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accept that, in the spiritual world that I feel this to be, there is nothing any longer that seems 'miraculous' to me. The miracle would be that such a God and Father should *not* reveal Himself, and should have no desire to have my love and

adoration. All our hope lies in our 'reasonable faith' that God is the Father of Jesus Christ. And the dilemma is—that such a Father alone explains Christ, and yet it is from Christ that we have any assurance of the heart of God.

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## Literature.

### *THE EPISTLES OF ST. PETER AND ST. JUDE.*

HAS it yet been sufficiently recognized that modern commentaries are becoming so much more interesting than those of a generation ago? Certainly, a good illustration of this is supplied by the excellent commentary of the Archbishop of Brisbane, Dr. J. W. C. Wand, on *The General Epistles of St. Peter and St. Jude* in the 'Westminster Commentaries' series (Methuen; 15s. net). This work supplies a want, long felt, but never completely met, since the publication of Canon Charles Bigg's learned commentary on these Epistles in the 'International Critical Commentary' series, for, while Dr. Wand's comments refer to the renderings of the Revised Version, they are obviously based on a close study of the Greek text, and can be followed with much advantage by readers who have the Greek before them.

The Commentary is notable for its full and able treatment of the problems of Introduction. Convincing arguments plainly show that 'Jude is the original writer upon whom 2 Peter relies,' and that the author of the later Epistle cannot be identified with the Apostle Peter. In the case of 1 Peter the Petrine authorship is affirmed. Dr. Wand closely examines Canon Streeter's suggestion ('The Primitive Church,' 115-33) that the Epistle consists of two writings, a sermon and a letter, written probably by Aristion of Smyrna about the year A.D. 90, but thinks that this theory goes much too far. He holds that 1<sup>3</sup>-4<sup>11</sup> is part of a genuine letter, that 4<sup>12</sup>-5<sup>11</sup> does not look in the least like a separate unit, and that the Address (1<sup>1f.</sup>) hits off exactly the tone and temper of the whole. A further contention of much interest is that the literary form of the Moral Codes in 2<sup>11</sup>-3<sup>12</sup> and 5<sup>1-5</sup> 'stands between Colossians-Ephesians and the Pastorals.' After closely examining the External Evidence, the Question of Per-

secution, and the Doctrinal Character of the Epistle, he concludes that it was written by the Apostle Peter, with Silvanus as his amanuensis, in the closing years of Nero's reign.

Throughout, the comments on the text are full, suggestive, and always interesting. Dr. Wand has taken full account of the opinions of Bigg, Mayor, Wohlenberg, and especially of Windisch, the second edition of whose Commentary on the Catholic Epistles (1930) was recently issued in the well-known series bearing the title *Handbuch zum Neuen Testament*. Among many passages furnished with illuminating comments 1 P 1<sup>23</sup> ('corruptible seed'), 2<sup>22-25</sup> (the Cross), 3<sup>18</sup> ('the righteous for the unrighteous'), and 2 P 1<sup>4</sup> ('partakers of the divine nature') stand out, and the same is true of the valuable discussion given to the phrase 'the spirits in prison' in 1 P 3<sup>19</sup> (cf. also 4<sup>6</sup>). The longer Notes call also for special mention, and in particular those on 'The Church and Slaves,' 'The Descent into Hell,' 'Deification,' as well as the long Excursus on the Origin of the Agape, in which Dr. Wand argues that the Agape came in from circles, probably Gnostic, outside the main stream of the Church's life. There can be no doubt at all that in his Commentary the Archbishop of Brisbane has made a rich and permanent contribution to Christian learning, and has thrown a flood of clear light on three Epistles in which the problems of Introduction and of exegesis are of longstanding difficulty.

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### A MANUAL OF THEOLOGY.

*Christian Theology: The Doctrine of God* (Milford; 12s. 6d. net), by the Rt. Rev. A. C. Headlam, C.H., D.D., Bishop of Gloucester, is the outcome of the lectures which the author delivered to theological students, first as Professor of Dogmatic Theology at King's College, London, and then as Regius

Professor of Divinity in the University of Oxford. It is intended to be a manual of theology for those who desire to enter the Christian ministry in the Church of England. It does not profess to be a complete treatise on Christian theology, being limited in its scope to what it seemed to be important that the average student should know.

The only criticism we would make is a formal one. With a little more work on the MS the bibliographical references might easily have been made more consistently up-to-date. The lectures obviously bear the impress of last generation, but they may be none the worse of that. It is a little disappointing, however, to find on p. 14 an out-of-date footnote with references, although on p. 15 the references are to much more recent literature. And this sort of thing meets us in other parts of the volume.

The first part treats of the Source of Religious Knowledge. Here Dr. Headlam is content to employ the old distinction of natural religion and revealed religion, following up a semi-popular treatment of natural religion with chapters on the Bible and the Church. The whole is rounded off with a discussion of authority in religion.

The second part treats of the Doctrine of God. The doctrines of creation and redemption, the Christian Church, and the Christian hope are reserved for a subsequent volume.

