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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

Literature.

CHARLES GORE.

BISHOP GORE died on January 17, 1932, and his life has been written by Dr. G. L. Prestige, and published by Messrs. Heinemann—*The Life of Charles Gore* (18s. net). It is not surprising that we have had to wait almost four years, for this is a massive biography, fully documented, and with a wealth of detail. Some idea of the detail may be got from the fact that the account of the Malines Conversations and the part Gore took in them runs to over ten pages. The work of sifting out Gore's correspondence must have been enormous. He wrote constantly during his long life to Henry Scott Holland and to Bishop Talbot, and most of the letters seem to have been kept. And as he moved from one sphere to another, his life is full of incident. 'There was in him a strain of restlessness and instability which no discipline could wholly suppress. It made him an admirable pioneer. His whole being was instinct with the impulse of creation. But nature endowed him with fertility at the expense of power to enjoy consolidation. He once advised a priest to consider the question of a change of work after ten years.' Though the book is packed with detail—a veritable Memling painting—the central figure is never lost to sight, but is built up, as it were, in front of us with all his many-sided activities and all the wealth of his character, and if there was a strain of restlessness in him there was no change in his beliefs.

The atmosphere in which Gore was brought up was Evangelical, but when he read as a small boy in a life of Father Clement a description of confession and absolution, fasting, the use of incense, and similar matters 'he felt instinctively and at once an attraction for this sacramental religion. It was "the religion for me."' And though the atmosphere at Harrow was also Evangelical, Gore and his friends 'formed a small but distinguished group, who were not only High Churchmen, but also possessed an outlook on social and political questions which was much more Radical than the prevailing Liberalism of the Whig aristocracy.' At Balliol his political social bent was further strengthened by the movement of Joseph Arch to improve the lot of agricultural labourers, and he was greatly concerned that the Church had missed an opportunity in not supporting him. 'We always seem to see the truth about things when

it is too late.' When, later, the Christian Social Union came into existence, with Gore and Holland as vice-presidents, its basis, as of all Gore's social work from the beginning, was dogmatic. 'The motive behind it was neither materialistic nor sentimental; it sprang direct from the second paragraph of the Apostles' Creed and from the principles propounded in the Sermon on the Mount. "There are moments," said Gore, "when a Christian may legitimately, like his Lord in the garden of Gethsemane, be engrossed in bearing his own burden, but in the main a Christian ought, like his Lord or like St. Paul, to have his own burden so well in hand, that he is able to leave the large spaces of his heart for other people to lay their sorrows upon."'

The year 1875 saw Gore a Fellow of Trinity, and in the same year 'the Holy Party' was formed. It was a small group consisting of Scott Holland, Gore, Illingworth, and three others. The title was ironically given by Holland. Soon they were talking over the possibilities of forming an Anglican religious community—the Community of the Resurrection, which found a home later at 'Mirfield.' The group, too, initiated the idea of *Lux Mundi*, edited by Gore and published in 1889, to which Gore contributed the essay on the Holy Spirit and Inspiration, which freed so many men of his day from their fear of fundamentalism. They learned from it for the first time that it was unnecessary to identify Catholic Christianity with verbal inspiration of the Bible. They began to believe in the living reality of the Church as they had never believed in it before. Gore at this time was Principal of Pusey House, and if his great intellectual powers had already taken hold of the students they were even more impressed by his spirituality. 'Men who had no sense of horror of their own for moral delinquencies found a startled attraction in contemplating the beauty of holiness manifested by Gore in combination with entire virility.'

For a year Gore was Vicar of Radley—he spoke of it afterwards as the unhappiest year of his life. After Oxford he did not find it easy to deal with the men and women of this small country parish, and was glad to be relieved of it to accept the Canonry of Westminster.

Although he had a strong sense of humour, Gore was naturally despondent. When Bishop of Worcester he wrote: 'The whole atmosphere of the

episcopate is manipulation of details and avoidance of big principles.' He was crushed under the burden of administrative work, and it was not until Birmingham was created an independent Bishopric that he was able to do his best work, feeling that in Birmingham he had a diocese of manageable size. Although he was the recognized leader of the Liberal and philosophical wing of the High Church party, the Evangelicals of the Church of England and also the Nonconformists took him to their hearts, for they found he cared for the things that they considered vital—though he cared about other things too. 'He boasted once that a way had been found in Birmingham for men of very different views to work together in perfect peace and with no sense of constraint. "My dear friend Archdeacon Mansfield Owen, who cordially dislikes nearly all my opinions, will, I am sure, bear me out in this!"'

