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to some accepted pattern, than we do from a feverish desire to be in the fashion or to outstrip our contemporaries in the ways of our traditional faiths. Yet even here, covetousness and a mistaken emulation play their part. The once-born and the twice-born may not only misunderstand and undervalue one another, they may also over-estimate and envy one another. Our neighbour's gifts seem to us more valuable, his experience deeper and richer, than our own. How much of the weakness of the religious life of the churches is due to our trying to be something other than we were meant to be, and pretending to be something other than we are! The warning, 'Take heed and beware of covetousness,' may be addressed not only to our pagan anxiety about things to eat and drink, but also to our natural tendency to envy our neighbour's gifts and experience.

In writing to the Colossians, St. Paul identifies covetousness with idolatry. If it is not the only or the worst form of idolatry, it is probably the most widespread. At long last, all idolaters are egotists, and covetousness is just self-aggrandizement. Yet the Buddhist suppression of desire is not the true solution of the problem. Even emulation and ambition may be sublimated, as when St. Paul advises his friends in Thessalonica, 'to be ambitious to be quiet.' There may certainly be irony as well as wisdom in such a paradoxical goal of ambition. And St. Paul does not hesitate to encourage the Corinthians to be zealous to secure the best gifts. But he reminds them of the more excellent way, for the best gift of all is available for all, and the least gifted Christian may claim his share in the supreme grace of love which cuts at the root of every form of covetousness.

Literature.

A NEW COMMENTARY ON THE PASTORAL EPISTLES.

PROFESSOR E. F. SCOTT, D.D., of Union Theological Seminary, New York, has made a valuable contribution to the Moffatt New Testament Commentary in his recent work on *The Pastoral Epistles* (Hodder & Stoughton; 8s. 6d. net). The Introduction is written with the clarity and directness we have come to associate with his work, and the notes on the text, as translated by Dr. Moffatt, are marked by learning and great exegetical insight. Like most modern New Testament scholars, Professor Scott believes that the three Epistles were written at the beginning of the second century by a fervent admirer of Paul who was anxious to maintain the Pauline tradition in the Church of his day. For this purpose the writer made use of certain authentic Pauline notes, discernible mainly in 2 Timothy, which he used as a basis for his own compositions. Professor Scott brings forward no new arguments in favour of this view, but effectively presents those which have proved convincing to the minds of many investigators. He argues that it is impossible to bring the Pastoral Epistles within the outline of Paul's life as it is recorded by the Acts, while the theory of a release from the imprisonment mentioned in Ac 28^{30f.} is improbable

in itself and wanting in adequate historical support. The theological position of the writer is not Paul's. 'At almost every point,' writes Professor Scott, 'he has misunderstood Paul's teaching.' 'He does not know what Paul meant by the Law (cf. 1 Ti 1⁸⁻¹⁰); he confuses Pauline faith with loyalty to a Church tradition; he forgets the central value which Paul attached to the Cross; he has nothing to say of the conflict between flesh and Spirit; his thought is quite untouched by the Pauline mysticism.' The language also of the Epistles is not Paul's, and the ecclesiastical conditions which are taken for granted are those of a later period. At the same time Professor Scott points out that it is a mistake to suppose that the Epistles were meant to be a manual of Church order. 'All the counsels are quite general in their nature, and have far more to do with personal character than with any technical qualifications.' The heresy against which the writer contends was most probably akin to that denounced in Colossians, in which Jewish and heathen elements were likewise mingled. In this connexion, in the Notes, Professor Scott explains the references to 'interminable genealogies' in 1 Ti 1⁴ as fictitious histories, based on Scripture names, which took on a philosophical character as in the Gnostic myths.

From the historical point of view, the Epistles

are, in the opinion of Professor Scott, of the highest importance, since they reveal the Catholic Church in process of formation, and indicate an impression of Paul as he appeared in retrospect. Their permanent value is shown in the influence they have exercised in the history of the Church and in the light they give amid the practical problems of Church life to-day. 'It is surprising how many difficulties which arise in the Church life of to-day have been anticipated by this writer, and how often his directions are still helpful.' Altogether this is a stimulating and challenging commentary, which fully maintains the excellence of the series as a whole and places the modern reader in a position to appreciate and to do justice to these somewhat neglected Epistles.