From the standpoint that the belief in God is the hypothesis which best explains the facts of experience, Dr. Headlam considers the traditional arguments for the Divine existence, and proceeds to consider various rival forms of belief and other questions relevant to theistic apology. An attempt is then made to relate the theistic position to modern thought in the spheres of science and philosophy. It is his conviction that the Christian conception of God as Almighty, the Creator of Heaven and Earth, is not only essential for religion, but the most rational explanation of the universe.

In the chapters that follow, the Christian conception of God is further developed. Indeed the discussion now resolves itself into an elaborate, useful, and masterly presentation of Christology, mainly historical. Then comes an exposition of the theology of the Holy Spirit, and of the doctrine of the Trinity.

We hope that Dr. Headlam will publish the second part of his lectures on Christian Dogmatics; for the whole work would be an excellent equipment of the theological student for his future task of preaching and teaching. The average student should have no difficulty in grasping Dr. Headlam's meaning.

### THE ATONEMENT.

In issuing in book form the series of Dale Lectures on *The Atonement* which he delivered at Mansfield College, Oxford, last year (Milford; 6s. net), Principal R. S. Franks has added a most interesting preface, which those readers who habitually skip prefaces are advised not to miss. In it he traces the development of his own theological thinking. For long he was a contented Ritschlian. But one of Troeltsch's works made him dissatisfied with the Ritschlian separation of theology and metaphysics. Troeltsch also introduced him to 'the great, but forgotten, speculative theologian, C. H. Weisse.' Weisse and, later, Karl Heim referred him back to the great medieval theologians, especially to Alexander of Hales, 'the true progenitor of the type of theology for which I stand.'

So what Dr. Franks sets out to do in this series of lectures is to provide an adequate metaphysical basis for the experiential doctrine of the Atonement always associated with the name of its great proponent, Abelard. He is persuaded that this theory goes to the very heart of the matter. If it has seemed to many, not indeed wrong—for it is obviously true so far as it goes—but inadequate, that is because it has not been fitted into a comprehensive and satisfactory metaphysic of Christianity. It adds to the interest of his book that for guidance as to the method to be used in doing this Dr. Franks goes to that great champion of a very different theory of the Atonement, Anselm, whose well-forged weapons are used against himself.

For Anselm the task of theology was the reconciliation of authority and reason. Later medieval theologians tended more and more to base theology upon authority alone, until William of Ockham denied that there could be any rational understanding at all of the individual doctrines revealed by authority. Calvin took essentially the same position, and so do the Barthians to-day. Dr. Franks holds that Anselm was right, and consequently regards the Barthian theology as altogether unsatisfactory. Probably most of his readers will agree with him. But authority and reason are opposites which cannot possibly be reconciled, and authority which is subject to the criticism of reason is not properly authority at all. The real question is whether there is in Christianity anything which can be called authority in the strict sense. On the other hand, revelation and reason do not need to be reconciled, for revelation is given through reason.

Working from the side of reason, Anselm held

that the existence of God could be proved by the ontological argument. Dr. Franks agrees; only the change in the philosophical situation brought about by the development of natural science requires that the argument should now be stated in a more articulated form. Strangely enough, this has really been done, Dr. Franks holds, by two thinkers who formally rejected the argument, St. Thomas Aquinas and Kant. In the Kantian form the argument is valid and it is the basis of modern Christian theology. It leads to the conclusion that there is a Good Will at the heart of things. Since happiness is a necessary part of the highest good of a rational finite being, this Good Will must be concerned, not only for the moral virtue, but also for the happiness, of men. So it is exactly what we mean by love. God is, and God is Love.

But though we may reach this conclusion by reason alone, that does not save us. An argument, however convincing, has no power to soften and melt the hardest thing in the world, the impenitent heart of man. For that a revelation of the Divine Love is necessary. So in the life, and still more in the death, of Christ that love becomes concrete, becomes incarnate. The value of the sufferings of Christ is not purificatory, or expiatory, or satisfactory: it is revelatory. The revelation suffices for our salvation; it moves us to accept the love which we had rejected—and that is forgiveness, and to imitate it—and that is grace.

Such, in briefest outline, is Dr. Franks' constructive argument; with the historical and critical part of the book, which is perhaps less important, though not less interesting, we have no space to deal. Both in its criticism and in its construction this admirable little book is lucid and persuasive. It will be of real help to many who would like to accept the Abelardian doctrine of the Atonement but have had uneasy doubts about its sufficiency and adequacy.

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#### THE FORM-HISTORY OF THE GOSPELS.

*From Tradition to Gospel* (Nicholson & Watson; 8s. 6d. net), by Martin Dibelius, Ph.D., D.Th., Professor of New Testament in Heidelberg, is a translation of the revised second edition, 1933 (the first edition appeared in 1919) of the author's *Die Formgeschichte des Evangeliums*. The translation has been made by Dr. Bertram Lee Woolf, of the New Testament Chair at Hackney and New College, University of London, who prefixes a brief biographical note on Dr. Dibelius.