No one believed more whole-heartedly in discipline than Gore did; he was convinced of the absolute necessity of it in the Church, and it was what may be considered his own party that gave him most trouble. When Bishop of Oxford he wrote: 'I am in fact strained to the breaking point.' He had been putting up a strenuous resistance to those incumbents who wished permanent reservation of the Sacrament in the open church. He felt he could not go beyond the limits allowed by Convocation—honour and loyalty prevented him sanctioning any extension.

In March 1918 Holland died. 'Now there was only Talbot left of those with whom Gore had worked and played for forty years; and not even Talbot, dear as he was, had influenced Gore nor shared his outlook to the same extent as Holland. He was no longer in any measure Pope of a Holy Party, but just Charles Gore, a rather friendless bishop, burdened with responsibilities.'

With his resignation of the Bishopric of Oxford in 1919, at the age of sixty-six, the last period began. Gore had hoped for considerable freedom for reading and writing, but the variety of occupations that Dr. Prestige finds him engaged in in these last years is bewildering. But he was always a voracious reader, and his mind was never closed to new knowledge. 'One of the most remarkable characteristics of this wonderful old man was the zest with which he explored new fields and welcomed new books. No one who has talked with him on serious matters could doubt that his mind was very much alive. Gore was once seen on the stairs at Mirfield, hugging to his breast a volume of Hastings' *Encyclopædia of Religion and Ethics*.

His eyes beamed in an ecstasy of intellectual joy; and when he was asked the cause of this transfiguration, he said: "A. E. Taylor's article on God"—entitled "Theism."

And in spite of his manifold activities he found time to write his famous dogmatic trilogy, 'Belief in God,' 'Belief in Christ,' and 'The Holy Spirit and the Church.'

If we cannot spare anything from Dr. Prestige's picture of the theologian, philosopher, preacher, and social teacher, we confess that to our mind he has given undue space to Gore the controversialist—the account, for example, of the controversy after the appointment of Dr. Henson might well have been shortened. In the last chapter we see Gore the man. Dr. Prestige says simply, 'many called him saint.' We quote two from the many tributes. Mrs. Illingworth wrote: 'Long years ago he seemed to me so good, so holy, that no growth seemed possible; but every time I saw him it was plain that he had grown in both ways. He got gentler, I think, more expansive; and ever more and more to be with him was to be brought into the real presence of God, in the realisation of whose presence he so obviously lived himself.' A member of the Mirfield community wrote: "'In addition to his mesmeric or psychic power which made one feel that there was an aura around him, there was also another feeling of a force not his own which penetrated body, mind, and psychic aura somewhat in the way of transfiguration: the sense that God possessed him and shone forth from him.'" Whether this sense was illusory, or evidence of a real effulgence of God, he will not dare to affirm. "But I can only say that I felt this when in his presence, and cannot remember feeling it in the presence of any other person." "Gore has for me the halo of the numinous."

EMENDATION.

It has been a matter of deep regret to all Dr. Rendel Harris's colleagues, disciples, and friends that his blindness has cut him off from taking any prominent part in the study and discussion of the new evidence available during the past three or four years for the text of the New Testament; and it is a corresponding pleasure to see how he still meditates in the long hours on his old studies, and can bring out of the treasures of a richly stored memory findings old and new. The title of his new volume is *Emendations to the Greek of the New Testament* ('The After-Glow Essays,' No. 12, University of London Press; 2s. net).

'Emendation is the soul of criticism,' and 'nothing is more certain than a good emendation'; yet in the study of religious documents there has been an extreme reluctance, amounting almost to a 'taboo,' to attempt it or use it. 'Great souls have from time to time risen above the taboo; Bentley, for instance, wherever occasion arose, and Hort, more cautiously where the occasion could not be altogether denied. I do not, however, think that either Bentley or Hort was eminently successful so far as to force his corrections into either the text or the critical apparatus of the Biblical text.' In W.H. where there is a primitive error and no text offers a variant, the margin only records † . . . †: among recent critical editions of the New Testament there is the significant contrast that in the apparatus of Merk, published in Rome, 1933, conjectural emendations are still conspicuous by their absence, while in that of Nestlé, published in Stuttgart, 1932, there are no less than eighty, under the names of some fifty scholars, of which not a fifth are English, and include those of Mill, Bentley, Hort, Rendel Harris, and Burkitt. Those under Dr. Harris's name are the first two in this essay: they appeared in the 'Expositor' of 1901: 'the wine is growing old in the bottle and claims the approbation which is common to mature liquor': it will be interesting to see, whether in the next edition of Nestlé, which may now soon be due, these new ones will be added, including another from Leiden mentioned by way of illustration, ΗΔΙΟΝΑ for ΠΛ(Ε)ΙΟΝΑ in He 11⁴.

