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9<sup>1</sup>. 2. 11. 14 10<sup>10</sup>); and if they felt this antipathy for those who were, after all, largely of the seed of Israel, the more would this be the case for the Gentiles in general. Their spirit of exclusiveness naturally made impossible any thought of their nation becoming the instrument of salvation to the Gentiles.

From what has been said it will be realized how profoundly critical that post-exilic period was, a period during which the tremendous alternative was being determined as to whether or not Judaism was to become a world-religion. Within that post-exilic community forces were at work which were to decide the destiny of the religion which alone at that time partook in any degree of a spiritual character. Alas, that the champions of Deutero-Isaiah's ideals lost the day—or seemed to; they continued, as we have seen, to bear witness through the ages; but the forces of a rigid exclusiveness were too strong. We do not forget that the world owed to Judaism a monotheistic belief and an ethical code far in advance of anything that mankind had known; that may never be forgotten. Yet it cannot be denied that in practice the religion centred in a narrow nationalistic outlook, a glorying in an arid legalistic system, and in a calculated contempt for all who did not bow to the Law.

Nevertheless, the essence of Deutero-Isaiah's ideals was too great, too sublime, to be permanently submerged. We cannot conclude without recalling how his teaching was accepted and developed by One even greater than he. When in the synagogue at Nazareth our Lord quoted the words from Is 61<sup>1-2</sup>, and applied them to Himself. That He accepted their universalistic teaching is seen in what followed; He reminds His hearers of the

Gentile widow woman of Zarephath to whom Elijah was sent; He reminds them of the cleansing of Naaman, a Gentile, by Elisha; and how engrained was the bitterness felt towards those who showed any sympathy for the Gentiles is painfully illustrated by the attempt to kill our Lord then and there, 'they led him unto the brow of the hill whereon their city was built, that they might throw him down headlong' (Lk 4<sup>16-30</sup>). Very significant, too, were our Lord's words to those who sought from Him a sign from heaven: 'There shall no sign be given unto it, but the sign of Jonah' (Mt 16<sup>1-4</sup>), the prophet who preached repentance to the Gentiles. We recall also our Lord's sympathy for the Gentile centurion (Mt 8<sup>5-13</sup>, Lk 7<sup>2-10</sup>), and His words: 'I have not found so great faith, no, not in Israel'; His healing of the Syro-Phœnician woman's daughter (Mk 7<sup>26-30</sup>); the parable of the Good Samaritan (Lk 10<sup>30-37</sup>); His rebuke to the disciples for desiring vengeance on the Samaritan village which would not receive Him (Lk 9<sup>51-56</sup>); His healing of the Samaritan leper (Lk 17<sup>15-19</sup>); His striking words: 'Many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven . . .' (Mt 8<sup>11</sup>). These and many other things show our Lord's recognition of the teaching of Deutero-Isaiah. If not Judaism, then its transfigured form was to be the world-religion; and, even so, it was true: 'Salvation is from the Jews' (Jn 4<sup>22</sup>).

There are some other subjects in connexion with the post-exilic community which have not been touched upon, especially the Messianic expectation, on the one hand, and the Law, on the other; but space forbids our dealing with them here.

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## Literature.

### BARTH'S MAGNUM OPUS.

KARL BARTH has projected a great work. Its title is to be 'Church Dogmatics,' not 'Christian Dogmatics,' as at first announced. For he would emphasize his conviction that Dogmatics is not a 'free' science, but is bound to the sphere of the Church. The first volume appeared in 1927, but the second edition was soon called for; and in 1932 the first part of it appeared. And now

it appears in an English translation under the title of the original, *The Doctrine of the Word of God* (T. & T. Clark; 18s. net). It consists of 'Prolegomena to Church Dogmatics,' and contains five hundred and seventy-five pages. The translator is the Rev. G. T. Thomson, D.D., Professor of Systematic Theology at the University of Aberdeen.

The publishers are to be sincerely congratulated on their enterprise in undertaking the publication of this work in an English version; nor does it detract

from the sincerity of our congratulations that we are fully cognizant of the honourable traditions of their house in this matter of introducing notable works of foreign theology to the English reader.