The aim of *Formgeschichte* (the word is said

to be a coinage of Dr. Dibelius) is twofold. In the first place, it seeks to explain the origin of the tradition about Jesus; and, in the second place, it seeks to show the intention and real interest of the tradition. It shows, according to Dr. Dibelius, how the earliest testimony about Jesus was interwoven with the earliest testimony about the salvation which had appeared in Jesus Christ.

If we are to reach the literary understanding of the Synoptic Gospels, we should begin—it is urged—with the recognition that they are collections of material. The Evangelists are principally collectors or vehicles of tradition. Although St. Luke is an author in the Acts of the Apostles, in the Third Gospel he is only a collector and editor, being there much more bound by his material.

From this we may conclude that the form in which the words and deeds of Jesus are presented to us is due only in a certain degree to the personal agency of the Evangelist. For the Evangelists took over material which already had a form of its own. Even the small separate pieces which the Evangelists joined together obey the laws of Form-construction. And to trace out those laws is to write the Form-history of the Gospel. Accordingly, the problem of Form-history ultimately resolves itself into a study of the life and interests of the people who constituted the earliest Christian community.

They were an unliterary people, and their consuming interest was religious. And their religion was characteristically expressed through the medium of the sermon. The sermon was a Form-giving principle, and, accordingly, the elements of the Gospel tradition immediately connected with Christian preaching are worthy of careful consideration.

Dr. Dibelius examines successively the paradigms or short illustrative stories of an event, the tales or stories told primarily for their own sake, and the legends or narratives about some sainted person. The Passion story, with its relative self-sufficiency, also provides an important clue to Form-history. A study of the synthesis in Mark raises the question of the words of Jesus, a third feature which Mark included in his book along with paradigms and tales.

The foundation of the Gospel tradition being laid in preaching, it follows that the story of Jesus is not of mythological origin; the oldest witnesses to Christian preaching, which are the paradigms, make no reference to a mythological hero. Indeed, the general development of primitive Christianity is from an historical person to his formal worship, and

finally to ecclesiastical Christology. It is a development to which the Gospel forms bear clear witness.

For the rest, the standpoint of *Formgeschichte* is able through its citation of the oldest witnesses to show the unworldly character of the original tradition. It shows also how the tradition gradually accommodated itself to the world by developing the tale and the legend, and by providing a framework through which it assumed to itself the character of literature.

We are indebted to Professor Woolf for giving us this timely translation. The second edition of the *Formgeschichte* marks indeed the end of the first stage and the beginning of the second stage of a promising discussion.

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#### THE ACCURACY OF THE BIBLE.

Dr. Yahuda is well known for his Semitic scholarship, having occupied the Chairs of Biblical History in Berlin University and of Semitic Languages in the University of Madrid. He has given us another excellent volume, *The Accuracy of the Bible* (Heinemann; 10s. 6d. net), intended chiefly for the general public interested in Biblical problems. The object of the volume is to show the affinity of the early Biblical narratives with the Egyptian language, manners, and customs, and thus answer those scholars who have assumed that the earliest books of the Bible were not written till long after the events described in them. In particular, the Joseph narrative, the account of the Exodus, the stories of Genesis, and other parts of the Bible are proved to be largely dependent on the influence of contemporary Egyptian culture. The Hebrew-Egyptian relationship has been well discussed before, but Dr. Yahuda here considers it from a wider and broader angle than has been done hitherto, and considers it as far more discernible in the Pentateuch than Egyptologists have so far admitted. At the same time, he disclaims any one-sided pan-Egyptian standpoint, and seeks to treat the subject with breadth of view and caution by not neglecting the Assyro-Babylonian and other elements. The whole argument leads up to a demonstration of the antiquity and authenticity of the Biblical writings. It is shown that these, on account of their form, style, linguistic garb, and peculiar colouring, could only have developed in the course of the migrations of the Hebrews through Canaan to Egypt, and back again. In an excellent chapter on the date of the Exodus, the two opposing theories, the one upholding 1445 B.C. and the other 1220 B.C., are ably discussed, and the former date is accepted as the

authentic one and the Biblical chronology based on this is adopted.

The book is a worthy successor to Dr. Yahuda's last one ('The Language of the Pentateuch in its Relation to Egyptian'). It could only have been written by one who is a thorough master of the material, and especially one who has an intimate knowledge of Hebrew and Egyptian language and customs. Not all critics will agree with the placing of the Garden of Eden and the Biblical Flood in the land of Egypt, but the reasons advanced are worthy of consideration. We welcome the volume, which has an Appendix of Notes and is beautifully illustrated. It is sure to take a front place in every Biblical archæologist's library.

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#### PALESTINE AND ISRAEL.

