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

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

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

It follows from what has been said that Christian marriage should be regarded as a holy vocation, as such making the highest demands upon the man and the woman who enter upon this estate. They are called to a holy calling. They are called, as we read in 1 P 3⁷, to be 'heirs together of the grace of life.' And there is only one way of realizing this high and holy calling. It is by the cultivation of mutual love. Only so shall the spiritual union which lies at the basis of true marriage be carried to higher and nobler fruition.

Conjugal love is apt to be a sensitive and delicate plant. It withers before indifference. It is killed by selfishness. And it must not be left to take

care of itself. It requires to be cultivated. Its leaves should be bathed in the sunshine of a constant affection. Its roots should be watered by the dews of tenderness, and by the tears—if need should be—of compassion and sympathy. It cannot be cherished and fostered too carefully.

Nor will it properly grow and expand if it should be enclosed in the garden of a selfish happiness. Marriage, as being a holy vocation, is intended for the discipline and development of character and personality, and there is no true development of character and personality unless the social sympathies be enlarged, so that the Christian home becomes a radiating centre of goodwill and neighbourly service.

Literature.

RELIGION AND THE EUROPEAN MIND.

DR. KELLER is an indefatigable traveller, lecturer, author, and helper of the Protestant churches of the Continent. Probably no man knows as much from experience as well as study of the religious situation on the Continent, and no man has done more to convey that knowledge to the English-speaking world on both sides of the Atlantic. His, however, is not only a practical interest, he knows that he may relieve need; but he is scholar and thinker enough to get below the surface of the religious situation, and to disclose its theological significance, he knows that he may understand the hidden springs. He is a sympathetic exponent, but not an indiscriminating disciple of Barth. In a previous book he had shown the bearing of the Barthian theology on Christian unity, as he is active in the œcumenical movements. In the present volume, *Religion and the European Mind* (Lutterworth Press; 6s. net), he sets 'faith as the spiritual problem, which underlies the German Church Revolution, and its universal significance.' I find it difficult here as in other writings of the author on the subject always to discover how far he disagrees as well as agrees with the Barthian theology. He has shown how great the influence on theological thought on the Continent the world

crisis has exercised, and how important Barth as an exponent of potent tendencies has been; but we cannot assign to these tendencies the universal significance which the author inclines to assign to them. That there is an *optimistic activism*, more in America than in Great Britain, which needs rebuke and correction such as these Continental movements may afford, we are ready to admit; but as the competent theology of this country did not go to the lengths of 'liberalism,' which were vocal in Germany, so we do not need so evident a reaction as Barthianism affords. But before discussing the general question this volume raises we may give an outline of the contents.

In the Introduction the author discusses generally the influence on religion of the Revolution through which Europe has been passing since the War. 'The battle is on,' he says, 'between the truth that comes from God and the truths that come from man' (p. 21). As the situation is conceived to be similar to that at the Reformation, he next describes 'the rebirth of the Spirit of the Reformation.' 'In the *sola gratia, sola fide* we hear the beating heart of the Reformation. In this respect there is no difference between the *sola gratia* of Luther and the *solī Deo gloria* of Calvin' (p. 22). He has, however, to record that there has been a return not only to the central position of the Reformation, but also a

continuance of its divisions. A Neo-Calvinism and a Neo-Lutheranism confront one another although Barth, the Neo-Calvinist, has influenced the churches generally. 'As against the theology of the religious consciousness, or of ethical or mystical experience, or of philosophical reflection and speculation, Karl Barth's is a theology of the Word' (p. 56). He opposes divine revelation to human religion, reason, conscience, as well as culture. 'Revelation must be contemplated under three aspects: a veiling, an unveiling, and a real intercourse between God and man. Barth finds these three aspects taught by the Church as the several functions of Father, Son, and Holy Ghost' (p. 62). This Barthian theology by its influence has forced theology again to the forefront of the Church's interest and activity. After this discussion follows an enumeration of 'the storm centres of a theological revolution,' the details of which we must pass over; but the last named must be mentioned—'Barth against the Barthians.' The school is breaking up, and the master is now disowning some of his disciples. The next chapter has an acute present interest, as it describes 'German Protestantism in Conflict with Secularism,' the struggle being waged in the Churches at the moment. The last chapter shows 'the Church in a Changing World,' 'the effects of the present battle between new and old ideas on the structure of the Church, on its relation with the State, on its attitude towards its own educational and social activities, on inter-Church relations, and on the spiritual life of the congregations' (p. 137). This survey deals mainly, but not solely, with the German situation. We hope the menu has whetted the reader's appetite for the abundant and attractive meal.