The translator is also to be congratulated on the accomplishment of his task. It must have been a difficult and laborious task, calling for great theological ability and discernment and no small measure of resolute patience. One can imagine the dismay of a translator who has to await the second edition of a work he has translated only to discover that the second edition is a larger volume than the first and yet covers only half the ground! Professor Thomson has succeeded in conveying the author's meaning clearly, if he sometimes leaves us conscious that it is a translation we are reading. But it seems to us that in translating from the German it is often well to be fairly literal; in free translation the author's meaning is readily missed or distorted.

We trust that, now the lines of the great work have been laid down in a way that appears to satisfy the author's mind, he will be able to complete it within a reasonable number of years, and that Professor Thomson will place us still further in his debt by issuing translations as the succeeding volumes appear.

The second half-volume, according to the present programme, will contain what is still to be said on the Doctrine of Revelation, as also what is to be said on the Doctrines of Holy Scripture and 'Church Proclamation.' The four remaining volumes will contain expositions of the Doctrines of God, Creation, Reconciliation, and Redemption respectively. Ethics the author believes to be an integral part of Dogmatics, and it will find its place, or rather its places, at the close of each of the four great Doctrines.

The appearance of this notable volume in an English version might call for an account and estimate of Barth's theology, but perhaps we shall better serve our readers' requirements simply by stating what the volume contains.

In the Introduction the task of Dogmatics is considered, Dogmatics being described as the scientific test to which the Christian Church puts herself regarding the language about God which is peculiar to her. The task of Prolegomena to Dogmatics is also here considered; it is to explain the particular path to knowledge pursued by Dogmatics.

After the Introduction the author proceeds to the Prolegomena or the Doctrine of the Word of God. In this first half-volume two main sections of the exposition appear. The first section deals with the Word of God as the Criterion of Dogmatics, and the second with the Triune God as part of the

Doctrine of Revelation. As already indicated, the Doctrine of Revelation is to be further treated in the second half-volume.

Let us give from Barth's own summaries an impression of the contents of the first section. The Word of God is revealed to faith, and the language about God used by the Church is intended to be its proclamation. So far as it is man's word, directed towards man in the form of sermon and sacrament, it becomes the material of Dogmatics. The Word of God also attests itself in Holy Scripture through prophet and apostle, to whom it was originally and once for all uttered. In all its three forms, as revealed, as proclaimed, and as written, the Word of God is the language of God to man. Dogmatics is the critical question as to Dogma, *i.e.* to the Word of God in Church proclamation; or, concretely, as to the agreement of the Church proclamation with the revelation attested in Scripture. Prolegomena to Dogmatics, in the sense of coming to an understanding about the path of knowledge followed by Dogmatics, must therefore consist in expounding the doctrine of the three forms of the Word of God, as revealed, as written, and as proclaimed.

In the second section, accordingly, the Revelation of God is considered as the first part of the Prolegomena, and the consideration of it begins with the Doctrine of the Trinity. In putting this Doctrine at the head of the Dogmatic system, Barth cites the precedents in Peter of Lombardy and Bonaventura. He is convinced that the Christian concept of Revelation already includes in itself the problem of the Doctrine of the Trinity, and that the first step in the analysis of this concept is to give expression to this Doctrine. And it is an impressive exposition of the Doctrine of the Triune God which meets us in these pages. None could gainsay its learning and acumen. Professor Thomson considers it to be the greatest treatise on the Trinity since the Reformation; there is nothing like it, he says, except Martin Luther and John Calvin.

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#### ISRAEL'S WISDOM LITERATURE.

A theistic philosophy always has two primary questions to answer: How did (or does) God make the world, and how does He maintain contact with man. In other words, there are two problems which demand a solution, that of Creation and that of Communion. From these it is inevitable that supplementary questions should arise, provoked by such stubborn facts as the existence and distribution of suffering, and the mortal destiny of man. Since it is in the Wisdom Literature that we have the

only serious attempts made in ancient Israel at philosophic thinking, it is natural that we should look there for a treatment of the problems which arise in the thoughtful mind.