Two excellent little books have just appeared from the pen of Sir Flinders Petrie, the well-known Egyptologist. In the one—*Palestine and Israel* (S.P.C.K.; 3s. 6d. net)—he has given us some historical notes of Palestine in relation to the Biblical records. Starting with the state of the country before Abram, and going on to the end of the monarchy, he identifies and describes the various peoples (Canaanites, Amorites, Hittites, etc.), discusses the family history of the patriarchs, explains numerous difficulties in Biblical interpretation, and deals with the date and route of the Exodus. He rejects the JEDP theory, which he believes rests on a fallacy. He adopts the late chronology, putting Abram's birth in 1830 B.C., and the entry of the Israelites into Canaan in 1186 B.C. (instead of 1400, as Garstang and others do). One of the reasons advanced against the early entry, namely, that Jabin in his war against the Israelites had nine hundred chariots of iron, whereas this metal was not in use by that time, will hardly convince all readers, for Jabin's opposition does not seem to have occurred till about two hundred years after the entry (cf. Jg 4<sup>1-4</sup>), probably when Zebulun and Naphtali left their homes in the central hill country and migrated northward; and we know also that iron mines were worked at Kara Eyuk, in Asia Minor, almost a thousand years before this. The book, which contains fifty-three illustrations, of which fifteen are plates, is of prime importance to the Old Testament student. Coming, as it does, from a great Egyptologist, it serves as an excellent archæological commentary on Israelite history.

In the other little book by Sir Flinders—*Measures and Weights* (Methuen; 2s. net)—we have a most

interesting and enlightening study of the various lineal measures, capacity measures, and weights used in ancient times. The value of such a study is that it forms a basis for discovering the movements of civilization and the trade connexions between the various countries. 'Weights,' says Sir Flinders, 'enable us to put a finger on the pulse of man's activities in each country in ages long past.' The booklet, which is clearly written, concise, and thoroughly trustworthy, deserves a place in the library of every one interested in the Ancient East.

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#### JAMES YOUNG SIMPSON.

*The Garment of the Living God* (Hodder & Stoughton; 6s. net) is a posthumous work of the late Professor J. Y. Simpson, M.A., D.Sc., D.Jur., F.R.S.E., edited by his widow and introduced by a memoir from the pen of Dr. Freeland Barbour. The book is not, as so many posthumous publications are, a collection of detached essays, but a considered deliverance on the relations of science and religion, the subject of all others that constantly occupied the writer's mind. He had been invited to deliver the 'Sprunt Lectures' at Richmond Theological Seminary in 1934, and these chapters are the result, a carefully prepared statement on an urgent and timely subject. The particular topics dealt with are such as these: The Present-Day Interactions of Scientific and Religious Thought, Does Science leave Room for God?, Evolution and Ethics, and The Unchanging Christ.

These lectures may be strongly commended on their merits, for Dr. Simpson was a sincere and strenuous thinker, a real scientist both in knowledge and outlook, and he was at the same time a deeply religious soul, with a religion that was broad and at the same time loyal to the central verities. But many will be glad to possess this volume because of the admirable memoir written with both knowledge and affection by Dr. Barbour. Professor Simpson was a singularly charming personality. His interests were varied and his services both to the nation and the Church ranged over a wide field. And he was one of that very select company to whom the term 'saint' might without much exaggeration be applied. On all these grounds this is a book that will be widely valued.

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#### DR. FOSDICK'S SERMONS.

Dr. Fosdick says, in the Foreword to his second volume of sermons—*The Secret of Victorious Living*

(S.C.M.; 6s. net)—that he has been unwilling to publish his sermons. It has been the popularity of the first volume that has extracted a second. His unwillingness is surprising, in view of the fact that his sermons differ very little from any of his other published works. There is no text at the head of the sermon. The text emerges as we go on reading. In point of fact this is topical preaching, but it is topical preaching at its best. There is no mere clever handling of up-to-date themes. The subjects are just the things the ordinary educated man thinks about, when he thinks about religion or life at all. We may all find our difficulties faced in these sermons, and most of our questions, and if the answers are not always satisfying they are always honest and thoughtful.

Dr. Fosdick is a Modernist, but not a barren Modernist. The great defect of modern Liberalism has been its lack of a positive gospel. That is the real source of Fundamentalism. The Fundamentalist finds Liberalism barren, because with the old narrow traditionalism it has thrown away the gospel of grace. Dr. Fosdick has not yielded to that fatal temptation. His sermons are constructive. He has a message, and in essentials it is the 'old, old story.' That is one quality of these sermons. But in addition it must be said that they are delightful reading. The intellectual sincerity, the insight into life, the direct handling of life's perplexities make this book very attractive, and will suggest to preachers many an edifying subject.

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*A New Highway towards Christian Reality* (Allen & Unwin; 8s. 6d. net) is described by its author, Mr. T. Wigley, M.A., as a book intended 'for the thoughtful men and women who desire to bring their religious beliefs and expressions into line with the newer ideas in science and philosophy.' This praiseworthy effort is followed through twelve chapters in which Mr. Wigley discusses Nature, Law, Man, God, Jesus, Immanence, Miracle, Sin, Personal Survival, and other important topics. The author writes with knowledge, and supplies a number—indeed, a superabundance—of very useful quotations. Unfortunately he is inclined to saddle Orthodoxy with obsolete views, and he abandons so much that little is left as forming the essence of Christianity, beyond the idea of the Immanence of God expressed in Jesus Christ and a plea for a conception of religion which makes for the moral, social, and physical blessing of humanity.