The five examples selected, while they vary considerably in certainty and importance, are all highly attractive instances of *ars emendandi*. The passages are in 1 P 1¹² 3¹⁹, 2 Co 3¹⁸, Col 2²⁸, and 2 Ti 2⁷, and in all the first three the suggestion has come from, or been supported by, the Book of Enoch (1³, 12⁴⁶, and 13, 38⁴). In (1) διανοῶντο (*contemplated*) replaces διηκόνουν, and is clinched by διανοίας in the next verse. (2) ἐνώχ is added after ἐν ᾧ καὶ, very neat textually, but not without some fresh difficulties internally; (3) the old problem of ἀπὸ Κυρίου πνεύματος finds a solution in ἀπὸ Κυρίου τῶν πνευμάτων; (4) ἐθελοθησκεία, instead of being somewhat vague in itself, rebukes vagueness in philosophic speculation by becoming νεφελοθησκεία, a brilliant suggestion much appreciated by one of our leading classical scholars; and in (5) σύνες ὁ τοι λέγω, a lost line of Pindar, quoted in the *Meno*, would add a Doric form to New Testament Greek, and is clinched, like (1), with a following word σύνεσιν.

The first emendation will probably prove the

most generally convincing and acceptable. The second is, of course, the important one doctrinally, and solves many difficulties, while it raises others. 'Christ in Hades has now been replaced by Enoch in Hades, and the mission in question, or preaching as it is called, is one of judgment and not of mercy'; but this hardly fits with 4⁶, καὶ νεκροῖς εὐηγγελίσθη ἵνα . . . ζῶσι . . . κατὰ θεὸν πνεύματι. In the third, what started as an emendation suggested by the remarkably similar context in En 38⁴, may prove to be a lost Greek reading, and a Divine title emerges from the Apocrypha into a Canonical scripture with the support of Marcion! And in the others St. Paul is once more shown to be familiar with the scenery of the *Birds* of Aristophanes as well as with the *Meno* of Plato; and the formula at the close of a lecture, marking in 2 Ti, at least the end of a chapter, if not more, calls to mind a similar one used by the Master to His disciples, σονήκατε ταῦτα πάντα; καὶ λέγουσι, ναί.

This little selection may serve, among other, three purposes; it may stimulate younger scholars, less hindered to-day by the old 'taboo,' to study afresh some of those † . . . † passages: it may help to a greater appreciation of the breadth of St. Paul's reading and human sympathies; and it may remind New Testament students that they are not fully equipped for their work, until they are as familiar as the New Testament writers seem to have been, with the thought and diction of the Book of Enoch.

MORAL NOTIONS.

They who know Professor John Laird's 'Study in Moral Theory' will welcome a new volume from his facile pen, *An Enquiry into Moral Notions* (Allen & Unwin; 10s. 6d. net). It is marked by the same lucidity, penetration, knowledge of other thinkers' views and common sense which evoked high praise for the former treatise. We are glad that Professor Laird, who is perfectly competent to write on philosophical topics in general, is doing primary justice to his own Chair of Moral Philosophy. There have been professors of that subject whose main interest obviously lay in other departments of Philosophy. Ethics offers a wide and important enough field, and Professor Laird is cultivating it to good purpose.

His literary style deserves more than passing notice. Until the work of this author came into our hands, we had read no book on Ethics that for charm of diction and clarity of treatment was fit

to be compared to Mackenzie's well-known 'Manual.' Professor Laird does not, when occasion seems to require it, shrink from the use of rather unfamiliar words, pretty forms like 'axiological' or 'deontology,' ugly ones like 'aretaics' or 'agathopoeics.' Such, however, are so genially and apologetically introduced and so carefully explained that they need alarm nobody. In consequence of its plainness of speech and penetration of thought we have a real contribution to ethical theory which will not only prove very helpful to students, but may cordially be recommended to the general reader. Throughout the style is crisp and lucid; a whimsical humour finds expression in many places; and each point in discussion is clearly illustrated by concrete cases. A reader of ordinary intelligence, who has only the vaguest notions as to what moral philosophy is, will find himself carried on from point to point till probably he will find himself philosophizing on his own account.

The aim of the book, as the title suggests, is an analysis and discussion of some of the more important ethical terms; the work falls into three sections grouped round the notions of Virtue, Duty, and Well-doing respectively. In this way various historical types of ethical theory naturally call for examination. Such discussion and criticism are as objective as can be desired. Once again we warmly welcome and commend this notable book.

AFTER WESLEY.