It is with a selection of these questions that the Rev. O. S. Rankin, B.D., D.Litt., deals in *Israel's Wisdom Literature: Its Bearing on Theology and the History of Religion* (T. & T. Clark; 10s. net). After a chapter of general introduction, in which special stress is laid on the relation between Jewish Wisdom literature and Christian theology, he discusses theories of individual responsibility, reward and retribution, the belief in the future life, and the personality of Wisdom. To several of these topics more than one chapter is given; nearly a hundred pages are assigned to the question of the life after death, discussed from a number of different points of view. The whole is well documented, and there can be no doubt that Dr. Rankin is a master of his subject.

There are, however, points on which it is still possible to differ from him. His able chapter on individualism in religion, in which he shows conclusively that the single person had a place in the religion of Israel long before the age of Jeremiah, fails to appreciate the real point at issue. The view that 'the human unit in religion is the community, not the individual,' does not mean that the only human personality recognized is the 'corporate personality,' but that the individual had a religion and a religious life only through the community. He could—indeed he must—approach his God, but he could do so only as a member of the human group with which that God was especially associated. For him there was no religious activity outside that group, and, if for any reason he had been excluded from it (as, for instance, by leprosy), the first step was to be reinstated. While, then, Dr. Rankin's argument is cogent when addressed to the position as he understands it, it does not really affect the position as usually held.

A whole chapter is devoted to Job 19<sup>26a</sup>, and two kindred psalms, and here Dr. Rankin has lost a great opportunity of making an important contribution to the exegesis of one of the pivotal texts in the Old Testament. Like so many others, he has failed to appreciate the true import of the word rendered 'stand' in v. 26. It does not mean merely 'stand,' but 'stand up,' and assumes a previous sitting or lying position. There are possibilities here which have never been adequately explored, and all that Dr. Rankin has been able to do is to weigh and pass judgment on the theories of his predecessors. A third point which we may particularly

notice arises in his treatment of the conception of Wisdom as a divine 'hypostasis,' and, more specifically, his explanation of the sources of the Prologue to the Fourth Gospel. Here he suggests very strong Iranian influence, and argues his case with learning and skill. But surely we cannot escape from the fact that every phrase in it is a familiar Philonian expression, saving only the great claim 'the Word became flesh and dwelt among us . . .'? To not a few of his readers the link between this passage and Philo is beyond argument, and if there be external influence, that has been exerted on the Alexandrian philosopher (no impossible hypothesis), not directly on the Evangelist.

One of the notable features of Dr. Rankin's work is his wide scholarship. There is hardly a writer on the subjects with which he deals who is not quoted, and the footnotes are as impressive as the text. Strangely enough, he seems to be more familiar with foreign scholars, particularly with the Germans, than with his own countrymen. No one would have him undervalue the magnificent service that has been done by German scholarship, but it is rather surprising to find that the only reference to Ranstone suggests a misunderstanding of that scholar's position, and that, when Oesterley's theory of Sheol is discussed, it is to the brief sketch in 'Hebrew Religion' that attention is called, and not to the detailed exposition in 'Immortality and the Unseen World.' All these, however, are minor weaknesses, and must not blind us to the fact that Dr. Rankin has produced a book of fine scholarship and acute reasoning, which cannot fail to prove an important contribution to the study of Judaism and of theology in general.

#### THE UNLIMITED COMMUNITY.

*The Unlimited Community*, by Mr. Julius W. Friend and Mr. James Feibleman (Allen & Unwin; 15s. net), is, as the sub-title reveals, 'a study of the possibility of social science.' The title is not too revealing to the plain man, nor is the sub-title too encouraging to the sociologist. The book will be regarded in this part of the world as lacking the essentials of humour; nevertheless, it is very much alive intellectually, and its authors are earnest in their desire to see a worthier and happier human society established in time. They hold out no hope of the consummation being reached, even approximately, for a very long time, but the word *unlimited* in the title includes time as well as persons and things, and so the book is sufficiently synoptic.