If we now add a few criticisms, they do not affect the book itself, but relate to the theological situation. We do not consider that the conditions on the Continent after the War were such as to be favourable to an advance in theology such as was needed, but favoured a reaction, which in condemning one extreme fell into another. Why desire a return to the Reformation? Why not go back to the New Testament itself? Why sit again at the feet of Luther and Calvin and not of Jesus Himself? Why tarry in Arabia, as Barth often seems to us to do? Why not dwell in Galilee? Why take part of Paul, 'justification by faith,' and not take the whole of Paul, for whom to live was Christ, crucified and risen with Him? Why not see God in Nature and history, as Jesus and Paul did, and confine Him to the Word as narrowly as Barth? We stand by the *sola gratia, sola fide* of

the Reformation; but we can put a far fuller, richer content into both than this school does. Man's need of God is as wide as his nature, and God's goodness as vast as His resources. How can God's revelation come to man except in his religion? Despite sin man has not lost his capacity to receive and respond to God's grace, although his faith itself is all of grace. God's sovereignty is absolute, but it is the supremacy of love; man's dependence is entire, but it is not bondage but freedom. The task of theology, as we conceive it, is to take the gospel in the Gospels as well as the Epistles, and interpret it in the best thought, and apply it to the greatest needs, of our age.

THE MIND OF PAUL.

The Christian faith was cradled in Judaism. Behind it lay the prophetic genius of the Hebrew nation. Yet Christianity from the first was destined by God for a world-religion. The seed sown in Palestinian soil was to become a tree whose leaves would be for the healing of all nations. Hence when God, seeking a man to proclaim the gospel of His Son, laid violent hands on Saul of Tarsus, breaking in on his life and claiming him utterly, there was a singular appropriateness about the choice. For Paul belonged to both worlds. Nurtured in the faith and ways of Judaism, he nevertheless had experience of the contact and influence of a Greek environment. It is one of the main tasks of New Testament theologians to see Paul and his religion in relation to the Jewish and Hellenistic background in which his life was set, and to inquire how far it helped to mould and determine his presentation of the gospel of Christ.

To this task Professor Kirsopp Lake has addressed himself in *Paul: His Heritage and Legacy* (Christophers; 6s. net). Based on a recent course of lectures, the book is characterized by the verve and incisiveness and clearness which Professor Lake's readers are accustomed to expect from him. Yet, on the whole, it is disappointing. 'We cannot,' declares the author, 'accept Paul's own explanation of the change which his nature underwent' (p. 87). Why not? Paul's own explanation, as Lake himself points out, was 'Christ in me.' Was this a figment of a misguided imagination? Wild criticism of this kind leaves Paul untouched. Or take this: 'The God of the Jews and of Jesus is a very beautiful figure—much more beautiful than the God of Paul. But for us, as for educated Greeks of the first century, it is a beautiful picture which we cannot fully accept' (p. 76). Again,

why not? Is the superior wisdom of the twentieth century going to begin apologizing for Christ? It is at least open to question whether any useful account of Paul's vital religion is to be expected from a writer whose radical divergence from the apostle's own position may be gauged by the following words: 'I do not believe in the existence of any creator, and when I use the word God, I mean the totality of values, not a person, or a "personal being" who created values, which are eternal and neither created nor derived' (p. 85). An able book, but hardly adequate to its great theme.

