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not merely clear, it was at once beautiful and strong, and it was a real pleasure to receive the postcards which formed his normal medium of communication with some of his friends.

Budde's passing marks the close of an epoch in the history of Biblical studies. During the greater part of his sixty years of active life the most prominent feature of Old Testament studies was the Higher Criticism of the Hexateuch as exemplified in the Graf-Wellhausen school. There is still a large element in the reading public to whom the term 'Higher Criticism' means little else. It is true that its essential principles have been applied to the study of the Prophetic Books only in recent years, but, as far as the Hexateuch is concerned, its work is finished. The careful literary analysis of ancient documents, based purely on philological and stylistic grounds, has reached its climax; in the work of men like Sellin, Gunkel, Eissfeldt, Hempel, Galling, Baumgartner, and others we seem to be entering a new stage. It is even possible that we may have to abandon some of the conclusions which seemed to be well established when Driver's *Introduction* was written. There are from time to time objections raised to certain features of the analysis (e.g. by Volz and Rudolph) or to the dates assigned to various elements by the 'regnant hypothesis'—Deuteronomy in particular has been the subject of much discussion in recent years. But the great body of younger scholars, including some whose eyes are keen to detect weakness in an established theory, has seen as yet no reason to discard the general literary conclusions popularized by Wellhausen more than half a century ago.

To-day Old Testament studies are already in a new stage. The old literary criticism still plays an important and essential part, but it is no longer the main theme of interest or of discussion. The

archæological researches of the twentieth century, especially since the War, have given a new prominence to historical criticism. Comparative anthropology and a fuller appreciation of the forms of religion current among the nations round Israel have given a fresh impulse to the study of her popular beliefs and ritual, especially in the period of the monarchy. In a certain sense the turning point came when Gressmann succeeded Marti as editor of the *ZAW* in 1924, and the general nature of the change may be illustrated by a comparison of the *Kurzer Handcommentar zum Alten Testament* on the one hand with Gunkel's *Psalms* and the new *Handbuch zum Alten Testament* on the other. To the older group belong men like Wellhausen, Driver, Marti, Cheyne, and Duhm. Bertholet's *Kulturgeschichte Israels* definitely showed him to be capable of moving from the older point of view to the newer, and but for Gray's early death we should almost certainly have found in him our greatest leader. Budde was the last survivor of that great company of scholars who dominated Old Testament studies for nearly half a century. The newer school may from time to time be charged with allowing too much play to imagination and with basing their conclusions on somewhat subjective reasoning. It is much easier to differ from them and to maintain an independent point of view. The work of the older men was marked by a definiteness and a precision which are possible only to those who deal with the more concrete factors in life. The problems of the newer scholarship appear to be, and perhaps are, less capable of assured and positive solutions, and the results may always be more or less hypothetical. Higher Criticism, in the strict sense of the term, may have offered a simpler task, but it imposed a sterner discipline, and of that discipline the work of Karl Budde offered one of the noblest examples.

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## Literature.

### LIFE AND THE BEYOND.

HERE is a book which seems certain to have a wide appeal, and it deserves it. For *The Valley and Beyond*, by the Rev. Canon Anthony C. Deane (Hodder & Stoughton; 3s. 6d. net), could, in its way, hardly be bettered. To begin with, as one reads

one becomes growingly conscious of a strong and personal liking for the author. He is the kind of man with whom one would sit very far into the night, confidently breaking through one's usual reticence, because entirely sure of a quick sympathy and vivid understanding; and listening with profit and new inspiration as, unfolding his whole mind,

he, on his side, talked easily and naturally and with a convincing sanity and soundness upon the deeps and mysteries of life—delightful, helpful talk of a brave man who has faced things at their darkest and remains entirely unafraid, with a quick smile and a charming humour, and a faith that never shirks, and never overpresses, and so wins assent. His book is just such a man so talking about death and life and the Beyond; and all the problems, and the aches, and the glories, and the darkness which those arouse within the mind. And not a page but has its telling sentence and its apt phrase and its wise teaching. How Christian is his protest against our unchristian views of death; and how rarely does one come upon that note! How wise his dealing with the great enigma of the fact of sorrow and the like in this which is God's world; or with 'the muddled thinking' that would stun and dwarf us into an abject insignificance by the vastness of the universe, or confuse us by using mere time concepts for eternity! How honest the facing of those stern pages in the Scriptures which are usually left in shadow, and the case of those who have condemned themselves to the left hand.