The best chapter in the book treats the question of Personal Survival.

There are those, like Sir John Marshall, who hold that Saivism is 'the most ancient living faith in the world,' that there is sound archæological evidence of its existence in the Indus valley dating back for not less than five thousand years. And still to-day it is the most popular of the three main groups of religions which found on the Vedas, in addition to their own particular Scriptures. Here is a clear cut and lucid account of what it means and is to a convinced modern adherent—*The Saiva School of Hinduism*, by Principal S. Shivapadasundaram, B.A. (Allen & Unwin; 6s. net). It is apparently not written to convert, but merely to inform. For, says the author, 'proselytizing must cease. The public must regard it as a crime against humanity and the State and society must punish it.' And, indeed, this dreary philosophy, this apathetic God, this hopeless-looking quest has not much to offer. Yet, to know what it is—much modernized, and with its ugly features left discreetly out of sight—this is a useful book.

The main value of *The United Free Church of Scotland* (Allenson; 6s. net) lies, if we mistake not, in its expression of the merits and foibles of its author, Rev. J. Barr, B.D. Those who know him and esteem him, and they are many, will find in this lengthy book just the qualities of the man. It touches on many subjects; it taketh up the centuries as a very little thing; it is in some parts very one-sided; it is breezy and stimulating even in its very perversities; it leaves the reader with no sense of indignation but rather with the regret that a man of real ability who knows so much should have learned so little. Objectively the work will be found useful for its presentation of relevant and significant extracts from Assembly speeches and newspaper articles bearing on the negotiations which preceded the union of the churches. The future historian will find such useful and be grateful for them.

The Cambridge University Press has made possible an important contribution to the Textual Criticism of the New Testament by publishing *The Text of Acts in Codex 614 (Tisch. 137) and its Allies* (6s. net), edited by the late Mr. A. V. Valentine-Richards, M.A., formerly Fellow, Dean, and Theological Lecturer of Christ's College, Cambridge. A useful Introduction is supplied by Professor J. M. Creed. 614 is the most outstanding representative

of a group of minuscule MSS which give a text of the Acts which contains a considerable proportion of 'Western' additions. 'For those portions of Acts,' says Dr. Creed, 'where Codex Bezae is defective, 614 becomes an authority of the first importance, and in reconstructing the "Western" text its evidence can never be safely neglected.' Besides recording variant readings in the *Textus Receptus*, the apparatus criticus gives the readings of part or the whole of 383 (Act 58, Old Notation), 431 (Act 180), and 1518 (Act 216). The provenance of the archetype of 614 and its allies is conjectural, but Dr. Creed suggests that the close affinities between 614 and the 'Harclean' Syriac 'make it natural to look in the direction of the Syrian Monophysitism.'

Sir James Jeans' latest book, *Through Space and Time* (Cambridge University Press; 8s. 6d. net), is very happily introduced to the reader by a fine photograph on the cover, of the author demonstrating in the middle of a throng of deeply interested boys and girls, with some grave elders in the background. The book is 'based on the Royal Institution Lectures, Christmas 1933.' These lectures, which have been given annually for over a century, are defined as 'adapted to a juvenile auditory.' 'In practice,' Sir James Jeans remarks, 'this rather quaint phrase means that the lecturer will be confronted with an eager and critical audience, ranging in respect of age from under eight to over eighty, and in respect of scientific knowledge from the aforesaid child of under eight to staid professors of science and venerable Fellows of the Royal Society, each of whom will expect the lecturer to say something that will interest him.' For such a task no fitter choice could have been made, and the lecturer has given of his best. In eight successive lectures he treats of the earth, the air, the sky, the moon, the planets, the sun, the stars, and the nebulae. It will be understood that there is nothing here that may not be found in the lecturer's larger works, but to many readers this smaller book will provide just the amount of information which they desire and are able without effort to take in. One wonders, however, if a popular book of this sort, which after all contains only two hundred pages, could not have been published at a cheaper rate.

Dr. James Black has prepared a revised edition of *The Mystery of Preaching*, and it has been published in cheaper form by Messrs. James Clarke & Co. (3s. 6d. net). It will be remembered that this volume contains the Warwick Lectures delivered

in 1923. Two of the closing chapters in the original editions are omitted in the present one. We are glad to see that a new edition has been called for.

We cordially recommend *I Believe*, by the Rev. John Foster, B.A. (Epworth Press; 3s. 6d. net). Of all the recent attempts to make the essentials of the Faith intelligible to the modern mind, this one, all brief as it is, strikes us as one of the best. Undoubtedly, one reason for this is that the author has been, as a teacher in Union Theological College, Canton, compelled to study and to practise the presentation of Christian truth to minds to which the teaching comes as something new. We can imagine nothing better than this pregnant, thoughtful, and persuasive book for use in classes for preparation for Confirmation or first Communion. Any one perplexed as to the meaning of the Church's Creed will be greatly helped.