THE PSALTER.

The Psalter always has been, and probably always will be, the best-known portion of the Old Testament. This is because all types of Christians use it freely in their regular worship. The history of a national version is, therefore, both interesting and important, and Mr. Ernest Clapton has given us a valuable and scholarly contribution to that history in *Our Prayer Book Psalter* (S.P.C.K.; 10s. 6d. net). The version of the Psalms embodied in the Prayer Book is Coverdale's (that of the 'Great Bible' of 1539), and is a revision of his first translation, which appeared in 1535. Neither shows detailed acquaintance with the Hebrew text; while, in each case, the Vulgate was the basis, both were greatly indebted to the various German and Latin texts available, particularly to those of Jerome, Luther, and Münster.

Coverdale's two versions are here arranged on opposite pages, facilitating comparison, and each is supplied with notes indicating parallels in Coverdale's predecessors. The Introduction contains an admirable history of the translations, but has one unfortunate paragraph on metre and text (p. xxvii) in which Mr. Clapton commends Gowen's edition of the Psalms. While Dr. Gowen's translation itself is in many ways excellent, his handling of the text is deplorable. But this is the only blot on a thorough and conscientious piece of research into the history of the Psalter.

SHINTOISM.

Dr. Eric Waterhouse keeps sending out the volumes of his series—'Great Religions of the East'—with a business-like promptness. Principal A. C. Underwood, M.A., D.D., has faced a somewhat heavy task in undertaking *Shintoism: The Indigenous Religion of Japan* (Epworth Press;

2s. 6d. net), for there is not much to attract in that most polytheistic of polytheisms with its crude and naïve mythology, its lack of doctrine and theology, its thin and shadowy ethic—more a love of Nature and a patriotic fervour than a real religion. Yet he has carried through his job with knowledge and competence, and has produced a workman-like and readable little book. Here is a rapid survey of the strange history of Japan: of the sources of Shintoism, of its ugly cosmogony, its endless pantheon, its ritual, its magic, and such ethics as it has. That last is curious enough, and some enthusiastic Shintoists exult in that. So Motoōri, 'not only the Mikado, but his ministers and people also, act up to the traditions of the divine age. Hence in ancient times the idea of Michi, or way ethics, was never broached. In ancient times, although there was no prosy system of doctrine in Japan, there were no popular disturbances and the Empire was peacefully ruled. It is because the Japanese were truly moral in their practice that they required no theory of morals. And the fuss made by the Chinese about theoretical morals is owing to their laxity in practice!' So the American girl, who so amused Asquith, was right: 'I hate these old Ten Commandments. They just put ideas into your head.' Some ethic, indeed, there is—beyond a fear of ritual uncleanness and a desire for purification from that—loyalty to the Mikado and to the State; for 'in China the primary relation is between father and son; in Japan it is between ruler and subject. In China the first virtue was filial piety; in Japan it was loyalty to the Emperor' and the steadfastness, the courage, the self-sacrifice and the like that fitted one for that. Hence it has inculcated, as perhaps no other religion has done, the ideal of self-sacrifice and service on behalf of the nation. The history of Shinto is remarkable. Thrown into shadow by the coming of Buddhism and absorbed by that far higher faith, it re-emerged, after a thousand years, to dominance once more. And to-day, when one would have imagined that so primitive a structure must have been left behind, it is alive and vital. For Japan, with its uncanny art of bringing new life into what seemed dead, has called out even this corpse from the tomb. On its official side, indeed, it has abandoned any claim to the name of religion, and is now a mere ritual of patriotic ceremonies. But among the people it is winning a new passionate allegiance through the thirteen sects that have sprung up, and which—borrowing not a little from Christian sources (one of Kagawa's works is being circulated under a

Shinto author's name), and with a real ethical appeal—are spreading notably. Impressive is the part women are playing in the movement. The Tenrikyo Sect, perhaps the most famous, was founded by a woman of the name of Miki, who had a remarkable career as a teacher and a healer and a prophet. And one of the most recent of them all is also born out of a woman's soul.