'I never wrestle with a chimney-sweep,' remarked a wise man long ago. The Canon never wrestles with the things that he dislikes; he sets them down in their own native absurdity, and lets it go at that, as when protesting against unwise views of heaven he remarks how strongly as a small lad he disliked the hymn,

What rapture will it be  
Prostrate before Thy throne to lie,  
And gaze and gaze on Thee!

'To see the face of God—that would be glorious. But (having tried the experiment on my bedroom floor) I found that to combine lying prostrate with gazing upward at an imaginary throne was extraordinarily difficult and uncomfortable. And if heaven really meant that one were to lie prostrate and gaze and gaze forever, the bother of being good in order to qualify for entrance to heaven hardly seemed worth while.'

Or as, when resenting the vulgarities of spiritualism, he tells us of a medium who, falling into a trance, is under the control of an Indian, Blackfoot, and through him takes 'spirit photographs' he merely adds, 'Well, I think of my beloved father. Unless he has changed beyond recognition, I can imagine hardly anything that would please him less than to be recalled from Paradise because an Indian called Blackfoot desired to take a photograph.' And that seems to be that.

The Canon never argues: he listens to the difficulty, he states his view quietly and effectively, all the more effectively because he never goes beyond the evidence, and with many a humble admission of our human ignorance. And the things with which he deals are so momentous. Not merely—though he does touch on these in the by-going—such matters as Reincarnation or the Possibility of Immortality for certain animals, but the Resurrection of our Lord, the Blessed Dead and what has happened and is happening to them, and their continual nearness to us; and the Intermediate State, if such there be, and the point and meaning of the discipline of things; and finally, If all this is not true, what then? But if it is, how glorious a thing life is! And for himself he has no doubt, is as sure of those certainties to him as of his own existence. And as he talks of them they must grow very real and sure even for timid, questioning souls.

In one place, when protesting that Eternal Life is not a future thing, but begins here and now, although it opens, later, into its fullness yonder, he says that for old people to complain that there is no use making new friendships, since no time is left for them to ripen, is folly, because things started here have all eternity in which to reach their fullness and fruition. Well, one reader, growing old, who feels that in the author he has come on a new friend, hopes that among the other gladnesses that lie beyond the valley this also may be added, really to have that talk, with no short night ebbing away, and no swift dawn to break and interrupt it. Meanwhile he thanks the Canon for a book that must be of real service.

#### THE JEW AND THE WORLD FERMENT.

A cleverly sensational cover rather prejudices one against *The Jew and the World Ferment*, by Professor Basil Mathews, M.A. (Edinburgh House Press; 2s. net); and there is here and there within the book a touch of journalism and of overstrain. Yet the distinguished author treats his intricate theme with a lucidity that is impressive, and is himself so moved that he moves others. It is not a surprise to hear that a second edition of his book was called for within a week of publication. For here you have the tragic tale of Jewry past and present—of its long agonies down through the centuries, and its enigmas and perplexities to-day, photographed for us by a skilled and sympathetic mind. This wonderful people, scattered as no other race on God's earth is, yet which has held