To several recent works on various aspects of Methodist history Dr. Maldwyn Edwards has added his important contribution in *After Wesley: A Study of the Social and Political Influence of Methodism in the Middle Period, 1791-1849* (Epworth Press; 7s. 6d. net). This book carries forward his earlier studies in his 'John Wesley and the Eighteenth Century.' Dr. Edwards claims that, so far as he knows, no book covers the same ground, and, apart from many necessary references to Wesley's teaching, the claim is justified in many important respects. He describes the dominating Toryism of Methodism in the period, but indicates no less clearly the underlying Liberalism. The attitude of Methodism to the events and movements of the time—Slavery, Education, Roman Catholic Relief, Lord Sidmouth's Bill of 1811, the Industrial Revolution, and Humanitarianism—is very ably presented and explained, and an excellent account is given of the relation of Methodism to the social life of the period. Finally, the range of Methodist influence during the Napoleonic Period is discussed,

and an attempt is made to estimate the significance of the career of Jabez Bunting. Dr. Edwards' book is an expansion of a thesis presented to the University of London for the Ph.D. degree. Well documented, and supplied with a full bibliography, it is written in a clear and arresting style, and it leaves the reader asking for more. For this reason we welcome Dr. Edwards' reference to a further work in which he proposes to examine the part played by Methodism in public affairs since the death of Bunting. Without questioning the value and importance of such studies, we cannot help wondering why young Methodist scholars are so much absorbed in the social aspects of their history. When shall we be in a position to welcome a study of the doctrinal contribution of Methodism to the Church Catholic?

THE LETTER OF ARISTEAS.

Professor H. G. Meecham, M.A., B.D., Ph.D., of Hartley Victoria College, Manchester, has made a notable contribution to scholarship in his *Letter of Aristeas: A Linguistic Study with Special Reference to the Greek Bible* (Manchester University Press; 12s. 6d. net), which will undoubtedly increase the reputation he has already gained by his earlier Hartley Lecture, 'The Oldest Version of the Bible.' The new work contains a careful and detailed examination of the vocabulary, the grammar, and the style and diction of the well-known letter of Aristeas (c. 100 B.C.), with special reference to the language of the Septuagint, the New Testament, Polybius and other writers, and the papyri. Immense patience, great accuracy, and keen literary judgment are essential qualities for such an undertaking, and they are all clearly revealed in Professor Meecham's work. We feel bound also to congratulate the Manchester University Press on such a magnificent piece of printing. Professor Meecham draws attention to the fairly extensive vocabulary of Aristeas, the Hellenistic colouring manifest in the Letter, and the absence of foreign words. He shows that the writer's affinities are with literary rather than with spoken Greek, but that, unlike the later Atticists, he does not emulate the classical masters of Greek prose. Dr. Meecham also discusses the words which in Luke's vocabulary have so often been described as 'medical words,' and claims that the presence of many of them in the Letter of Aristeas 'tends, as far as it goes, to confirm Cadbury's judgment that Luke's language is not specifically medical but typical of the cultured writing of his day'

(p. 314). On the question whether any Semitic strain is discernible in the writer's Greek he shows marked caution, and is not prepared to admit more than the possibility that in a few phrases Aristeas, like the unknown author of the Epistle to the Hebrews (cf. 3¹²), shows 'in a more or less degree a Semitic affinity, due in each case to the influence of LXX phraseology' (p. 315).

AN UNUSUAL BIOGRAPHY OF PAUL.

Beyond Damascus: A Biography of Paul the Tarsian, by Mr. F. A. Spencer (Muller; 12s. 6d. net), is a strange book. It is immensely interesting, even fascinating. It is full of the most out-of-the-way information. It is unconventional, vivid, picturesque, independent. No one who reads the account of Paul before Nero (entirely imaginative) will readily forget the scene. Any one who wants to know what the life of Paul's time was like, its real life, will find it here, not in vague generalities, but in startling detail. Any one who wants brief sketches of the various religions of the period will also find here all he seeks.

And he will certainly not get a conventional portrait of the Apostle. The writer's feeling about Paul is a sort of mixture of admiration and almost contempt, a genial contempt. Paul was no scholar. What knowledge he possessed of philosophy, for example, could have come to him by the simple process of osmosis (whatever that may be). The Athenians called him a seed-picker, a dilettante. His ability to quote very common tags from Greek poetry proves nothing. For that matter Paul was not even a good rabbinical scholar. 'In the larger sense he was not educated at all.'

But if he was not a scholar, he was a great many other things. In these pages he appears as a flaming revolutionary; a commanding and sensational figure who managed almost always to get himself on the first page of the news, a globe-trotting wonder-worker and medicine-man with a weather-eye always open for susceptible faces in his audience, a half-insane, yes-no-yes salesman and organizer who communicates his own enthusiasm to his puppets, a lawyer, a weaver, a rabbi turned mystic, a preacher turned artist, a mystical lover, a searching Faust whose motto is, 'I love, therefore I live.'