The thesis may be gathered up thus. The phil-

osophy of Nominalism, which has prevailed since the close of the Middle Ages, has rendered a true sociology impossible. For it holds universals to be figments of the mind, whereas they are real existents independent of the mind, though they are known by the mind and illustrated in the actual world. Nominalism must therefore be discarded and replaced by a true ontology. The ontological principle is 'the logical order,' which is real and changeless, the background of our intramundane existence. It is neither the order of history nor the order of knowledge, but rather something which must be progressively discovered by man, for it is the unseen final cause of all that is actual. The gradual discovery of the logical order will not only bring to light the reality of the Unlimited Community; it will reveal the fact that only in such a community can the logical order be actualized. The Unlimited Community is the organization of the totality of existence, and the logical order finds its true actualization in it. The 'perspective predicament' which is an essential mark of our human situation will doubtless prevent the consummation from being complete, but 'chance' will be eliminated and there will be an approximation to a world that is worth while.

The desideratum for even beginning to reach this consummation is that sociology should be put upon a genuinely scientific, even mathematical, foundation. It is reason that is to work the cure of our social ills. The authors do not profess to supply the actual prescription. Indeed, they are modest enough to write: 'So far we are able to offer only the formula,  $v = bg$ , where  $v$  is the total amount of value of any organization,  $b$  the beauty or perfection of that organization, and  $g$  the goodness or scope of that organization.' Some readers at least will understand why it was stated earlier in this review that the book under consideration lacked the essentials of humour.

In a word, one half of this book is excellent, while the other half more than borders on the grotesque. Its criticism of Nominalism is scholarly and acute and is eminently worth reading. But when it comes to construction, well, all one can say is that those who are interested in this kind of construction must just be allowed to go on with it. The difficulty with some of us is to understand how any high intelligence can prefer mathematical cobwebs to Revelation. It can only be because Revelation is misunderstood. In any case, if the Unlimited Community is to have its life guided by mathematical formulæ we prefer not to be there.

*Christian Faith and Economic Change*, by Professor Halford E. Luccock, D.D. (Abingdon Press; \$2.00), is a book written with force and vividness. It deals almost exclusively with the social and economic situation as it presents itself in the United States, and for this reason may lose something of its appeal to English readers. Not only, however, is the situation as depicted one of great interest and importance, but at the same time Professor Luccock shows in his references a wide acquaintance with the condition of things in Europe. While calling for radical change, he does not commit himself, or seek to commit the Church, to any definite political programme. His main thesis is that the inspiration for social salvation and its guiding lines will be found in terms of Christ's doctrines of God, man, sin, and eternal life. Throughout the whole book the writing is vigorous and pointed, the argument is illustrated by relevant incidents and quotations, and the interest of the reader is sustained at a high level from first to last.

A profoundly moving and appealing book has been published which deals with one of the most tragic events of our day: *The Refugees from Germany, April 1933 to December 1935*, by Mr. Norman Bentwich, Director of the High Commission for Refugees from Germany, with a foreword by Viscount Cecil of Chelwood (Allen & Unwin; 6s. net). It contains an account of the work which has been done for the refugees during the last two years by many philanthropic organizations in different countries, and by the High Commission which was set up by the League of Nations Assembly in 1933. More than two-thirds of those who left Germany have been settled, mainly in Palestine, but also in America. Many have been absorbed into the cultural life of the old world. Many young men and women have been re-trained for manual occupations. No attempt has been made by Mr. Bentwich to deal with the political aspects of the matter, but this omission has been made good by Viscount Cecil, whose scathing words about the Nazi régime will not seem too strong to those who are acquainted with the savage and brutal persecution that has driven from home and work and livelihood thousands of the most industrious and loyal of Germany's people. The mere statement of the facts, however, is a sufficiently terrible indictment of the German Government, while it also reveals in an impressive way the generosity and kindness that have done so much for the victims of this latest pogrom.