*Common Misquotations* is a fascinating little book. In it Mr. Hesketh Pearson has gathered all the familiar misquotations he could find—giving in each case the original and the misquotation. He omits from the corrections phrases in works of early authors which have been changed by later authors—often improved on, but there is an interesting discussion about some of these in the long introduction, in which he tells us, for example, that 'Chaucer's

"But all thing which that shineth as the gold  
Ne is no gold as I have herd it told"

becomes "Gold all is not that doth golden seem" in Spenser, then "All that glisters is not gold" in Shakespeare, then "All is not gold that glisteneth" in Middleton; finally reaching in Dryden the phrase we now quote: "All . . . that glitters is not gold."

We predict that many of the misquotations will be hotly argued over. Do you agree with Mr. Pearson that Gray's 'Far from the madding crowd's ignoble strife' is familiarly misquoted 'Far from the *maddening* crowd'? The publisher is Hamish Hamilton, and the price is 2s. 6d. net.

The title of Dr. John A. Hutton's latest book, *Finally* (Hodder & Stoughton; 7s. 6d. net), has a somewhat ominous sound about it. One would hope it is not intended as a hint that nothing further is to be expected from his pen. We should deeply deplore that, for Dr. Hutton writes as freshly

as ever out of the abundance of a mature mind. The title is suggested by the text in Philippians where St. Paul in closing his Epistle exhorts his readers to think on all that is pure and true and good. This text Dr. Hutton chooses as being what one might say who had permission to speak only one final word of counsel. It is certainly a fitting word for our time when so many—and these Dr. Hutton obviously has in view—are ready to overturn the very foundations of the moral life. But Dr. Hutton does not come to his text at once. It is his manner to wind his way into the heart of his subject, sometimes by a route that seems unduly circuitous. Still, he is so pleasant a companion, so informative and stimulating, with so much of interest to point out by the way, that frankly we do not care what route he follows, so long as we are in his company. In this case he approaches his subject through a study of the spiritual life of St. Paul. This is manifestly the work of one who has lived with Paul, has entered deeply into his mind, and has studied his experiences in the light of a powerful and sanctified imagination. Writing of this sort is a moral tonic; it searches, strengthens, and elevates the soul of the reader. Like the sea and the mountains it communicates a solemn sense of the greatness of life.

The Rev. Leslie D. Weatherhead has made a name for himself as a popular exponent of psychology in its relation to physical and spiritual health. In his latest book, *Psychology and Life* (Hodder & Stoughton; 5s. net), he has given a most interesting and helpful survey of the whole field, with a wealth of illustrations principally drawn from his own clinic. In his exposition of psychology there is nothing new—probably he would not claim that there is—but he has been highly successful in treating the subject without technicalities and in such a way as to capture and hold the general reader. There are statements here and there which one would be disposed gravely to question. But the book abounds in excellent counsels. A very proper warning is given against the popular slogan, 'Don't repress,' which may so easily lead to a doctrine of unchartered licence. Repression as understood in psychology is an unconscious act, and quite different from deliberate or voluntary suppression of desire. Another useful warning is that psycho-analysis is not lightly to be undergone, but should be regarded in the same way as a major surgical operation. Perhaps the chief excellence of Mr. Weatherhead's book lies in the persuasive way in which he brings out the harmony of much of the new

psychology with the teachings of the gospel, and shows the value of Christian faith for physical and spiritual health.

It is excellent to know that a third edition of *The Vision of God*, by Professor Kenneth E. Kirk, has been required. The present edition is abridged, and this has been done chiefly through the omission of footnotes and the omission of Additional Notes. This edition should bring Professor Kirk's Bampton Lectures within the reach of a much wider public (Longmans ; 7s. 6d. net).

*Inquiry into the Unknown*, edited by Mr. Theodore Besterman (Methuen ; 3s. 6d. net), is a B.B.C. symposium on the subject of Psychical Research, and contains the talks given by Gerald Heard, Lord Charles Hope, Professor Seligman, Professor Broad, Sir Oliver Lodge, and two women, Mrs. Salter and Dame Edith Lyttelton. The subjects dealt with are mediumship, telepathy, ghosts, fore-knowledge, and survival. The talks created great and widespread interest when they were given, and will doubtless sustain and increase that interest in their published form. To be frank, the book is not very impressive. There are too many generalities, and not enough evidence. But, whether we agree or not with the positions here maintained, the free ventilation of these matters is all to the good. And it would be foolish to close our minds against what may well one day be convincingly demonstrated. Sir Oliver Lodge maintains that that day has already arrived.

A pathetic interest attaches to *Stories of the Holy Fathers*, by Sir Ernest A. Wallis Budge (Milford ; 10s. 6d. net), inasmuch as it came into our hands a short time before the news of the distinguished author's death. The work is a re-issue in different format of the first volume of 'The Paradise of the Fathers,' which was published in 1907.