But the real strength of this book, and its constant fascination, is its picture of the background of Paul's life. An enormous amount of reading must have gone to the making of this picture. The background consists of the rich religious life of the period,

its mystery religions, Mithraism, the pagan longing for a Saviour, the propaganda of the warring cults, and in addition the apocalyptic hopes of the Jew balanced and tamed by his scribal traditions. Besides all this is the ordinary social, superstitious, sexual life of Tarsus. The amount of detail in the picture is sometimes overpowering. We lose the wood in the trees. And it is difficult to know where the author's knowledge ends and his vivid imagination begins. But the interest is unending.

The serious defect of all this picturesque delineation is the assumption that Paul knew as much about it as Mr. Spencer, and that the language and ideas of the cults of the time influenced Paul and are to be found in his letters. Saved by faith in the blood of Christ, communion with the body and blood of Christ, sharing His sufferings and gaining through this the glory of immortality—all this is just in terms familiar to him from his boyhood as expressions of pagan religion. This assumption is carried very far in the book, and for the most part with little ground in fact. Indeed, the reader will have to be constantly guarding himself against confusing the author's facts with his fancies. But if he manages to do this successfully he will be free to enjoy the varied and vivid fare provided for him in this unusual biography of the great Apostle.



Mr. Bertrand Russell is a prolific writer of books. No sooner have we read one than we see the announcement of another. On the fly-leaf of the latest there are seventeen volumes named. This latest is *In Praise of Idleness* (Allen & Unwin; 7s. 6d. net), which seems to be ironic in view of the fact that the seventeen are there facing this title. The volume is really a collection of essays on all sorts of subjects from 'The Case for Socialism' to 'What is the Soul?' Politics, religion, ethics, architecture, education, comets, and insects are all surveyed, and much else. Most people will be surprised to learn that Mr. Russell is not a Communist. Indeed, the best argument against Communism we have yet seen will be found here in 'Scylla and Charybdis, or Communism and Fascism.' There is sound sense in the essay on 'Education and Discipline.' Indeed, this may be said of the book generally. It would almost seem that Mr. Russell is mellowing. The quaintest essay in an interesting book is, 'What is the Soul?' which ends where it began without giving us any light, even on Mr. Russell's own view.

In a very interesting pamphlet, *Adventuring for Christian Unity* (Berean Press; 1s. net), Dean E. Walker, M.A., B.D., gives an account of the rise, progress, and aims of the Churches of Christ. The movement has reached large dimensions in America, and it is with that development that Mr. Walker deals. For the sake of the British groups, Principal W. Robinson of Selly Oak has prefaced an informative Foreword which shows the extent of the movement in Britain and the Empire.

The Rev. A. J. Walker, M.A., Rector of Staplehurst, Kent, offers in *Why Jesus was Crucified* (Eyre & Spottiswoode; 5s. net) a new survey of the evidence on this subject. Professor Raven commends the book in a Preface. But one notices that he does not commit himself to acceptance of the argument of the book. For ourselves we cannot but recognize the author's intimate knowledge of the Gospels and his skill in marshalling the gospel material, but we consider his argument more ingenious than convincing.

According to Mr. Walker there was a threefold challenge involved in the closing episode of Jesus' life. The sign of 'Messiah on the Ass' was a challenge to the people. The sign of 'Messiah in his Temple' was a challenge to the priests. And there was also a sign which was to be a challenge to Pilate. Apparently Mr. Walker conceives of this last sign as the appearance before Pilate of the Messiah bearing His Cross and of the twelve disciples also bearing their crosses. But the plan was changed as it could not be carried out owing to the insurrection under Barabbas; and the sign that was given was the sign of the Cross of Calvary.

This is but a meagre presentation of Mr. Walker's thesis, and the following quotation will serve to throw further light upon it: 'An allegorical picture of Pilate being approached by the King of Israel, as the Son of God, with his twelve princes following him, and each of them bearing a cross, would not be true to the history of Jesus, because He was brought before Pilate as a prisoner, and His disciples forsook Him and fled. But it would be substantially true to the Christian faith in its relation to the authorities of this world. Christians have always been willing to acknowledge the authority of Kings, Princes, and Governours, provided that in so doing they did not have to show themselves disloyal to the Abiding Christ. Martyrdom is a witness to the authority of the Christ of God as the King of Kings.'