*Creative Sex*, by Mrs. E. D. Hutchinson, with an

Introduction by Canon Raven (Allen & Unwin ; 3s. 6d. net), is a rather remarkable book on a subject that can easily be mishandled (and often is) with the best intentions. Mrs. Hutchinson has lifted the subject on to a level of thinking and feeling that supplies the right context in which it should be regarded. She neither revels in the subject nor talks nonsense about it, as so many do. Her point is that the creativeness of sex (in its provision of life, in its gift of beauty and joy, in the constant stream of new energy that it sends throughout the higher regions of our civilization) is the factor which should determine our attitude to all its problems. But the author does not always remain on this lofty plane. She has a good deal of shrewd advice to give to married and unmarried alike on practical points, and her book is well calculated to afford the guidance and inspiration which are so much needed on this vexed subject.

*Saint Paul : The Man and the Teacher* (Cambridge University Press ; 5s. net) is a popular exposition from the pen of Professor C. A. Anderson Scott of a subject which is old but ever new. The work is divided into three parts. First there is an account of the life of St. Paul, in which salient and significant events are noted, misunderstandings guarded against, and illustrations gathered from the Epistles. Then follows an account of the teaching of St. Paul, beginning with his doctrine of God and ending with his doctrine of 'the beyond.' The last and longest portion of the work consists of selected extracts from St. Paul's writings. These extracts are supplied with appropriate headings, and the text is that of the Revised Version. We commend this book very cordially to students and teachers as a clear and reliable exposition of its subject. It does not attempt to trace the genesis of St. Paul's teachings nor to estimate their value, but it is a very useful book within its limits.

The Rev. Frederic C. Spurr very fitly celebrates his ministerial jubilee by the publication of a volume of sermon outlines entitled *More Sermon Substance* (Epworth Press ; 3s. 6d. net). Already two similar volumes have come from his pen and have been favourably received. The present volume makes a worthy addition. It consists of about fifty sermon outlines, a dozen of which deal with the Christian Year, another dozen with the Parables, while the rest are on general Biblical topics. The most obvious thing about these outlines is that they are unusually interesting and readable. The historical setting is sketched with vividness, while at the same time the

preacher always has his eye on the situation as it is to-day. Perhaps unity of treatment tends to be obscured by fullness and variety of matter, but it may be said with confidence that preachers will find here a wealth of suggestion.

A third edition has recently been published of the Archbishop of Armagh's commentary, *The Epistles of St. Paul to the Corinthians* (Gill, Dublin ; 15s. net). The work is substantially the same as in previous editions. Dr. MacRory excuses himself from treating in detail many important critical questions, and, in discussing 1 Co 11<sup>23-25</sup>, commends Transubstantiation in the naïvest possible manner.

Two different elements have gone to the composition of the Rev. Dr. Alexander Stewart's book, *Jeremiah : The Man and his Message* (Henderson, Edinburgh ; 5s. net)—a Fundamentalist hostility to 'higher criticism,' and an evangelical impulse to develop the message of the greatest of the prophets. On the first point it will suffice to remark that Dr. Stewart's position is probably due to a widespread confusion between authorship and inspiration. The 'higher critic' believes that, in the communication of Scripture, God inspired a much larger number of persons than earlier generations supposed. If Dr. Stewart finds it necessary to limit the inspiring power of the Holy Spirit to the men whose names stand at the head of our Biblical books, no 'higher critic' would wish him to change his views.

The other element in the book consists of a number of meditations on texts taken from Jeremiah. Their merits lie in the wide range of illustration, the apt quotation from other literature (Browning is a particular favourite), a sincere conviction of the value of Jeremiah's message, and a fervent evangelistic zeal. On the other side of the account we must place a considerable discursiveness, a tendency to exceed the bounds of legitimate exegesis (we sometimes feel that the text would have been better taken from St. Paul), and a repeated failure to penetrate the veil of translation which 'half reveals and half conceals' the Divine message through the prophet. But Dr. Stewart has done his best, and preachers who lack time, inclination, or equipment to study the Scriptures for themselves, might find a number of very good sermons ready-made.