THE CANAANITE BACKGROUND.

People who set out to write books about the Bible in the light of x , frequently leave their readers with the impression that they have studied x more carefully than the Bible. We get this kind of feeling from Professor Elmer A. Leslie's *Old Testament Religion in the Light of its Canaanite Background* (Abingdon Press; \$2.00). He has rightly grasped the fact that there can be no real understanding of the religion or of the history of Israel until these are seen and interpreted as the resultant of two conflicting forces, those of the life and faith of the nomad Aramæans who claimed Yahweh as their God, and the agricultural and civic communities who preceded the Israelites in Palestine. In the introduction to this book, Dr. Leslie sets forth with admirable clearness a brief scheme of the whole Israelite story-preparation, 'Clash and Transition,' 'Yahweh or Baal,' 'The Prophetic Clarification,' and 'The Final Synthesis,' carrying his survey down to the end of the Exile. This is not, of course, the end of the development of Judaism as it appeared at the beginning of the Christian era, but it may fairly be claimed that the restored community had either eliminated the old Canaanite elements or had so purified them as to make them fit for inclusion in the system of a pure ethical monotheism. The author's sketch of the Canaanite background is a fine summary of the results reached by archaeologists; one of Dr. Leslie's great gifts is his power of orderly and clear statement. His discussion of the Religion of the Fathers is based mainly on the work of two great German scholars, von Baudissin and Alt, and would have been more effective if he had allowed himself some freedom in criticising their theories. Throughout

the rest of the work, too, the author very modestly refrains from propounding original views, being for the most part content to cite German authority (with occasional reference to American scholars) in support of his position. The least satisfactory part of the book lies in the interpretation of the prophets and their age, for Dr. Leslie fails to give serious consideration to the important work done on this aspect of Old Testament studies since the War. It is strange, for instance, to find a book dealing with the religion of pre-exilic Israel which does not even mention the work of Dr. A. C. Welch, whose contribution to the subject, and especially to that side of it which Dr. Leslie is investigating, is recognized as being of the highest value, even by those who cannot accept all his conclusions. Nevertheless, the author has carried through his main intention with thoroughness and care. We are constantly recalled to the persistence with which the old Ba'alism made itself felt in the Israelite cultus and belief, and, even if our interpretation of the prophets (and of other parts of the Old Testament also) has passed beyond the stage which Dr. Leslie has reached, we can still appreciate and use the repeated suggestion of Canaanite survival, applying it with even greater effect in view of our fuller knowledge.

PROFESSOR MACMURRAY ON RELIGIOUS EXPERIENCE.

Professor MacMurray is concerned about the future of religion. It stands at the crossroads. The parties of social progress are, in general, passively or actively anti-religious. One reason is that they identify themselves with science, and science is empirical and looks forward, while our religious habit of mind, defending a tradition, pulls us backwards to the past and fastens us to forms of life which the march of development is surely destroying. Religion must become empirical, abandon its traditional dogmatism and lead the progressive movement with science as its technical adviser.

To assist in this decision Professor MacMurray has published three lectures under the general title *The Structure of Religious Experience* (Faber & Faber; 3s. 6d. net). His general thesis is that religion is the most inclusive of all forms of human reflection and action. Science and art are both one-sided. Science is concerned with the use of things, art with their enjoyment. The one is practical, the other contemplative. Religion includes and transcends both. It is, as much as

science and art, concerned with the real world, only its world is that of persons and their mutual relationships. Its aim is to raise this world of relationships to perfection in fellowship. The religious man in the only true sense is the man for whose life this fact has been recognized as the fact of primary significance in all life and in whom it has become not merely a fact but an *intention*.