The Rt. Rev. Arthur C. Headlam, C.H., D.D.,

Lord Bishop of Gloucester, has published under the title of *The Atonement* (Hodder & Stoughton; 5s. net) three lectures delivered at King's College, University of London, as Frederick Denison Maurice Lectures. It would be, he affirms, much more correct to say that there are almost as many theories of the Atonement as there are theologians than to say that there are three typical theories of the Atonement. But to affirm this is to exaggerate. As a matter of fact, he himself finds it convenient to view theories of the Atonement under the three categories of the penal or forensic (to which the names of Barth and Brunner have recently attached themselves), the 'classical' (recently revived by Bishop Aulen in his 'Christus Victor'), and the 'rationalist' (expounded and upheld in our generation by Dr. Rashdall).

While we appreciate Dr. Headlam's expositions of the idea of the Atonement in the life and teaching of Jesus, in the teaching of St. Paul and the Apostolic writers, and in the history of the Christian Church (he singles out for special reference the views of St. Athanasius and Frederick Denison Maurice); while we appreciate also Dr. Headlam's refusal to treat the Atonement on narrow lines, and his insistence that it is the whole life and work of Christ as summed up by the Cross, we cannot but feel after the perusal of these lectures that he has scarcely justified the strictures on Dr. Rashdall's views with which he starts, that indeed his own views are nearer to Dr. Rashdall's than he appears to realize. They are both at one at any rate in reacting from the penal or forensic theory as involving some sort of transaction in the heavenly world.

In *A Portrait of Peter* (Hodder and Stoughton; 5s. net), the Rev. J. Alexander Findlay, D.D., well known for his popular expositions of the teaching of Jesus, weaves together the references to Peter in the New Testament into a picture of the Apostle's life, character, and influence; and even the thoughts of Peter are expounded with the First Epistle of Peter as basis. But the book is more than a portrait of the Apostle; it is also a sketch of the gospel history in which the Apostle figured. A fundamental contention of the volume, which is to be commended for its simplicity and clearness of style and for its references to modern critical positions in New Testament study, is that Peter is at once an individual and a type. He is the type of the ordinary man who, feeling the attraction of Jesus Christ, sets out on the Christian way. It is with the few and not the many that Christian life

begins at the Cross, though it takes a man there sooner or later, and he discovers that only in Jesus Christ the Crucified and Risen is the source of lasting power and abiding peace.

The Year with Christ, by the Rev. Thomas J. Hardy, M.A. (Mowbray; 6s. net), contains seventy-four short sermons for the Sundays and principal Holy Days of the Christian Year. Mr. Hardy protests that, after fifty years of experiment, he has come to the conclusion that he cannot write a sermon. But this book is a sufficient proof of false modesty. It is true there is no introduction, or 'finally,' or division into first, secondly, and thirdly. But the discourses, and addresses, or meditations, are all pointed, suggestive, and helpful. They will be greatly prized by invalids, and prove seeds of longer (and perhaps not better) sermons by others.

Messrs. Pickering & Inglis have prepared four attractive block calendars for Christmas. They give a text and a meditation for each day, and vary in price, so that every one should be able to find what they require. They are *Daily Meditation* (1s. 6d.), *Golden Grain* and *Golden Text* (1s. 3d.), and *Daily Manna* (1s.).

Religion in the King's Reign, by Mr. David Williamson (Pilgrim Press; 2s. 6d. net), is a rapid survey of all the spheres and activities with which religion has any connexion. Leading events like the Union of the Scottish churches, great preachers, preachers not so great, religious movements, evangelists (like Moody), journalists (like Nicoll), women's work, religious writers (of a very popular kind), religious laymen, and Sunday Schools are the topics dealt with. It is all interesting enough, snappy and rapid and brief. The pace is bewildering, but a lot of ground is covered.

It is difficult at this stage to write with confidence on *Reconstructions of Early Christian Documents* by Mr. Herbert J. Bardsley (S.P.C.K.; 15s. net). Only one of two intended volumes is before us. An index is promised for the two, but this volume has none; and it is the kind of book that without an index must constantly irritate the reader, for cross-references are somewhat numerous and not all are sufficiently indicated. We have a clear enough account of Mr. Bardsley's aim on the 'jacket'; on perusing the book we are compelled to say that evidence either of the programme or of progress towards it is not very obvious. 'Jackets,'

of course, are not to be in every case blamed on the author; but it is odd that a list of contents on the title-page for which presumably Mr. Bardsley is responsible bears scarcely any relation at all to the chapter headings. Had Mr. Bardsley taken his summary of contents as his topics and written connectedly on them, his book, we imagine, would have been far more interesting, intelligible, and useful. He has set himself, in his own words, to 'excavate the rubbish-heap' of early Christian apocryphal remains so as to trace their roots and connexions; his first volume suggests just the turning over of a rubbish-heap to produce a bewildering mass of materials some of which he has skilfully fitted together. Mr. Bardsley, however, has complicated his already Herculean task by dealing with some problems of the New Testament. We have no doubt as to Mr. Bardsley's equipment for his work which is of a specially laborious nature. We shall wait to see what he gives in the second volume before expressing any opinion as to whether his task has been really worth while. Meanwhile we must candidly say that the first volume seems to us not so much a book as a publication of collected notes from which several books might well be made.