together in whatever alien atmosphere it found itself, unbroken by appalling persecutions (and the very worst of them happened only the other year in Russia), by gross injustices, like that decree of Pope Pius v. which allowed them no trade of any kind with Christians save in old clothes, by terrible penalties heaped on them for their one crime of being Jews; this queer community, holding to this day so doggedly to the old and often beautiful ways and laws, and somehow wakening so fierce and so persistent a dislike; this nation to which the world owes far more than to any other, and yet periodically turns on it—as once again in Germany to-day—with an insensate cruelty and hatred, seems at last breaking down, and to be like to lose its soul in an empty materialism that is replacing the old splendid dreams (see, for example, the pathetic picture of life in the new Palestinian city of Tel-Aviv) or in an abandonment of Judaism—not, alas! for Christianity—but for a sheer unspiritual paganism, preferring that to the old loyalty and the old ostracism. ‘We are witnessing the momentous and disastrous tragedy that one million and a half (or three out of every four Jews in New York) profess no loyalty to any coherent fellowship organized around spiritual truth. These materialist Jews thus constitute a fifth of the total population of the city.’

That is the story Professor Basil Mathews has to tell, with facts and figures to substantiate him step by step. If you would know the horrors of the past, the meaning and the facts of the non-Aryan policy of Germany, the rise and prospects of Zionism, the life of an orthodox Jew to-day in his home and in his synagogue, the questionings of the more liberally-minded spirits, the cruel dilemma of Jewish youth caught between a devotion to his race and to his national home, the facts concerning the resettlement in Palestine and of the prospects there, the Jewish outlook upon Christianity and much else just as interesting, you will find it in these crowded and informing pages.

#### IN THE LIGHT OF ANTHROPOLOGY.

No serious student of the Bible can afford to neglect the work done by scholars in other fields than his own, for many of these closely impinge on his special sphere, and may contribute not a little to his own knowledge. No man to-day can be a real specialist in more than one branch of knowledge, and for a just appreciation of the Old Testament we need information from Archæology, Geography, Assyriology, Egyptology, and Anthro-

pology—possibly from other sources as well. While the Biblical specialist may not be prepared to accept all the conclusions drawn by his brother scientists on his own particular field, he will at least welcome their suggestions, and, as far as possible, use them for the elucidation of his own problems. It is from this point of view that we must approach Professor E. O. James’s new book, *The Old Testament in the Light of Anthropology* (S.P.C.K.; 4s. net). The author is primarily an anthropologist, and reviews the whole political and religious history of Israel in the light of his own researches. He accepts in the main the conclusions of the literary and philological critics, and discusses at some length such matters as the early traditions of Israel and the myths and ritual current in pre-exilic days. Since this is a popular handbook, it is unfortunate that Professor James appears to have allowed a number of misstatements on Biblical matters to remain uncorrected, but most readers will be able to check these things for themselves. On the other hand the book does form a very useful collection of material which is scattered over a great many different books, periodicals, and monographs, and his work is, in the main, a valuable compendium of the more important results that have been reached in recent years. He gives us, of course, some of the most important results of that research of his which found expression in his great work on the ‘Origin of Sacrifice,’ but the discoveries and theories of others are also very freely cited. We have pictures from Egypt, Mesopotamia, Ras Shamra, and elsewhere, while there are repeated references to the beliefs and practices of primitive peoples. It is no small matter to have brought all these together, and to have compressed them within the limits of a small handbook.

#### DR. ORCHARD AS A ROMANIST.

The Rev. W. E. Orchard, D.D., has written a ‘Guide for the Perplexed’ under the title *The Way of Simplicity* (Putnam; 5s. net). It is for the most part a book of devotion of a helpful kind, though it lacks the peculiar virility that used to mark the writings of its author. The main purpose of this ‘guide’ is to persuade everyone that the life of devotion is perfectly simple, so that everyone may know just what to do at any point, and may cherish a hope of arriving safely where God wants to bring us, ‘at home within His heart.’ So we find simple faith, simple ways of prayer, simple forms of service, the simple way out of difficulties