And so Kato, that enthusiastic Shintoist, is justified by facts when he proudly maintains that Shinto is, in truth, one of the world's living religions. Aston declares that 'Shinto is doomed to extinction; whatever the religious future of Japan may be, Shinto will assuredly have little place in it'; and Krause is of opinion that it 'has now little more than archæological interest'! But Kagawa sees in its revival 'the great social fact of the age.' The Japanese passion for Nature, their eclecticism, their enthusiasm for the State, will, perhaps, always find a place, transformed and beautified for Shinto, 'the religious patriotism of the people.'

RELIGIOUS INSTRUCTION.

The Portsmouth Diocesan Syllabus of Religious Instruction (Barrell, Portsmouth; 2s. net) is an intelligent attempt to construct a syllabus for schools on modern lines. It is, on the whole, very good. It has been carefully thought out, with the help of experienced teachers, and in its revised form has already run the gauntlet of actual use in the schools of the diocese. The syllabus is divided into three sections, one for infants, a second (four years) for juniors, and the third (four years) for seniors. The sections are headed, rather artificially, God our Heavenly Father, Jesus Christ the Redeemer, and the Holy Spirit the Giver of Life, but the Bible material is arranged in a quite reasonable and historical manner, and with the growth of the child as the key. Any attempt such as this to present a sensible scheme for the teaching of religion in the school deserves a warm welcome. There are, however, certain defects in this syllabus which may easily be remedied in future editions. The principal one is that the scheme is much too elaborate, and, though teachers are warned of this and advised to make selections, no guidance for such selection is offered. Another defect is that the list of books recommended is meagre and quite insufficient. No book on the geography of Palestine is mentioned, for example. Two definite statements ought to be modified. It is said, erroneously, that Hebrew poetry did not rhyme, and on the same page (57) it is asserted that 'practically no

contemporary history is to be found in the Old Testament.' It is doubtful, also, whether the idea that the disciples *sat* at the Lord's Supper should be perpetuated, as it is by the picture on p. 109. These are comparative trifles, however, and of the syllabus as a whole we must speak with warm appreciation.

CHRISTIANITY AND HUMANISM.

The Religious Crisis, by the Rev. Roger B. Lloyd, Vicar of Great Harwood (Lovat Dickson; 5s. net), is intended as a contribution to the modern debate between Christianity and secular Humanism. The most interesting and timely portion of the volume is that in which the main types of Humanism are described, as represented by Bertrand Russell, Julian Huxley, Aldous Huxley, Llewelyn and John Cowper Powys, and C. E. M. Joad respectively. As against Humanism in all its versions the fundamental truths of Christianity are stated and upheld, and the statement has the merits of being clear and in modern terms. The Person of Christ and the Ethics of the Kingdom are the chief subjects expounded. Particularly relevant to the main issue is the chapter on 'Christianity and Liberty,' in which a strong plea is made for democracy as the form of government most in line with Christian principles and aims. The concluding section is a summons to the Church of England to fulfil its mission in the modern world, as being heir to the fullness of the Catholic tradition and at the same time heir to the Reformation principles of freedom.

The author owes a great deal to writers in his own communion such as Archbishop Temple and Canon Barry, but if his book is not conspicuously characterized by independence, it may yet be commended as an earnest attempt to uphold the banner of Christianity as against the new secularism of our time.

We welcome in the most cordial terms a book on the preparation of catechumens for their first communion, *The Minister and his Communicants' Class*, by the Rev. George S. Stewart, M.A. (Church of Scotland Publications Department; 2s. 6d. net). Any one who knows the contributions Mr. Stewart has already made both to the literature and to the practice of religious education of the young will open this book with a lively expectation of good things. And he will not be disappointed. Whether he is dealing with the subject generally, in its background, or with the details, in the syllabus of

instruction, the private interviews with the intending communicants, or the reception services, Mr. Stewart has a great deal to say that is wise, original, and in the highest degree helpful. His book may be read with profit by ministers or priests of any church, and they will find guidance both for their own souls and for the rare and precious ministry which their dealing with other souls puts into their hands.