A book of stories of quite exceptional interest is *Victories of Peace*, by Miss D. M. Gill and Miss A. M. Pullen (S.C.M.; 2s. 6d. net). They are 'Stories of Friendship in Action,' and tell of brave and unselfish adventures in the service of people who were in desperate need. The origin of the Red Cross Society is recounted in 'The Gentleman in White.' The splendid devotion of Emily Hobhouse to the miserable victims of the original concentration camps in the Boer War is recalled in 'Friend of the Enemy.' And these fascinating tales are typical of a book, every page of which is engrossing. Here is excellent material for children's addresses, or for illustration purposes. But apart from this kind of usefulness, the volume is full of inspiration towards noble ideals.

A book about 'personal dealing,' not in the 'mission' sense, but as part of a spiritual ministry, will be immensely helpful if it is really good. It needs to be practical and competent and detailed and broadminded and spiritual and commonsensical. These are large demands, but in most ways they are met in a new book, *Our Personal Ministry*, by the Rev. T. W. Pym, the well-known writer on psychology in its relation to religion (S.C.M.; 4s. net). It is easy to believe that a minister may do far more good by a 'personal ministry' than

by his preaching. But it is as plain that he may do most good by both together, provided they are related. And we imagine that clergymen will get as much help from this book on what to preach about as on the more intimate subject on which Mr. Pym writes. So many sermons are about general things, ideas, doctrines, texts. So few are about the kind of things that really trouble people, their failure, for example, to *realize* God. This is one of the points Mr. Pym deals with, and it is an instance of the kind of thing people come to see him about. But on such matters, and on the technique of personal dealing on all its sides, and especially on the urgency of this personal ministry, the book is full of helpful advice.

The Rev. Frank H. Ballard, M.A., a well-known and popular writer, has produced a very interesting book on the teaching of Jesus—*The Undying Wisdom: Studies in the Teaching of Jesus* (S.C.M.; 3s. 6d. net). Its main characteristic is that all the teaching is seen on the background of the life. Palestine in the time of Herod, religious parties, the home life of the people, the books they read, their religion—these interpret the words and methods of Jesus. Mr. Ballard does not proceed, as the older writers on the same subject did, by discussion of great topics like 'Jesus' teaching about God, about man,' and so on. He allows the teaching on God to emerge in its own setting, as it were, and so with other topics. This adds immensely to the interest of the treatment and its actuality. Mr. Ballard has produced a really good book on popular lines. On p. 57 he has fallen into error in representing the conflict between Jesus and the Pharisees as 'one battle in the age-long conflict between the prophet and the priest.' There was nothing priestly about the Pharisee. He was a legalist, and the conflict was one battle in the age-long controversy between Formalism and Reality.

Miss Hebe Spaul has done a real service for the teacher as well as the parent by writing her book—*World Problems of To-day explained for Boys and Girls* (S.C.M.; 2s. 6d. net). There is a large amount of information in the book which is sound, and will be novel to most adults. How many of us knew, for example, that Fascist comes from the Latin *fascis*, a bundle of rods in the middle of which was an axe? It was carried by the Roman lictors in front of important magistrates. Mussolini and his followers adopted the *fascis* as their badge. But novel facts are the least part of the value of

this book. Great problems like Production and Distribution, Unemployment, Disarmament, Race Prejudice, Communism, and Nationalism are explained with clearness and simplicity, and the Christian attitude indicated as clearly. This is a valuable book.

In *The Old Testament Omnibus Book* the great stories of the Old Testament and the Apocrypha have been collected by Mr. A. C. Hannay (Williams & Norgate; 6s. net). Many are left out, but the big ones are all here. The words of the A.V. have for the most part been retained, but modern punctuation, paragraphing, and inverted commas are used. Some of the Bible pleonasms have been omitted, and in some cases stories have been pieced together from several chapters. Susanna and the Elders, Bel and the Dragon, Tobias and the Angel, and Judith have been included from the Apocrypha. The book is beautifully bound.