and so on. It is all good, if a little dull. There is one exception to the dullness—'A Simple View of Eternal Life.' Former admirers of Dr. Orchard will be sorry to read this chapter, which accepts all the mediæval conceptions of the other world. There is a material hell; unbaptized infants go to limbo and cannot be admitted to heaven; there are degrees in hell; the saved in heaven will find it possible, 'in the full light of Eternity, to rejoice that they are there (*i.e.* the wicked in Hell), which will not be because we have lost love or forgotten mercy, but because we possess them both in fullest degree. They will have gone to their own place; it will be the best place *for them*;' 'the best way to escape Hell is to aim at Heaven; and the best way to escape purgatory is to aim at as high a place in Heaven as it is possible for us to attain.' All this is very pitiful, and is a sad commentary on what is involved in the surrender of the intellect to a spiritual tyranny.

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*From Christianity to Spiritualism*, by Mr. C. T. Campion, M.A. (Allen & Unwin; 4s. 6d. net), is a rather stupid book. It is based on the idea that Spiritualism is a religion instead of simply a doctrine of survival. Any one may hold this doctrine and be an unbeliever, or a theist, or a Christian. His religion is in addition to his Spiritualism. The book is based also on the assumption that Spiritualism and Christianity are irreconcilable. As a matter of fact many Christians are also Spiritualists, though most Spiritualists are theists. These latter are greatly strengthened by the fact that their friends on the other side invariably confirm their theological opinions. It ought to be added that the author's view of Christianity is based on Schweitzer. The book is really negligible as a contribution to the understanding of either Christianity or Spiritualism.

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In his book, *When did our Lord actually Live?* (T. & T. Clark; 4s. 6d. net), the Rev. John Stewart, M.A., Ph.D., argues that the year of the Nativity was 8 B.C. and that the date of the Crucifixion was A.D. 24. For the former date he can claim considerable support from the researches of W. M. Ramsay and others. For the date of the Crucifixion he is largely dependent on the reference to 'the fifteenth year of the reign of Tiberius Cæsar' in Lk 3<sup>1</sup>, and he takes the view that Luke counted from the year A.D. 4 when Tiberius was associated with Augustus and became his legal heir. He is

also convinced that the Crucifixion took place on a Wednesday, and that on this account also the year must have been A.D. 24. The argument is further buttressed by a discussion of the secondary problems, including the date of the beginning of Herod's Temple, the date of Pilate's procuratorship, the relations between Herod and Aretas, and the date of Paul's conversion. As a whole, the argument is forceful, but too often ingenious rather than convincing. Nothing, for example, is gained by the claim that the date of the Crucifixion is foretold in Dn 9<sup>26</sup>, or the contention that an account of the facts reached China as early as A.D. 28, and the case becomes almost desperate when the three days of Lk 24<sup>21</sup> become five because two intervening Sabbaths are to be interpreted as *dies non*.

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Once on a day in Mecca a little lad was left orphaned. How, as the years went on, he attained to his own burning faith in the one God, and how that spread to others, out and out, until to-day there are two hundred and fifty million Muslims in the world (for they never call themselves Muhammadans)—that is the thrilling story set down in the hundred and twenty crowded pages of *An Outline of Islâm*, by Professor C. R. North, M.A. (Epworth Press; 2s. 6d. net). A somewhat frigid and external portrait of the man is followed by the wonderful tale of the expansion, and by useful and clear statements of the Faith, and the Practice, and the Sects, and the Mysticism, and the Present State of Islam—soundly and dexterously handled—the whole making a most competent introduction to the understanding of a religion which we ought to know. For what a huge proportion of its adherents are our own fellow-subjects! In India alone there are some eighty millions. A final chapter states with point the problems of the Muslim world to-day. And a bibliography opens the door to further study for those wishful to pursue it.