This is a brief summary of a book whose close-knit thinking is happily and usefully relieved by a good deal of repetition. It will not appear from the summary to have much to say about what is generally regarded as 'religious experience.' But the writer does not altogether neglect the divine side, though he does not make very much of it, unless we at every point ourselves interpret mutuality of relationships as including the Other. But he does point out the inevitability of this inclusion in a fine passage (pp. 79-81). Reflection, he says, carries the self beyond the limits of the actually given. As a result it involves the universalizing of the actual experience which is the object of reflection. Reflection reveals the universal in the particular. If the object of reflection is the relation of the self to another self, the universal which is so revealed must be universal personality. The idea of God on the universal Other is, therefore, inherent in the act of religious reflection. The existence of God cannot be rationally denied, because He is the primary correlate of human rationality. He is the infinite person in whom our finite human relationships have their ground and their being.

To read this book is a bracing experience. But when it is read and pondered over, one is left wondering whether this is the kind of religion that will lead the van of progress. Is there a deep enough motive in it, enough real religion to stir men up to this admirable mutuality? Will men ever be *reasoned* into enthusiasm and consecration and love?

THE PAPACY.

Two new books on the Papacy deserve attention. The first is *The Men of the Vatican*, by Mr. Thomas B. Howells (Independent Press; 3s 6d. net). It extends to no more than a hundred and sixty-four pages; it is not therefore a history of the Papacy; it is what the sub-title calls it, 'A Short Account of the Rise and Fall of the Power of the Popes.' It is well written and the facts are accurately stated. The book is frankly polemical, but we wish that more Protestant polemic had exhibited the temper of Mr. Howells. His view is that the facts speak

best for themselves. His conclusion is—'the Roman Church will win—in the last resort—all it is worthy of winning. But it will not do this by the conquest of Protestantism—for that movement is also of the Spirit. Indeed, in their essence, each alike, at its best, both represents and satisfies a profound need of human personality. But if Rome's shallower, external claims provoke history, then history must reply. And if it calls upon philosophy for its helpful aid to avert the meaning of facts, we have the New Testament to our hand. To this court the claims of Pope and Canon Law alike must come up for judgment. It is the affirmation of Protestantism that Rome has erected a system magnificent as a Government, but mean indeed for the Religion.' To all interested in the controversy with Rome this book may be commended as a well-informed argument from history, all the stronger because of its restraint.

The other is *The Roman Primacy to A.D. 461*, by the Rev. B. J. Kidd, D.D. (S.P.C.K.; 5s. net). The name of the author will be to most of our readers all the assurance necessary of meticulous scholarship and true historical insight. Dr. Kidd has no propaganda in view; his aim is to ascertain and set before us the history of the See of Rome till the middle of the fifth century. Every statement is documented. In our opinion Dr. Kidd's history of the early Roman Primacy will at once meet recognition and keep its place as the best of the many that have appeared. This work should certainly be mastered by Protestants. It reveals the nature of the primacy which from early days was naturally and inevitably accorded the Roman See, and by what steps this veneration became the basis for arrogant claims such as the early Bishops who looked with respect to Rome would not have admitted.

EAST AND WEST.

In *East and West: Conflict or Co-operation?* edited by Mr. Basil Mathews (S.C.M.; 3s. 6d. net), we have a series of ten papers by writers who may all be fairly called experts in various departments of Eastern life. Their aim is to explain the present situation and mentality of the East, so that intelligent understanding and mutual sympathy may dispel the risk of conflict and pave the way to co-operation. The papers are all too short for the great topics of which they treat. Papers of outstanding interest are 'The New Life of Eastern Women,' by Ruth Woodsmall, and 'The Far-Eastern Network,' by Professor G. E. Taylor. The

former writer says: 'Though she has only recently begun to enter public life, the woman of the East often brings to this experience a certain balanced wisdom which has been matured through sacrificial service in the silence of a long waiting. Moreover, from her background of the complex family system of the East, the Eastern woman may also contribute to the understanding of the difficulties of peaceful living in a world family.' The book closes with an earnest and weighty paper on 'The Leadership for the New Day,' by Dr. John R. Mott, full of practical counsel and inspiration. It is a book to put into the hands of students and all young people who will have to face the building of the new world, either in co-operation with the awakened millions of the East, or in dread conflict with them.

