. James Thayer Addison of the Episcopal Theological School, Cambridge, U.S.A., is a comprehensive survey, from the historical standpoint, of the main beliefs about the future life cherished among uncivilized peoples and in the great religions of the world. One-third of the book treats of rudimentary beliefs, such as are held by savages or by the ignorant masses in the higher civilizations. Here are discussed subjects like ancestor worship, the underworld, reincarnation, and transmigration. The remaining two-thirds of the book treat of advanced beliefs, such as have been originated or encouraged by the higher religions, especially Christianity, Buddhism, Hinduism, and Islam. Here a subject like transmigration comes up again,

and there are chapters on the Immortality of the Soul, the Resurrection of the Body, Purgatory, Hell, and Heaven.

The whole constitutes a useful guide on popular lines to the theme of 'Life Beyond Death.' One cannot but admire the width of the writer's knowledge, the skill with which he has assembled his material, and the lucidity with which he has presented it. Although the pages of the volume do not contain references to the sources, whether primary or secondary, to which the writer is indebted, a full list of such sources is given at its close, arranged according to geographical areas.

Another book on the sex question, this time from an authoritative source and written in a vein of strong sense and deep earnestness, is *Marriage, Children, and God*, by Mr. Claud Mullins, with a preface by the Bishop of Southwark (Allen & Unwin; 6s. net). Mr. Mullins is a London magistrate, a religious man, and a convinced believer in the 'old' morality and in its religious basis. But his tragic experiences in court (many of which he recounts) have convinced him of the necessity of definite teaching about contraceptives and of definite authority for their use. He looks at the whole matter in the light of religion, of morals, and of life, and his plea is very persuasive. No more sane or convincing book on this question and its cognate problems has been written, and Mr. Mullins deserves a wide and open-minded audience for his argument.

*The Life and Teaching of Jesus Christ*, by Professor C. E. Raven, D.D., and Eleanor Raven (Cambridge University Press; 4s. 6d. net), is offered as a modern substitute for 'the old type of commentary with its mass of detailed footnotes.' 'Its purpose is to give in condensed and simple form the necessary information as to the religious and social situation in Palestine, as to the evidence for the history of Jesus, as to His life and teaching; and then to introduce the reader to the chief sources of our knowledge of Him.' Accordingly in the first half of the book we have a short sketch of Judaism in the time of our Lord, followed by chapters on the text and authority of the Gospels, the ministry and teaching of Jesus. The second and larger half of the book contains the text of Mark's Gospel, followed by the material in the sources used by Matthew and Luke, together with the passages from John's Gospel which deal with the Galilean ministry. As a brief introduction to the Synoptic problem and to the life and teaching of Jesus it is admirable.

The Temperance Movement, like everything else, is passing through troubled waters, and in America it appears to be in process of receiving a political set-back. It is a time that calls for fresh thinking on the subject and for a clearing of the minds of temperance advocates as to their real objective. In these circumstances nothing could be more opportune than the appearance of *The English Temperance Movement: A Study in Objectives*, by the Rev. Henry Carter (Epworth Press; 5s. net). It is the first of two volumes and deals with *The Formative Period, 1830-1899*. The main thesis of the book, which Mr. Carter supports and illuminates by his historical survey, is that the Temperance Movement set out to combat the drink evil by spreading through moral suasion the practice of total abstinence. The pioneer and protagonist of this Movement was Joseph Livesey, a reformer to whose memory 'England has yet to do justice.' Only later, through the influence of the United Kingdom Alliance, did the Movement aim at the suppression by legislation of the Drink Traffic, and thereby entangled itself in party politics. Mr. Carter argues that these two objectives should be kept distinct, and the policy to which he gives preference is the 'suasionist' rather than the suppressionist. 'Because the true Objective of the Temperance reformer is moral, its first appeal is to the individual that he will accept and act upon the knowledge concerning alcohol which scientific investigation and long human experience have made available. To those responsive to the claims of social and religious obligation, there is the yet weightier appeal of altruism, of fealty to the highest loyalties of life. As the basis of personal conviction broadens, as the sense of social responsibility deepens, so progress in the legislative realm becomes practicable. . . . It is a fundamental error to reverse the order indicated above, and to demand drastic legislation for which the nation is unprepared.'

*God spake these Words*, by the Rev. Horace Cleaver, B.D. (Epworth Press; 2s. 6d. net), is a series of short studies in the Ten Commandments. They are pleasant and sensible talks which explain clearly the meaning of each of the Commandments as interpreted by the spirit of Christ, and show their application to the conditions and problems of modern life. The book abounds in excellent material for sermons.

We have read *The Philosophical Approach to Religion*, by the Rev. Eric S. Waterhouse, M.A.,

D.D. (Epworth Press; 5s. net), with very great pleasure and satisfaction. It seems to us to supply what has long been lacking, an introduction to the philosophy of religion which will be sufficient for the ordinary reader and admirable in preparing the student for study and evaluation of the more detailed works on the subject. And the subject is one with which the preacher really must concern himself. Dr. Waterhouse wields a facile pen. The book is eminently readable. However profound the topic, the treatment is always interesting. The chapters deal with the fact of religion, the purpose of philosophy, the idea of God, the idea of the universe, the idea of man, the idea of the Good, God and the world, God and man, immortality. Every chapter is based on wide reading and reveals ripe judgment. Most decidedly this is a book to get and a book to read and keep on reading.