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*Seven Times He Spoke*, by the Rev. John T. Wilkinson, M.A., B.D. (Epworth Press; 2s. net), is, as the title would indicate, a series of meditations on the Seven Words from the Cross. The meditations are very brief, but they are supplemented and adorned by a wealth of apt quotations in prose and verse. The whole is written in a deeply devotional spirit and there is much in it to touch the heart. It is a very suitable little book to guide Christian thought at Passiontide.

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The Gospel according to St. Luke has been

rather neglected by expositors in favour of St. Mark, which, as the earliest Gospel, has attracted most attention. But St. Luke has claims of its own. Renan called it the most beautiful book in the world, and certainly most of the stories that have become the possession of mankind are to be found in it. *In the Things of My Father*, by Mr. Wilfrid L. Hannam (Hodder & Stoughton; 5s. net), is a pleasant exposition of the Gospel. It is not strictly a commentary. And certainly there is a great deal of fine preaching material in the book. One might suspect that the chapters had been preached before they took literary form. 'The Right Kind of Impudence,' 'The Man Who Looked Ahead,' 'Digging and Going Deep' are typical chapter-headings.

*Wonderful, Counsellor*, by the Rev. Hugh F. Frame (Hodder & Stoughton; 7s. 6d. net), is described as 'A Study in the Life of Jesus.' It is really an unconventional, expository commentary on the ministry of Jesus. The author meanders through the Gospels, meditating by the way and pointing out modern instances and applications. The book is both interesting and original. Here and there we find remarkably shrewd observations on life and on the religious life of the average church-goer. The scholarship is not obtruded, but behind the whole 'study' there has obviously been a close study of the Greek text of the Gospels. The book can be commended as attractive and helpful. There is one reservation. The author must get out of the habit of making dogmatic assertions that are far from being obviously correct. Some examples are: Jesus knew Latin (p. 39), 'this form of apocalyptic is the lowest form of religious belief' (p. 33), Jesus made no claim, in the first three Gospels, to be the Son of God (p. 36), there is not a single miracle given in the first three Gospels which we do not find the disciples and apostles imitating (p. 70).

Tanna will always have a distinguished place in missionary annals in connexion with the romantic story of John G. Paton. It appears that the books dealing with the Christianizing of the island are now out of print, which is a pity. To fill the blank Mr. A. K. Langridge, the Hon. Secretary of the John G. Paton Mission, has written an account of *The Conquest of Cannibal Tanna* (Hodder & Stoughton; 2s. 6d. net). It is a plain unvarnished tale, lacking the intimate touches and the vivid word-pictures that one found in the writings of the Patons. It gives ample evidence, however,

of the power of the gospel to win the most savage hearts and of the beneficent influence of missionary work in the South Seas. As a British Admiral stated recently at a public meeting, 'I admit that previous to my visit I was not altogether in sympathy with missionary efforts. . . . But after my experience in those distant parts, and having come into contact with the missionaries under every circumstance, I am entirely converted, and bound to acknowledge that everything concerning the welfare of the Islands had the unqualified support of the missionaries. In fact, I have arrived at the conclusion that the missionary of the Southern Seas has been the most useful asset towards civilization.'

The Rev. Canon Bertrand R. Brasnett has already made his mark as a profound student of theology, and in his two previous volumes on 'The Suffering of the Impassible God' and 'The Infinity of God' he has shown his ability to deal with the most abstruse themes. His new volume, *God the Worshipful* (Longmans; 10s. 6d. net), is a piece of solid work in dogmatic theology. He has a gift of fresh and sustained thinking. He is bold and imaginative in his conceptions, some of which, however, border on the fanciful. The main purpose of this study is to examine in detail the divine attributes which evoke the spirit of worship in man. He treats in successive sections of God as living, powerful, mysterious, good, rational, and holy, and seeks to analyse the influence which these qualities when apprehended are fitted to have upon the spirit of the worshipper. This is followed by chapters on the Incarnation, the Loving God, and Man the Worshipper. In treating of the Incarnation, the view is maintained that 'the noumenal self of Jesus was the pre-existent Logos. It was the Logos who personalized a human nature which without him would have been impersonal, if indeed we can imagine it existing at all.' The final conclusion is that while 'we have differing fields of vision, and one man's light is another man's darkness,' so that different minds are deeply stirred by different divine attributes, 'the rock-like fact of the Incarnation has fixed for all time the ground-plan of the Christian faith,' and supremely reveals God as worshipful. The whole book, closely reasoned as it is, breathes throughout a fine devotional spirit and is fitted at once to enlighten the mind and warm the heart.