Professor Harris Franklin Rall, D.D., has given us an uncommonly able and interesting book. Its title is *A Faith for To-day* (Abingdon Press; \$2.00), and it is 'written for men who want a faith by which to live, who wish to hold it intelligently, who want to face honestly all the facts bearing upon the matter, and then with equal honesty ask what such a faith means for life.' The discussion ranges over a wide field but the writer shows his competence at every stage. One may feel at times that his views are too clear cut, leaving too little room for the mystery of things, but on the whole his treatment is admirable and gives just the kind of straightforward guidance that the modern man needs. There is a particularly fine chapter on God and the Fact of Evil. Other topics dealt with are Science and Religion, What Sin is and does, What it means to be saved, Prayer, the Bible, the Life to Come. These and similar topics are treated very freshly in the language of to-day. There is evidence throughout of wide study and culture, and the amount and variety of illustrative quotations make the book extraordinarily readable.

The Musings of a Christian Pilgrim in the Holy Land (Epworth Press; 1s. 6d. net) is an account of a tour by a 'Lay Preacher of the Methodist Church in South Africa.' It has a large number of excellent illustrations which are worth the price of the book. For the rest, the descriptions are the work of a kindly and pious observer whose mind is full of Scripture and whose habit it was to moralize pleasantly on all he saw.

Dr. C. J. Prescott has served the Methodist

Church, and indeed the Church Catholic, well by his stimulating volume, *Methodist Churchmanship, Complaint and Plea* (Epworth Press; 2s. 6d. net). The aim of the book is to claim for Methodism her true place in the life of the Holy Catholic Church. 'If,' says Dr. Prescott, 'it is thrown in the teeth of the Methodist that he is merely a member of a sect not two centuries old, he can retort: "Do others belong to the Anglican Church of the Reformation? So do I. Do others claim as theirs the Church of the Middle Ages? So do I. Do others boast they belong to the Undivided Church? So do I. Do others claim their descent from the Apostolic Primitive Church? So do I. The good heritage that comes from all these comes to me also. I should not be the man I am to-day, I should not be sharing in possessions I cherish, were it not that I have my part as an heir in the bequest from a notable and glorious past."' As this quotation shows, it is in no ignoble spirit that the writer makes his claim. Indeed, he shows that he has much occasion to chide Methodists for their neglect of their Catholic tradition. He is also wide awake to the importance and necessity of Reunion on a much wider scale. This welcome book can do nothing but good for the people for whom primarily it is intended, but it will also prove salutary reading for members of other religious communions as well.

It was in 1924 that Dr. Moffatt's *Everyman's Life of Jesus* was issued. Messrs. Hodder & Stoughton have now published a new edition. Although the price is only 2s. 6d., the book has been greatly improved in form, and with its clear type and delightful white binding—protected by a royal blue paper jacket—it would make a very appropriate present. For those who do not know it already, we might say that it consists of a prologue and then eighteen chapters giving the Life. Each chapter has an introduction by Dr. Moffatt in which the facts are summarized in a very vivid way, and the story is then continued with extracts from Dr. Moffatt's translation of the Four Gospels.

'*In Understanding Be Men*' (Inter-Varsity Fellowship of Evangelical Unions; 2s. net), by the Rev. T. C. Hammond, M.A., Principal of Moore Theological College, Sydney, is a synopsis of Christian doctrine for non-theological students. It was first published in March 1936, and in October 1936 was re-issued with the addition of an index. It is designed to encourage students in Faculties other than that of Theology to examine for them-

selves the principles of the Christian faith, and is arranged to suit the methods of group study.