George A. Birmingham writes a very interesting foreword, in which he points out the merits of the Bible tales. Sherlock Holmes, Dr. Thorndyke, and Lord Peter Wimsey take longer about their business but they have not improved on the methods of Daniel in proving the innocence of Susanna. Is there, he asks, a better vamp story in the world than that of Samson? And publishers would eagerly welcome as a best-seller a story with the dramatic moments of that of Absalom. There are only three stories in the world, and they are all in the Bible.

Mr. Parker in a modest little preface almost apologizes for the appearance of his book, *The Idea of Salvation in the World's Religions* (Macmillan; 6s.). But he need not do so. He has laid hands on an idea well worth working out, has read about it, in fields many and various, has brooded over it, and has put together a worthy and a thought-provoking volume. Each of the religions has been seeking for salvation. But what is salvation; from what, and to what? And the answer comes that it has meant at various times—release from pressing material needs, from the dread of evil powers, from life, from sin. Is it then, impossible, say, for Christianity with its fullness of life to find a point of contact with Buddhism with its fear of life? Has the Buddhist strayed into a road that leads to nowhere; must he go back and start all over again before he can hope to close with Christianity? Or has that final faith preserved in sublimated forms the essence of what all the rest in cruder ways were seeking?

And with that our author deals with each of his divisions in little studies of the various faiths founded, not merely on original sources, but built up on excellent authorities and in an admirable

spirit. It is a framework into which there fits all kinds of interesting and important themes, and Mr. Parker faces them with courage and success.

Some Outstanding Old Testament Problems.

II. Canonicity and Inspiration.

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PROFESSOR HEMPEL of Göttingen has said in his *Altes Testament und Geschichte* (83) that the provision of a theological basis for the Canon is the great theological task of the future. He is led to this statement by his recognition of the fact that we cannot know anything to be the Word of God to us apart from its self-evidencing quality, whereas not all the Old Testament possesses this quality. The remark and its presupposition bring us to the heart of our problem. Dictionary definitions do not help us; they are too prone to define canonicity in terms of inspiration, and inspiration in terms of canonicity. Historical scholarship alone cannot solve the problem: in fact, it is the historical and psychological study of the Old Testament that has forced the problem upon us. It has revealed the slow and piecemeal growth of the literature by ordinary human means, and has even made the supposed 'landmarks' in the process much less certain than they were. We can no longer simplify the problem by selecting one man, or a small body of men, whose alleged 'inspiration' guarantees the truth of their words, since a large part of the Old Testament cannot be ascribed to 'prophets' at all. Thus, we can no longer be content with the first explicit formulation of canonicity as it is found in Josephus (*Contra Apionem*, i. 37-41). For him, canonicity depends on the inspiration of a succession of prophets who wrote from Moses to Artaxerxes (465 B.C. ff.); from that time there was no inspiration and therefore no canonicity in whatever was written. This theory obviously does not explain the presence in the Canon of such Scriptures as Joel, Esther, Chronicles, Zec 9-14, Ecclesiastes, and Daniel, to say nothing of the Wisdom Literature and the Psalms, and many later passages now incorporated in Old Testament

prophecy. But it does usefully remind us of the historical factor, which cannot be ignored in any attempt to understand what canonicity means. There *was* a historical period, however we draw its limits, in which were produced writings of so distinct a quality that they have come to hold a unique place in the Synagogue and the Christian Church.

Another challenging fact is the existence of the O.T. Apocrypha which are found in the Greek and Latin Bibles outside the Protestant Canon, whilst beyond both there is a large number of writings known as the Pseudepigrapha, of which some, e.g. the Psalms of Solomon (cf. Swete, *Introduction to the LXX*, 282), seem to have been on the borderline of 'canonicity'. The Protestant Canon is that of the Hebrew Bible, the Roman Catholic Canon that of the Septuagint. The Greek Bible of Hellenistic Judaism was taken over as the Bible of the earliest Christian Church. We cannot justify the exclusion of the Apocrypha from the Protestant Bible, or even its relegation to an appendix (as in Luther's Bible), by any judgment of intrinsic worth. The Wisdom of Solomon, Ecclesiasticus, and 1 Maccabees are fully entitled, on intrinsic grounds, to have a place in the Canon of the Old Testament; the same might be said of the Psalms of Solomon and the Testaments of the Twelve Patriarchs, from amongst the Pseudepigrapha.

The problem is augmented by the modern view of inspiration. As long as a mechanical idea of this could be held, the historical data could be more or less ignored. If God chose to dictate His revelation, whether to Moses or to others, the historical circumstances are negligible, as one of the standard rules of Jewish exegesis relates: 'there is no earlier and later (chronological order) in the Bible' (cited