*The Christ of Experience*, by Beatrice Ferguson (Longmans ; 6s. net), is a book which is a little hard to classify. It is written with great sincerity by one obviously trying to attain a kind of belief through

experience. It is difficult to see how the result differs from the sort of creed most people take more or less for granted. The book is in three parts, entitled 'The Higher Self,' 'The Jesus of History and the Higher Self,' and 'The Universal Meaning of the Higher Self,' but it is not easy to detect any clear line of progress throughout. It is not a book for the theologian, nor yet would it grip the plain man without some speculative training. There is a little philosophy, a little theology, a little mysticism, and a little criticism. Though confessedly an unconventional inquiry, it treads with remarkable assurance the uncertain paths of Biblical criticism. 'The Gospel of St. Mark is the most priceless treasure of literature, for it is the description of Jesus by His friend, and a friend no other than the plain-spoken and practical Peter' (p. 86). On this supposed proved fact other things follow. 'Q' has no terrors or perplexities. And yet the author's conclusions are nothing if not orthodox. If, in the terms of the passage quoted from Eddington as a preface, the intention of the book is to state truth in terms of experience and not as a creed, all we can say is that this book is the account of how an inquiring and earnest soul arrived at a *credo*. As such it has its value, whether or no there be anything remarkable in the experience or startlingly new in its results.

In the Bishop Paddock Lectures, 1936, the Rev. Leonard Hodgson, D.D., D.C.L., Canon of Winchester, inquires whether modern developments in scientific and philosophical thought throw light on the theological idea of grace. The lectures are entitled *The Grace of God in Faith and Philosophy* (Longmans; 6s. net). The inquiry leads Canon Hodgson into unexpected places, and enables us to learn his opinions on the standpoints of some recent writers on theological and philosophical subjects such as Brunner, Nygren, and the Archbishop of York. But he never forgets, nor lets his readers forget, the central purpose of his book. Indeed, the discussion might have been compressed into fewer words; and the frequent references to and citations from his own earlier works tends to be wearisome.

What is the theological problem of grace? It is the problem of preserving the ethical and spiritual nature of Christianity while avoiding Pelagianism. In the Catholic tradition the doctrine of merit was counterbalanced by an *ex opere operato* sacramentalism. In Protestantism an *ex opere operato* conception of faith was counterbalanced by the doctrine of justification by faith alone. And Canon Hodgson

holds that in the light of modern knowledge there is no necessary contradiction between Christianity as a religion of moral effort and as a religion of grace. Faith and philosophy are at one in teaching that both poles of this paradox should be maintained in tension. The suggestion is that the Protestant doctrine of justification should be balanced by Catholic *ex opere operato* sacramentalism. The irenic trend of this suggestion is fittingly found in one who is officially connected with the World Conference on Faith and Order.

The Rev. S. Pearce Carey, M.A., the well-known biographer of William Carey, has written another little life of his great-grandfather. It is entitled simply *Carey* (Marshall, Morgan & Scott; 1s. net), and is more of the nature of an appreciation than a biography. It has neither chapters nor headings, which seems a pity, though there is a serviceable index. As one would expect after all these years it contains nothing of importance that is new, but it should whet the appetite of those who have not read Carey's life to seek fuller knowledge of that great missionary and servant of Christ. Near the close there is a reference to Dr. Duff which might be somewhat misleading. Dr. Duff's missionary zeal is said to have been 'kindled by Charles Simeon.' To be accurate, Duff's parents' minister was influenced by a visit from Simeon ten years before Duff was born. So the kindling was at third hand. Mr. Pearce Carey has given us a very readable little book.

*God's Last Word to Man*, by the Rev. G. Campbell Morgan, D.D. (Marshall, Morgan & Scott; 3s. 6d. net), contains sixteen short studies in the Epistle to the Hebrews. The title is perhaps at first sight somewhat infelicitous, suggesting as it does that God has ceased to speak to man. But, of course, Dr. Morgan's theme is the finality of Christ as it is set forth in this great Epistle. It is a theme after Dr. Morgan's own heart, and he treats it with all his wonted force and fervour. We note that he considers the appearance of Melchizedek to Abraham as a Christophany, an interpretation which seems unnecessarily mystical. On the other hand, he rightly interprets the 'cloud of witnesses' in chapter twelve as witnesses to the Faith, and not, as is often imagined, spectators of our race and warfare. The argument of the Epistle in its broad outline is here set down with clearness and persuasive force.