After affirming the Bible to be the ultimate authority in matters of religious doctrine and practice, Mr. Hammond proceeds to expound the fundamental doctrines of the Christian faith in the usual 'logical' order, beginning with the Godhead and ending with the Last Things. The book is on text-book lines and is competently written. Its standpoint is, of course, Biblicist and conservative. Charles Hodge might have stood sponsor for it.

The Rev. C. H. Titterton, M.A., B.D., has written for the Inter-Varsity Fellowship of Evangelical Unions (2s. 6d. net) a little book of some hundred and twelve pages on *Five Great Non-Christian Religions*.

The studies are short—thirty-eight pages to Muhammadanism, twenty-two to Hinduism, twenty to Buddhism, sixteen to Confucianism, and fourteen to Shintoism. They do not go either far or deep; but they are lucid, and say a good deal in brief space. But always it is a Christian looking at these other religions from the outside and with somewhat hard and critical eyes. The author has small skill in thinking himself into the minds of those whose faith he is describing. But then, as Montefiore once remarked, a true account of any faith can never be written. For those inside it are, of necessity, prejudiced in its favour, while those outside it cannot know the secret of its power.

Of that last, perhaps this little volume is, in part, a further proof.

There seems to be no end to the undertaking of popularizing the history of the Early Church. There must surely be a great deal of interest in that vital period, in which of course we rejoice. The latest to attempt an interesting account of the struggles, the triumphs, and the heroes of the first five Christian centuries is the Rev. A. Bevil Browne of Likoma Island, Nyassaland, who entitles his work, *The Way and the Faith: A Study in Early Church History* (Macmillan; 6s. net). In the main it is a reliable account, although it is scarcely fair to Gnosticism, and quite scrappy as to why Christians were persecuted by the State.

It is difficult to speak too highly of Dr. C. G. Montefiore's new book—*A Short Devotional Introduction to the Hebrew Bible, for the Use of Jews and Jewesses* (Macmillan; 3s. 6d. net). Here we have a work by a great scholar whose learning is matched only by his broad-mindedness and surpassed only

by his spiritual insight. His position is that normal among the critical school, and he makes no attempt to conceal or to apologize for his opinions. They are introduced quite simply and naturally, and always seem to spring inevitably out of his religious and devotional standpoint. The author writes quite frankly as a Jew speaking to his own people, but, very fortunately, his book is available for Christians as well. There has always been a danger that scholars should divide themselves into watertight compartments, and few readers would guess from their technical work at the profound spiritual life of S. R. Driver or the evangelical and pastoral instincts of Karl Marti. Perhaps Canon Simpson's 'Pentateuchal Criticism' was the one work in which the writer's deep religious passion is made evident alongside of his reason and learning—until the appearance of Dr. Montefiore's little book. It remains only to add that the whole is presented with the inimitable charm which characterizes all that Dr. Montefiore writes, and no one, whether Jew or Christian, who is interested in the Bible, can afford to overlook the most delightful and helpful presentation of the modern position that we have yet seen.

When a writer declares that God 'wrote history in advance and called it prophecy' one may admire his self-confidence but cannot regard him as a serious interpreter of Scripture. In *The Clouds are Lifting* (Marshall, Morgan & Scott; 1s. net) the Rev. Oswald J. Smith, D.D., gives some studies of prophecy in general and of the visions of Daniel in particular. On these he bases a fervent appeal to the unconverted to put their trust in Christ, and to believers to prepare for His speedy coming and the beginning of the millennial reign.

Christ Praying, by the Rev. E. Howard Cobb, M.A. (Marshall, Morgan & Scott; 2s. 6d. net), is not, as one might expect, a discussion of our Lord's habits of prayer. Its subject is prayer in general, and the title has been chosen 'for the purpose of emphasising that the highest form of prayer is really Christ praying in us and through us.' There are points where it is difficult to follow the writer, as when he says: 'No prayer can be a prayer of faith with an "if" in the middle of it, and I am firmly convinced that no prayer should contain the words, "If it be Thy will."' (This on the ground that the will of God should be ascertained before the prayer is offered.) Again, he writes in regard to meditation, 'Whatever you do, be careful to avoid using your own power of thought, but wait for the

thoughts that God will give you.' At the same time it must be said that the book is on the whole eminently practical in its suggestions, and is well fitted to inspire faith in the power of prayer.