In his new work, *Mediæval Legends of Christ* (Nicholson & Watson ; 10s. 6d. net), Dr. A. S. Rappoport has performed a useful service in bringing together a collection of mediæval legends connected with the earthly life of Christ, and drawn from the Apocryphal Gospels, the *Legenda Aurea* of Jacobus de Voragine, and other sources, including Miracle Plays and publications of the Early English Text Society. In a somewhat brief Introduction, Dr. Rappoport maintains that, whereas a myth implies the personification of abstract forces or ideas, a legend 'usually has an historical or topo-

graphical basis,' and that it is 'a valuable document as far as the religious psychology of the people, of the humble and unsophisticated, is concerned.' He also supplies an account of the motives which appear in Christian legends, of the various interests which have gone to shape them, and of the influence they have exerted upon Art. The substance of the book supplies the legends themselves. In reading them one has sympathy with the opinion of Harnack which the author quotes, that legend is the 'creeper of history' and its 'worst enemy.' At the same time Dr. Rappoport has good reason to claim that legends are valuable because 'they contain the people's religious philosophy of history.'

*Our National Church* (Nisbet ; 6s. net), by the Rev. Percy Dearmer, D.D., Canon of Westminster, is designed to prepare the way for the reception of the Report of the Commission set up in England five years ago to inquire into the relations between Church and State. Dr. Dearmer is of opinion that our increasingly religious, if increasingly undogmatic, world is looking for some ideal system 'which shall be above all sectional peculiarities, untrammelled by outgrown ideas, and able to unite all good men in ordered liberty and active fellowship around the person of Christ.' He himself would look to National Churches as making possible the upbuilding of such a system, and he has great faith in the part which the Church of England and the Anglican Churches generally might take in this great work. In this volume will be found a good account of present conditions and tendencies in the Church of England, with special reference to doctrine, worship, government, and the problem of Christian unity. 'We talk of the unity of Christendom, and immerse ourselves in adjustments. But it is really the charity of Christendom that we seek. Unity will come almost as an incident, because it will be inevitable when there is goodwill.' This sentence is characteristic of the book as a whole. It is a book which should commend itself to the bishops of the Church of England, for it is in great part a commentary upon the Report of the Lambeth Conference of 1930.

A volume of Christian Socialist sermons has been published by the Reverend J. H. Howard, Minister of St. Catherine's Presbyterian Church, Liverpool (Principality Press, Wrexham ; 4s. net), with the title *Jesus the Agitator*. Mr. George Lansbury has written the Foreword. The thought running through the volume is summed up in T. R. Glover's sentence, 'The Christian proclaimed a war

of religion in which there shall be no compromise and no peace till Christ is Lord of all: the thing shall be fought out to the bitter end.'

Twenty years ago Professor A. C. McGiffert was widely known in this country as well as in America as an outstanding liberal in theology. He was a prolific writer, particularly on the history of Christianity, a scientific scholar, and a pronounced influence on the religious thought of his own land. His death occurred in February 1933, and now his son has issued, as a work of piety and affection, a volume of studies under the title *Christianity as History and Faith* (Scribner's; 7s. 6d. net). He has been able to secure a certain unity in the series, largely because this unity existed in his father's own work. The first section is strictly historical, dealing with the main types of Christian thought. We are particularly glad to have the second section which represents Dr. McGiffert's personal religion, a matter he seldom revealed in his historical studies. This part is very rich and varied, and covers the whole ground, dealing with the personal application of Christian faith both in individual experience and social implications. We have summarized in the 'Notes of Recent Exposition' one of these chapters as a typical representation of his applied religious faith. But the whole volume will receive a cordial welcome by scholars among ourselves as a worthy memorial of a great Christian scholar.

Many will be glad to have proof that at a time when there has been so much talk about the revival of 'catholic' principles, at least one strong voice from within the Anglican Communion can be raised in commendation of liberal evangelicalism. It is that of the Archdeacon of Westminster, the Rev. Vernon F. Storr, M.A., who has written *Spiritual Liberty: A Study of Liberal Evangelicalism* (S.C.M.; 4s. net). Its nine chapters deal with the essence of evangelicalism, the early evangelicals, liberty and authority, the Bible, the Church, worship, the re-discovery of the New Testament, and the future of liberal evangelicalism. Every topic is handled with that ease of treatment which arises when a sober judgment has been instructed by wide reading and adequate reflection. We wish for the book a very wide circulation both inside and outside the Church of which the author is so distinguished an ornament, and so loyal a servant.

In June 1934 the Chancellor of the University of London unveiled a bust to the memory of Ronald Ross. And in that month, too, the union of the

Ross Institute with the London School of Hygiene and Tropical Medicine took place, a union designed to forward their great purpose, the conquest of the pestilences of the world. So it is timely that Mr. J. O. Dobson should have written, and the S.C.M. have published, a short account of *Ronald Ross*, and of his great discovery of how the mosquito propagates malaria. The price of the book is 3s. 6d. net.