An exhaustive study of *Church Union in Canada: Its Causes and Consequences*, has been made by Mr. Claris Edwin Silcox at the request of the Institute of Social and Religious Research (New York; \$3.00). It was felt that this great attempt at incorporating union among Presbyterians, Congregationalists, and Baptists was one of the most outstanding things that ever happened in the history of Protestantism. A very full account is given of the circumstances that made the Union seem desirable if not necessary, of the negotiations which preceded union, then of the aftermath involving separation. It may be objected that it is much too early yet to estimate the consequences of the Union. The author acknowledges a measure of truth in that criticism. On the other hand, it was thought of great importance to get a record of the facts while the men who took a leading part in the negotiations were still alive. As a record the work is of immense value, and the message of the story, both as encouraging and as warning, is of great importance.

Karl Barth's famous commentary on *The Epistle to the Romans* has now been admirably translated into English from the sixth edition by Sir Edwyn C. Hoskyns (Milford; 21s. net). The theological world does not need to be told that it has already proved itself an epoch-making book. It must be admitted that English readers, more than German, will find it difficult, often obscure, provoking in its abundance of paradox, and perhaps oppressive in its great length and ponderous mass. But it is a great book, profound, thought-provoking, heart-searching. It is useless for the preacher who is

in search of a quotable comment on the text he has chosen. It must be read as a whole ; it is a massive argument, a system of theology. Its great merit is that it makes a serious attempt to dig down to the roots and climb to the heights of Pauline thought. And it is written by one upon whose spirit there is laid a deep awe in presence of the eternal.

In the preface to the second edition Barth criticises with some reason the typical modern commentary. 'Recent commentaries contain no more than a reconstruction of the text, a rendering of the Greek words and phrases by their precise equivalents, a number of additional notes in which archæological and philological material is gathered together, and a more or less plausible arrangement of the subject-matter in such a way that it may be made historically and psychologically intelligible from the standpoint of pure pragmatism. Jülicher and Lietzmann know far better than I do how insecure all this historical reconstruction is, and upon what doubtful assumptions it often rests. . . . For example, place the work of Jülicher side by side with that of Calvin : how energetically Calvin, having first established what stands in the text, sets himself to re-think the whole material and to wrestle with it, till the walls which separate the sixteenth century from the first become transparent ! Paul speaks, and the man of the sixteenth century hears.' It is Barth's endeavour throughout to make Paul speak to the twentieth century, or rather to make the divine in Christ break in upon all human life. He expounds the doctrinal chapters of the Epistle *con amore*, but he is equally powerful and suggestive in his exposition of the practical chapters. Perhaps the most original part of his work is his treatment of the much neglected chapters 9-11 on Israel's rejection. These he interprets very arrestingly as bearing on the faith and fortunes of the visible Church.

*Facets of the Faith* (Pickering & Inglis ; 2s. 6d. net) is by a well-known Edinburgh clergyman, the Rev. W. Graham Scroggie, D.D. His name will indicate to many the standpoint of this book, an

uncompromising orthodoxy of the extreme right. The lectures, or sermons, reprinted here are very good examples of an intelligent conservatism. They deal with the fundamental realities, and if they confirm readers (as doubtless they will) in the conviction that the choice is now as always 'Christ or Chaos' they will do a great service.

*The Victory of Faith*, by Bishop J. O. Nash, D.D. (S.P.C.K. ; 4s. net), is warmly commended in a foreword by the Archbishop of York. It is indeed an excellent piece of work. It is designed for the use of senior schoolboys, to bridge for them the difficult gulf which lies between the simple Bible teaching of childhood and the maturity of a well-informed Christian faith. It deals with a great variety of topics in a simple explanatory way. It is, in fact, a complete theology for beginners. From a consideration of man's origin and nature as disclosed in Scripture and in modern science, it goes on to explain the teaching of the creed on God, salvation, the Christian life, the Church, the sacraments, and the last things. It is eminently sane and informative throughout, and the whole is set forth in a way that should prove attractive to young minds.

The Student Christian Movement Press has begun the issue of 'Bible books for small people,' the small people being between three and six years of age. Everybody knows 'Little Black Sambo' and 'Jemima Puddleduck,' a brief sentence on one page and a highly coloured picture on the opposite page. Miss Muriel Chalmers and Miss Mary Entwistle (both noted workers among small people) have been seized with the idea of adapting the Black Sambo model to religious stories, and three little volumes have just appeared, all written by Miss Chalmers and illustrated by Miss Elsie Anna Wood—*The Lost Coin*, *The Shepherd and His Sheep*, and *The Farmer and His Field* (1s. 6d. net each). They are all well done. The letterpress is just right, and the pictures, if sometimes a trifle flamboyant, are also very good. The idea was an inspiration, and it is being well carried out.