One night, after the usual service in the chapel of the Boys' Club of St. Giles Cathedral, Edinburgh,

a paper was handed to each boy on which he was asked to write any question concerning the Christian Faith which perplexed him. None of the boys was over eighteen. The result was startling, so startling that the club leader sought the aid of distinguished men in answering the questions. The result is contained in one of the most remarkable books we have come across for a long time—*Asking Them Questions: Problems in Religious Faith and Life* (Milford; 3s. 6d. net). The questions are remarkable, and the men who answered them are a positively dazzling company. Here is a book with brief statements on great problems by the Bishop of London, Dr. N. P. Williams, Dr. A. J. Rawlinson, Dr. Adam C. Welch, Dr. H. R. L. Sheppard, Professor A. E. Taylor, Edwyn Bevan, Professor John Baillie, Professor James Moffatt, Dr. Grensted, Dr. C. H. Dodd, the Rev. George F. Macleod, Father D'Arcy, the Rev. Pat McCormick, Professor W. R. Sorley, Dr. Percy Dearmer, Dr. Clement C. J. Webb, Professor Bowman, Dr. Carnegie Simpson, and Professor Hugh R. Mackintosh. Was there ever a galaxy of writers like this brought together within the covers of a book? And the questions are just as extraordinary. How can God be everywhere at the same time? Why does God permit earthquakes? Can you prove that Jesus lived? Do you need to believe in the Virgin Birth to be a Christian? What is the soul? There are several lessons to be gathered from this book. But the most notable thing about it is that here are found most of the questions that people are asking, and answers to them by most of the thinkers of our time.

Much interest is sure to be taken in Professor Martin Dibelius's new work, *A Fresh Approach to the New Testament and Early Christian Literature* (Nicholson & Watson; 5s. net). This volume is one of the first to be included in a new series which the publishers describe as 'The International Library of Christian Knowledge,' which is being edited by Dr. William Adams Brown and Dr. Bertram Lee Woolf. The hundred pages devoted to the study of the Gospels from the standpoint of Form-Criticism are of entrancing interest, but, unfortunately, Dr. Dibelius adds little to what may be read in his 'From Tradition to Gospel,' beyond a valuable section on 'The Remains of the Apocryphal Gospels,' and he completely ignores criticisms which have been brought against his earlier discussions. He also contents himself with merely stating opinions on many points which in this country at least are still regarded as matters for debate. A pleasing feature of the book is its comprehensive-

ness, and this, no doubt, accounts in part for the want of more minute discussions. Sections are included which discuss the Apocalypses and the Epistles. Here, among many interesting opinions, it is enough to record that Dr. Dibelius refuses to separate 2 Co 10-13 from 2 Co 1-9, thinks that the theory of an Ephesian imprisonment is 'not altogether impossible,' and rejects the Pauline authorship of Ephesians. Much the most important aspect of the treatment is the way in which the New Testament writings are set against the background of early Christian Literature as a whole. In pursuance of this aim discussion is given to the Epistles of Ignatius, to the Letter of Polycarp, and to treatises like 1 Clement and Barnabas. The earliest hortatory Christian Literature is also described, including the 'Household Lists,' the 'Teaching of the Two Ways,' the 'Shepherd' of Hermas, and—although the company is strange—the Epistle of James. Christian prayers, hymns, and histories of the Apostles also receive attention, and even the recently discovered 'Fragments of an Unknown Gospel' are discussed in an Addendum. The fare provided is varied, lavish, and rich.