Why do writers who frankly acknowledge that they have no special equipment to enable them to speak with authority on a subject rush into print with a book on that very topic? This question is suggested afresh by *Why Be An Ape—?* (Marshall, Morgan & Scott; 2s. 6d. net). It contains 'Observations on Evolution by a London Journalist.' Some of the observations are quite good, but none is new. According to the author belief in evolution is dangerous, essentially materialistic, and godless. But, we ask, is it in any way necessarily so?

The University of Oxford has now a Spalding Chair of Eastern Religions and Ethics, a fascinating subject. And, with a wisdom which deserves our gratitude, the authorities have chosen as its first occupant no less than Radhakrishnan. Here comes his Inaugural Lecture—*The World's Unborn Soul* (Milford). Like all its author's work, it is a notable bit of writing. A long survey of the past, and of the unrest of the present—marked as usual by an enviable knowledge of all kinds of literature—leads on to the suggestion that the East might now, as it has had before, have something to help us in our difficulties. And with that the author plunges into an account of Hinduism. It is a leap into the deep end of the bath; and beginners, thinking of taking the class, must have come up spluttering and panting. A fine bit of work without a doubt, but not its author at his lucid best.

Dr. Bronislaw Malinowski has published the Riddell Memorial Lectures (seventh series, 1934-5) under the general title, *The Foundations of Faith and Morals* (Milford; 2s. 6d. net). The work is a contribution to social anthropology on the lines that one would expect of this first-hand student of primitive culture. He is himself unable to accept any revealed religion, Christian or not, but he is persuaded of the value of religion for human life and welfare. In every human culture religion has its specific part to play, and this is fundamentally connected with faith in Providence, in immortality, and in the moral sense of the world. It is from the Trobriand Islands that he draws the chief material for the illustration and support of his various conclusions, such as that mythology is the complement of the ordinary knowledge or science of

primitive man and not its substitute. The function of myth is not that of explanation or of allegory. Mythology is the charter of social organization and the precedent of religious ritual. In this, mythology supplies the foundations of all beliefs, especially the belief about life after death and about the miraculous powers of magic and ceremonial. Though Dr. Malinowski deals chiefly with primitive religion in its dogmatic, ritual, and ethical aspects, he has the contemporary situation also in view, and appears to be deeply concerned lest religion should surrender its own equipment of faith, ritual, and ethics to 'cross-breeds between superstition and science, between economics and credulity, between politics and national megalomania.' He would have us work for the maintenance of 'the eternal truths which have guided mankind out of barbarism to culture, and the loss of which seems to threaten us with barbarism again.'

A book on the public worship of the Church, historical in its method and appreciative in its judgments, has been written by the Rev. William D. Maxwell, B.D., Ph.D., minister of Hillhead Parish, Glasgow—*An Outline of Christian Worship* (Milford; 7s. 6d. net). It deals with Primitive Worship, Liturgical Forms in the East and in the West, gives special attention and space to Liturgical Forms in the Churches of the Reformation (for the excellent reason that these have been largely neglected by previous writers), and finishes with a section on the Christian Year. The book is an effort to trace the development of Christian worship down the ages, and in this respect it is a competent and thorough piece of work. The care with which the different Reformation rites are described is a feature of the book which is specially valuable. It is not to be expected that *all* service books would be mentioned, and it is therefore perhaps not surprising that only one of those produced in recent times by non-established Presbyterian churches in Scotland has been mentioned, though at least four others could be named. But if the main thread is to be followed, subsidiary liturgical efforts may perhaps be passed over. The book is worthy of all praise for its admirable account of the devotional history of the Church.