Dr. F. C. Grant who is one of the Editors of the 'Anglican Theological Review' and Dean of the Seabury-Western Theological Seminary, Evanston, Illinois, has placed many New Testament students under his debt by translating two important pamphlets on Form-Criticism which have been written by distinguished German scholars. The title is *Form-Criticism* (Willett, Clark & Co., New York; \$2.00). Of the essays the first is R. Bultmann's *Die Erforschung der synoptischen Evangelien* (2nd ed., 1930) and the second K. Kundsins' *Das Urchristentum im Lichte der Evangelienforschung*. The aim of the essays is to pass behind the written Gospels to an investigation of the earliest oral tradition. Suggestive in treatment, they are radical in character, and it would in some ways have been an advantage if Dr. Grant had also translated L. Koehler's essay, 'Das formgeschichtliche Problem des N.T.' We must be grateful, however, for what we have actually received, and especially for translations which, while aiming at a close rendering, are at the same time presented in good English.

When a man sets out to give within the compass of a hundred pages an account of all the great religions of the world, including Christianity, and to show their place and influence in the great evolutionary process, he is really essaying an impossible task. In *The Growth of Religious Thought*, by Mr. W. Campbell Brown, M.A. (Lincoln Williams; 2s. 6d. net), this task is attempted, and with a wonderful degree of success, all things being considered. The conclusion reached, however, is somewhat tame. The presentation of Christianity is of the humanistic type, and tends to leave the impression that Christ is merely the greatest of religious teachers, and that through human effort in following Him the Kingdom of God will come.

*Herbert Spencer's Sociology, with a Bibliography of Spencer and his Work*, by Mr. J. Rumney, Ph.D. (Williams & Norgate; 10s. 6d. net), is a very admirable performance. It does justice to the part

played by Spencer as the pioneer of a new science ; it indicates what is of abiding value in the methods and presuppositions which guided Spencer, in what respects his views have had to be modified, and what is the present position of Sociology. For all

students of that rather elusive but profoundly interesting science we should regard this able work, to which Professor Morris Ginsburg writes a commendatory preface, as useful in the highest degree, even indispensable.

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## Some Outstanding New Testament Problems.

### IV. Jesus and the Kingdom of God.

BY THE REVEREND R. NEWTON FLEW, D.D., WESLEY HOUSE, CAMBRIDGE.

THE central theme of the preaching of Jesus was the Kingdom of God, and the debate as to the meaning of the phrase is not yet closed. Perhaps the subject will ultimately be found to be inexhaustible, because 'the Galilean is still too great for our small hearts.' But it seems that a new chapter in the volume of New Testament scholarship has been opened by some recent studies. To understand their significance we must go back to two previous periods in the long debate. The name of honour in the first period is that of Albrecht Ritschl (1822-89), and in the second, that of Johannes Weiss (died 1914).

(1) The Kingdom of God was a regulative principle in the theology of Ritschl, who understood the phrase to mean 'the organisation of humanity through action inspired by love.' The conception was accepted by Ritschl's followers. Herrmann regarded the Kingdom as 'the universal moral community, the aspect under which humanity is included in God's purpose for Himself.' According to Kaftan in his earlier work, Jesus preached the Kingdom of God 'as our highest good and as our supreme ideal.' Through various channels the view that the Kingdom was a community of human beings reached the preaching of this country. Professor A. B. Bruce declared that 'no higher idea can be formed of salvation than to make it consist in citizenship in the divine commonwealth.' The Roman Catholic identifies the Kingdom on earth with the Church. A similar interpretation is placed on some passages in the New Testament by Protestant scholars to-day. Thus Professor Kirsopp Lake in his great commentary (pp. 4, 91, 239, 261) says that in all the passages in the Acts the Kingdom may be interpreted in its 'later' sense as the Church. The interpretation of the

Kingdom as primarily a community is evidently still influential and pervasive.

Two considerations should make us pause. Where is the proof from the Old Testament to support such a view? The Hebraists tell us another story. And where is the proof that the earliest readers of the New Testament identified the Kingdom with the Church? With the doubtful exception of a sentence in St. Augustine, there are no passages in the Fathers of the first four centuries where the identification is certainly made. Usually in the Fathers the Kingdom is regarded as future ; in Clement of Alexandria and Origen it is also inward and spiritual. Even in St. Ambrose the definition of the Kingdom as a society is not to be found. Patristic interpretations may not be sufficient to decide a disputed point of exegesis, but when we read of the 'later' conception of the Kingdom as meaning 'the Church' it is surely significant that the conception is very late indeed.

(2) The second period was inaugurated by Johannes Weiss in 1892. His slender book of sixty-seven pages had, in fact, been preceded by the independent study of Schmoller (Leiden, 1891), who recognized that the Kingdom in many passages is to be interpreted eschatologically. But Schweitzer's estimate of the work of Weiss is justified : 'it closes one epoch and begins another.' To deny the predominance of eschatology in the teaching of our Lord was thereafter impossible.

Johannes Weiss was perhaps the greatest New Testament exegete of our time. Though his chief works have never been translated into English, they have been influential beyond the work of his admirer, the famous Albert Schweitzer. The controversy evoked by *The Quest of the Historical Jesus* led to the publication of many books in