The Church of Scotland Publications Committee has issued at the modest sum of sixpence a little book of addresses by the Rev. J. K. Thomson entitled *Religion in the Home*. It is a book for all who are interested in the religious and moral welfare of the young. The addresses were originally delivered at a Summer School, and we do not wonder at the demand for their presentation and circulation in a more permanent form. They are marked not only by a devout spirit, but by a freshness and sincerity that make them as pleasant as they are sure to be helpful.

The Church of Scotland Committee on Publications has issued *An Exposition of Twenty-Eight Parables of our Lord*, by the Rev. George Christie, D.D. (1s. 6d. net). It is commended in a foreword by Professor W. P. Paterson, who declares that 'at the writer's best, the detailed analysis and skilful divisions remind us of the treatment of the Parable of the Sower in one of the great expository sermons of Robertson of Brighton.' This praise is well merited as far as analysis and exposition are concerned, but it must be added that, judged by the standards of present-day educational handbooks, this little book will be felt to be somewhat lacking in point and deficient in illustrative matter.

The Celebrant's Manual, by the Rev. Thomas Burgess, D.D. (Morehouse Publishing Co. ; \$1.00), is a guide to the conduct of the service of Holy Communion according to the American rite. Apparently there has been no manual in existence for seminary students, with a consequent variation in the performance of the ceremonial and a good deal of perplexity and ignorance on the part of the celebrants. Dr. Burgess goes into minute detail, and furnishes competent direction for every part of the service. The book is both practical and devout, and ought to achieve its purpose successfully in reaching a uniformity both dignified and satisfying.

Questions connected with the value of Christian

worship have a perennial interest. What is the main end for which Christians meet—to wait on God or to proclaim His grace to men? How are the worshippers chiefly influenced—through the intellect by the preaching of the Word, or in more subtle ways through the symbolism of worship? These and such like questions are dealt with in *The Gospel of Worship*, by Richard de Bary (Nicholson & Watson ; 6s. net). The writer is convinced that there is a 'message of redemptive power revealed in Christian worship.' He believes that many men of real religious capacity are left unattracted by Christianity 'partly because the redemption, the comprehensive saving offered in the Christian Gospel, is to be found and conveyed less in and through preaching than in and through worship.' The book is somewhat loosely put together. Perhaps the most valuable part is the introductory essay on the Christian Philosophy of Worship. Many, however, will find the concluding section which contains a study of the Book of Common Prayer most suggestive and illuminating.

The Rev. Edward C. Rich, M.A., Prebendary of St. Paul's, has written a useful booklet in the 'Churchman's Popular Library' on the subject of the Holy Spirit, under the title *The Gift of the Spirit* (S.P.C.K. ; cloth 1s. 6d. net, paper 1s. net). His endeavour is to approach the question from the practical point of view, and 'constantly to bear in mind the Christian principle that the Spirit of God is made known to us in the fullness of His power and effect in corporate sharing.' Six interesting and well-written chapters discuss the Spirit in Nature and Grace, the Gift of the Spirit, the Spirit's Mode of Working, Life in the Spirit, the Guided Life, and Spiritual Renewal. All the way through his discussion Mr. Rich stresses the importance of the Spirit's guidance in connexion with the fellowship of the Church, and his sympathies clearly appear in a somewhat one-sided criticism of Wesley, and in his whole-hearted appreciation of the spiritual renewal which came to the Church through the Tractarian Movement. Readers, however, of all schools of thought will derive profit from the healthy and positive contribution Mr. Rich makes to a very important subject which, in other hands, has often suffered from the excesses of an unbalanced individualism.