An excellent piece of work will be found in *Scottish Church Architecture*, by Mr. J. S. Coltart (Sheldon Press; 12s. 6d. net). It is not a book that will add much to the complacency of the Scot. For it affords pretty clear evidence that the Scottish people are neither great builders nor possessed of

artistic merit to any extent. At a time when Gothic art was flourishing abroad and in England, Scotland was apparently little affected by it. There are four buildings (two of them ruins) that do show traces of good Gothic influence, Glasgow and Elgin Cathedrals, Melrose Abbey and Roslin Church, but not many more. There are, however, many interesting buildings in Scotland of respectable antiquity and some beauty, and these are described with careful scholarship by Mr. Coltart. The book is profusely illustrated, and no matter what part of the country one comes from, he will find something here, both description and illustration, that will interest and instruct him.

A singularly able and satisfying book on Revelation has been produced by Mr. W. J. Ferrar, M.A.—*The Apocalypse Explained for Readers of To-day* (S.P.C.K.; 3s. 6d. net). It is a small book but we have no hesitation in saying that it will prove to many just the book on the Apocalypse that they have been looking for. The first chapter gives a lucid and compact account of Apocalyptic in general; the second depicts the historical background of our Apocalypse. Then follow two chapters giving the text and a brief commentary. Then we have a discussion as to date, authorship, and modern theories of the composition. Lastly, Mr. Ferrar sets forth his views as to the permanent value of the Apocalypse, and finds it in the end to be 'its portrayal of a constant attitude of faith, characteristic of the Church of Jesus Christ.' It is amazing how so much has been packed into a hundred and twenty-nine pages. It is one of the books which must not be missed.

Three books have come from the S.P.C.K. Publishing House, all soundly Scriptural, and all competently handling important subjects. *The Gospel in Experience* is an introduction to Christian doctrine, written by the Rev. S. H. Childs, M.A., Vice-Principal of a missionary college. The book is the answer to a need he himself has often felt for a simple manual for training ordinands and teachers in the main truths of Christian doctrine. He therefore goes over the whole field. His book is a 'systematic theology' in small compass. But for its purpose it will be found perfectly adequate. *The Forgiveness of Jesus Christ* is a study in the Gospels by Canon W. Emery Barnes, D.D., until lately Professor of Divinity in Cambridge University. It deals with gospel narratives of Christ's forgiving grace, the woman of many sins, the paralytic, the 'impotent' man, and other similar

incidents. The name of the distinguished Cambridge scholar is itself a warrant of adequate treatment. This book should be useful to preachers. *The Gifts of the Holy Ghost*, by the Rev. Frank Hudson Hallock, S.T.D., is a simple treatment of the doctrine of the Holy Spirit. It is not designed to be a Confirmation manual, but might well be used for some such purpose. Each of the chapters deals with some 'gift' of the Spirit—understanding, wisdom, counsel, godliness, strength. A book on this subject is always welcome to many of us, and the devout will find in this one real spiritual inspiration and light. Each of the three books costs 3s. 6d. net.

It is a good sign that so many books of school prayers are being compiled and published. Last month we drew attention to Mr. Hugh Martin's collection, which was not designed for any special denomination. This month another arrives—*The Oxford Book of School Worship*, Part II. (for Juniors) and Part III. (for Seniors). It is issued by the Oxford Diocesan Council of Education (S.P.C.K.; 3s. 6d. net). It is frankly Anglican. But no collection of prayers can be altogether sectarian. We are all at one on our knees. And teachers of all shades of Church colour will find a great deal here to help them in the conduct of worship. The prayers are definite, not vague; comprehensive, not narrow; suited to the capacity of youth, not above their heads. This is a book to be warmly welcomed.

In view of the World Conference on Faith and Order, which is to meet next year at Edinburgh, the essay of the Bishop of Croydon, *Moving Towards Unity* (S.C.M.; 6d. net), is very timely. In it Dr. Woods supplies a valuable account of the Faith and Order Movement, and describes in eloquent and forceful words, the great milestone passed at Lausanne in 1927, the amount of present progress achieved, and finally the next stage. Would that this little pamphlet could be read by every member of the Christian churches! If that could be, the success of the Conference of 1937 would be electric.