Dr. John Oman, until recently Principal of Westminster College, Cambridge, was wont to finish his week's labours with informal lectures to his students on preaching. These he has now published under the title of *Concerning the Ministry* (S.C.M.; 7s. 6d. net). 'They were just talks, with freedom to wander into by-paths, and were the last effort of the week, when teacher and taught had had more than enough of serious lecturing.' The circumstances of their delivery suggest comparison with Spurgeon's 'Lectures to my Students,' which were also given on Fridays in colloquial style. Needless to say, Dr. Oman cannot aspire to Spurgeon's inimitable raciness and flashing wit. Indeed, one feels that he has been unduly timid about introducing light and personal touches. He indicates that some of the spoken matter has been 'taken out as beneath the dignity of the reader.' Probably most readers will feel that the book would have been brightened if more of the personal element had been retained. The lectures deal almost exclusively with preaching, its preparation, style, and delivery. Out of the abundance of his experience and the vast stores of his reading, Dr. Oman has many things to say that are wise and weighty, while by his breadth of view he keeps continually before his students that their preaching must be vitally connected with their general culture and spiritual life. It is well that at the close of his ministry so great a master in Israel

should have given this rich bequest to the preachers who come after him.

A good many books have recently appeared which tell the story of the Christian Church. But there is room for a fresh one, issued by the Student Movement Press, and written by Vera E. Walker, *A First Church History* (6s. net). It is intended for readers over twelve years of age, and its vivid and pictorial style, with its method of gathering the narrative round great personalities, should appeal to young readers. A feature of the book is the sympathetic impartiality with which systems of different theological colour are expounded. The writer has made her narrative a pageant of great episodes, and our interest never flags to the end. Along with the book is a fascinating 'Time Chart of

Church History,' designed by M. O. Pelton and illustrated by Doris Pailthorpe, showing the periods, the notable events, the outstanding men and women, and books that have made history, which is almost worth the price of the book.

A book designed to sweep back the tide of scientific assurance, and replace in its pristine security the idea of special creations, is *Evolution: Fact or Fiction?*, by Major E. C. Wren (Thynne; 2s. 6d. net). The author contends that if we believe in evolution we cannot believe in the Incarnation or the Atonement, or indeed in Christianity at all. But we need not be alarmed. Evolution is a dream, and a bad dream. And this he proceeds to demonstrate in this earnest little book.

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## The Third Commandment.

BY THE REVEREND IVOR J. ROBERTON, M.A., D.D., WHITBY.

To us of 1936 the first commandment suggests that we live in a universe, not in a multiverse. Its thought is in tune with that word of the fourth commandment, 'The Lord made heaven and earth, the sea, and all that in them is.' As A. B. Davidson has it, 'He who wrote this sentence was certainly a virtual monotheist.' And those who, say in Africa, believe to-day in a plurality of gods, and those elsewhere whose only god to-day is a plurality of nations, abidingly hostile to each other, can obviously have no sufficiently deep peace of spirit; they still live in a multiverse.

The second commandment reminds us of to-day, that the seen world is dependent on the unseen realm. The material world cannot exist to itself, exists only to those conscious of it, whose thought apprehends it. Factors like perception and thought, farther factors of honour, faith, duty, carry it that the ultimate unity is and must be invisible.

The third commandment comes in here asking, 'What is the name, the character, and quality of this ultimate unseen unity?' Plainly just everything, for the world and for us, depends on the answer to 'What is his name?' (Ex 3<sup>13</sup>). The question of questions is 'What is God like?'

Now the Decalogue is prefaced (Ex 20<sup>2</sup>—expanded 34<sup>5-7</sup>) by a notable and in a sense final declaration of the Divine Name revealed in history. He is not the kind of God who says to an enslaved Israel, 'Here are my Ten Commandments. Keep them, and I'll deliver you from Egypt.' He is One who with a mighty hand and outstretched arm delivers unconditionally and unreservedly a worthless crew of slaves He has seen fit to choose and love. He did not set His love upon them because they were great or good (Dt 7, *passim*), but just because it was His nature so to do. This was grace, pure grace. And the Ten Commandments, rails to run on rather than chains to wear, are given to an already redeemed people, to let them know the kind of life for which He has so redeemed them, the quality of life, namely, which reveals His own nature and being.

The negative character of the Decalogue, as against Jesus' two New Testament commandments, may have a smack of imperfection. On the other hand, the Ten Commandments save us from cloudy and pulpy confusion about the much abused word love, driving it home that to love God is to keep His day holy, and that to love your neighbour means that his character is safe on your