In *This Holy Fellowship* (Longmans; 3s. 6d. net) the Rev. Canon Peter Green gives a series

of wise and beautiful addresses of instruction to young people in regard to the Sacrament of the Holy Supper. These brief addresses are arranged in groups of eight or ten under general headings such as the Marriage Feast, the Soul's Approach, the Cross, and the Altar. They are full of simple teaching with a considerable element of illustrative matter drawn from literature and especially from the Canon's own wide experience. It is a book very suitable for devotional reading or for the guidance of those who have to conduct preparation classes for intending communicants.

*Vita Christi* is a series of meditations on the Public Life of our Lord, by Mother St. Paul, Religious of the Retreat of the Sacred Heart, Birmingham (Longmans; 5s. net). This volume deals with the third year of our Lord's ministry, from the Feast of Tabernacles to the Feast of the Passover—roughly the last six months of the ministry. The scenes are in Samaria, Judæa, and Peræa, and the material is chiefly taken from St. Luke. These meditations from a Romanist 'Religious' are in many ways helpful to Protestant readers. The writer has tried to see the incidents and deal with them as if she were an actual participant. The devout spirit in which this realist treatment is conducted adds to the helpfulness of the meditations.

Following on her delightful volume of Bible stories, 'Stories of Jesus for Mothers to Tell,' Mrs.

Elfreyda M. C. Wightman, M.A., has written another book, this time of Old Testament tales—*Long Before Jesus* (Lutterworth Press; 5s. net). We drew attention to the unusual merits of her first book, which are as fully illustrated in this new one. Mrs. Wightman has the gift of retelling a Bible story without soaring away into the region of pure fancy and getting out of touch with the facts. These chapters are models of story-telling. They will make the Old Testament live for children. It is not by any means an easy task which the author here attempts, but Mrs. Wightman has invested the tales with both charm and reality. As in the former volume, there are, in addition to the stories, hints to parents on the use of the Bible, little prayers and simple forms of 'expression work.' There is also a large number of beautiful illustrations, the source of which is not indicated.

A new edition has been called for of Dr. Campbell Morgan's *The True Estimate of Life and How to Live* (Oliphants; 2s. 6d. net). It contains nine addresses in which with the author's expository skill and richness of scriptural allusion the way of life is set forth and commended. One is inclined, however, to doubt whether D. L. Moody, with his shrewdness and humour, ever illustrated the Christian duty of walking 'circumspectly' by the image of a cat walking on broken glass along the top of a wall. Did any one ever see a cat do such a silly thing? And even if it did, is a Christian to be defined as nothing but a pussyfoot?

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## Things most certainly Believed.

### VII.

BY THE REVEREND JAMES REID, D.D., EASTBOURNE.

THE things we most surely believe are the things we live by. That is the New Testament conception of belief. And these, incidentally, are the only things we can say to other people with any hope of getting them through to heart and conscience.

Most people would confess that these things are very few. They could all be put down on a post-card and in quite simple language, though we might discover when we had written them down that they had many profound and far-reaching implications.

But most ministers would find if they took note of the things which they are accustomed to say to people in various conditions of need that the big things are very few and very simple. Robert Falconer, in George MacDonald's story, you may remember, went away in the grip of perplexity to a quiet spot with his New Testament to find out what it really had to say. He came to the conclusion that its main message could be summed up in three or four propositions. 'First,—That a man's