The Rev. Llynfi Davies, M.A., B.D., Senior Tutor at the Bible College of Wales, Swansea, writes on the *Origin of the Galatian and Other Epistles* (Western Mail and Echo Ltd., Cardiff; 5s. net). He does not possess the gift of clear writing, but it appears to be the main contention of his book that only late in his career did Paul become

an apostle of the Mother Church. It is part of this contention that the Galatian visits to Jerusalem were private visits, and that the second of them is neither the Famine nor the Council visit. If these findings are correct, then the story of Paul would require to be rewritten and the origin of the Gal-

atian and other Epistles reconsidered. Mr. Davies himself seems to fear that his findings will not be favourably received in the world of New Testament Criticism. However, no critic will deny that much careful thought and study have gone to the making of this little volume.

Form-Criticism and Christian Ethics.

BY THE REVEREND ARCHIBALD CHISHOLM, D.LITT., GLASGOW.

THE ethical teaching of Jesus is to be found, not only in the passages described as 'The Sermon on the Mount,' but in other sections scattered throughout the Gospels. If it were possible to select from these many other sections a concise and consistent group of utterances which could be regarded as embodying the vital parts of the Christian Ethic, the task of outlining the ethical teaching of Jesus would be considerably simplified. The researches of the scholars belonging to the Formgeschichte School are in this connexion most helpful; alongside the Sermon on the Mount, we may now place certain parts of the Gospels, which may be regarded as sermons preached by early evangelists in the towns and villages of Palestine.

The method of Formgeschichte (*formgeschichtliche Methode*) as employed by Dibelius and G. Bertram, R. Bultmann, K. L. Schmidt, Albertz, and others, seeks to explain the origin of the tradition about Jesus, by reconstruction and analysis, and strives to get behind the earliest Gospel and written sources. Professor Vincent Taylor, in his *Formation of the Gospel Tradition*, has done much to familiarize British readers with this school of research; the chief results of Form-Criticism are provided in *From Tradition to Gospel* and *Gospel Criticism and Christology*, by Professor Martin Dibelius, who has endeavoured to indicate the earliest form which the preaching of the Christian message took. Well known in connexion with his work for the 'Faith and Order' movement and for the Universal Council for Life and Work, he was appointed in 1915, at the age of thirty-two, to the chair of New Testament Exegesis and Criticism at Heidelberg, which had been occupied by Johannes Weiss, Adolf Deissmann, and Karl Holstein. In 1919, just after the War, working in the nursery, the only heated room in his house, he published

as a preliminary sketch *Die Formgeschichte des Evangeliums*. He believed that he had discovered the very earliest form of Christian teaching in eighteen paradigms or missionary stories; these paradigms contain, in brief form, the sermons preached by early Christian preachers at their gatherings. The initial stage of the Christian tradition, he asserts, is to be discovered in some short separate paragraphs, or pericopæ, which were 'pearls put together to form a string' (*Gospel Criticism and Christology*, 27, 104).

A paradigm is defined as 'a short illustrative story of an event, not more descriptive than is necessary to make the point for the sake of which it is introduced.' An examination of the speeches of Peter and Paul led Dibelius to the conclusion that Jewish Christian teaching was as stereotyped as the Scottish sermon of a former generation. First there came the Kerygma (or message), then the scriptural proof, and finally the exhortation to repentance.

For purposes of illustration we may take one of the paradigms (Mk 2^{23ff.}), dealing with the Sabbath, in which the teaching is similar to that provided in the story of the healing of the paralytic, and of the man with the dropsy. The paradigm is brief and simple; there is no information regarding place or circumstances; the disciples were walking through a certain field and began to pluck and to eat the ears of corn. As is customary there is included some text from the ancient law; in this instance the reference is to David and the shewbread. Then there is a word of Jesus, easily remembered, dealing with a vital principle. 'The Sabbath was made for man, and not man for the Sabbath.' Frequently in the paradigms there are found declarations which may be regarded not as the *ipsissima verba* of Jesus, but rather as the