Aspirations and Achievements, by Mr. John Caughey (Stock ; 2s. 6d. net), consists of nine addresses delivered by the author at Tyneside Brotherhoods and as a Local Preacher. The style

is halting, and the theology lends itself to criticism (for example, the caricature of Calvinism presented at one place), but the addresses reflect a genuine Christian piety and an evangelical earnestness that can hardly fail to impress.

Thinking Missions with Christ, by Professor Samuel M. Zwemer, D.D. (Zondervan Publishing House, Grand Rapids; \$1.50), is written in direct and pointed criticism of the report, 'Rethinking Missions,' issued some time ago by a Committee of American laymen who visited the Far East. The writer regards their report as a message of 'humanistic idealism, not redemption.' He would agree with a Roman Catholic criticism of its theology

as 'a future Christianity without the Cross or the Resurrection, without the Holy Spirit, and without the grace of God, without Church and without the Sacraments.' Over against the minimizing of the truth of revelation by syncretism, and over against the worldly atmosphere which threatens missionary service through secularism, we must hold fast the heritage of the Reformation and of Pietism by a new emphasis on the Scriptures and the Scriptural basis of the enterprise. Missions are nothing else than an ambassadorship in Christ's stead, and the only power of missions, as well as the only source of authority, is the Holy Spirit. The book is written with great clearness and simplicity, and makes most interesting and wholesome reading.

Missionary Problems of To-day.

VI. The Results of Missions.

BY PROFESSOR THE REVEREND J. DU PLESSIS, D.D., STELLENBOSCH, SOUTH AFRICA.

THE results of Missions cannot be set forth in tabulated form. They are far in advance of any statistics such as are embodied in the painstaking and reliable *World Missionary Atlas* of Beach and Fahs (London, 1925). Statistical tables, indeed, are apt to discourage, for they seem to show the missionary enterprise as a painfully slow process in view of the immensity and urgency of the world's need. But the Kingdom of God cometh not with observation. Its advent cannot be hastened by any eager and anxious scrutiny (*παρατήρησις*, Lk 17²⁰) of the signs of the times. The missionary is sometimes upbraided with the tardy advance of his undertaking. 'When will your job be finished?' is the impatient question. It is not for us to say. The date of the completion of the missionary project and the final establishment of the Divine Kingdom is one of those 'times and seasons which the Father has set within His own authority.' *Deus habet horas et moras*. In the Kingdom of God there are currents and eddies, swift-flowing streams and sluggish backwaters, tides at the flood and tides at the ebb.

For while the tired waves, vainly breaking,
Seem here no painful inch to gain,
Far back, through creeks and inlets making,
Comes silent, flooding in, the main.

Or, to change the metaphor, the missionary venture may be conceived as a process of sapping and

mining, which is continued for decades or even centuries before the mine is ready; but then a match is sufficient, and the refractory wall falls in sudden and irretrievable ruin.

Modern Missions are now about a century and a half old. For the toil and expenditure of these hundred and fifty years there is, statistically speaking, not much to show. In Japan about one-half per cent. of the population has been Christianized; in China, not quite three-quarters per cent.; in India, a little over one per cent.; in Africa, about one and a half per cent. Let us compare our progress with that of the Early Church. According to writers cited by Harnack (*Expansion of Christianity*, ii. 454), the number of Christians a hundred and fifty years after the ascension of Christ equalled or exceeded that of the Jews, who must have amounted to between two and three millions. Now the sum of the converts gathered by the Christian churches in the hundred and forty years since 1792 (the date of the founding of the Baptist Missionary Society) may be set down at approximately twelve millions. But then, it must be borne in mind (a) that the resources of the Church of the first two centuries were exceedingly slender in comparison with the material, intellectual, and cultural resources of the churches of the present day, and (b) that the world in which the early Christians proclaimed the Message was limited to the Roman Empire, which counted probably some sixty millions of subjects