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anity. But it proceeds upon lines of scientific analysis, not of historical development, and treats firstly of Faith in its various forms; then of Mysticism with its cognates: inspiration and prophecy; and finally of Conversion. The book is marked by largeness of conception, penetration in analysis, and a smoothness and charm of expression which is delightful. Delacroix had made a great name as a student of mysticism before he wrote his systematic work, but this last is masterly. Occupying an independent position, he judges religious confessions impartially yet sympathetically, extracts their psychological contents, and brings them under large scientific categories. Probably there is no work on the subject which is more orderly and methodic in its treatment of the material at the disposal of the author, and in this case the material is very large.

In England an early work which has done much service is *An Introduction to the Psychology of Religion*, by Dr. R. H. Thouless (1922). It is written on broad and simple lines, is fresh and interesting, and contains some of the novelties of psycho-analysis which was beginning to be influential at the time. It is still probably the most useful introduction to the subject. A book which has the merit of being a compendium of knowledge is Dr. W. B. Selbie's *Psychology of Religion* (1922). It cannot be said that Selbie had any special insight into psychological problems, yet he had read industriously and widely in the literature of his subject, and his results are sensible and reliable. Students will find his book a storehouse of facts, judiciously arranged, and often shrewdly estimated. A piece of work which is far more learned and penetrating is *The Nature of Religion*, by W. P. Paterson (1925). Though a study which is rather to be called phenomenological than psychological, it contains a great deal of matter which belongs to the sphere of psychology. It arranges religious phenomena under categories like Light, Love, Duty, and so forth, and proceeds to illustrate these

with facts drawn from all manner of spiritual experience. Dr. Paterson is well abreast of the latest psychological developments as well as of what pertains to the Science of Religion, and his book may be described as a marriage of that science with psychology. It would be well if all psychological studies were so fully controlled by extensive scholarship.

The number of books which have essayed to exploit the 'new psychology' for or against theology is very large, but not many of them can be regarded as permanent. Probably the most notable is Professor L. W. Grensted's work called *Psychology and God* (1930). It is there argued that much in the theories of Freud, Jung, Janet, McDougall, and the like is in essential agreement with Christian theism, and a synthesis of psychology and theology is suggested. It is a helpful sketch. Much more ambitious is Bergson's attempt to explain religion in terms of his own famous psychology. *The Two Sources of Morality and Religion* (Eng. tr. 1935) develops the familiar antithesis of intelligence and instinct into a theory of the twofold origin of religion, which is static or dynamic according as it is based on a defensive reaction to the critical work of the intellect, or upon mystical intuition. The curious thing about this account is that it leads to a eulogy of mediæval mysticism, and points the way to a day beyond our own scientific and mechanical era when religion shall recover its authority. Though Bergson's writings contain a peculiar blend of biology, psychology, and æsthetics, they are probably of more importance than the writings of the psycho-analysts, especially for religion. Hence this article cannot end better than by a reference to the work of this brilliant writer, whose last work puts the seal upon a lifetime's consecutive thinking upon the things of the spirit. His exposition lies upon the border-line between psychology and philosophy, but this is no harm, for students of religion should always remember that psychology is no substitute for philosophy.

Literature.

MISTRANSLATIONS IN THE GOSPELS.

PROFESSOR CHARLES CUTLER TORREY, of the Chair of Semitic Languages in Yale University, wrote a book four years ago entitled 'The Four Gospels'

which not only offered a new translation of the Gospel texts, but contained valuable critical notes on their Aramaic originals. In a new volume, *Our Translated Gospels* (Hodder & Stoughton; 8s. 6d. net), he offers the results of further study,

citing 'some of the evidence' for the following statement: 'The material of our Four Gospels is all Palestinian, and the language in which it was originally written is Aramaic, then the principal language of the land; with the exception of the first two chapters of Luke, which were composed in Hebrew. Each of the first two Gospels, Mark and Matthew, was rendered into Greek very soon after it was put forth. The Gospel of John was translated considerably later, probably at Ephesus. (The translator added, in Greek, ch. 21.) Luke made in Palestine, very likely during the two years of Paul's imprisonment at Cæsarea (Ac 24²⁷), a collection of Semitic documents relating to the life and work of Jesus, arranged them very skilfully, and then rendered the whole into the Greek which is our Third Gospel.'

In presenting 'some of the evidence' for this statement Dr. Torrey adopts the method of indicating the most striking examples of *mistranslation* into Greek; for these, when they can be demonstrated, are of the greatest significance. And he is hopeful that this small, if very important, part of the evidence may be seen and understood by the layman who knows neither Greek nor any Semitic language. Even so our author has the professional reader also in view; otherwise he would not so often cite the Aramaic words which must lie behind the present Greek words—not to speak of his citations of Hebrew and Greek words.

If Dr. Torrey's results are accepted, then they are of striking apologetic value. For it would appear that the Gospels as completed and published, in their present extent and form, are all of considerably earlier date than has commonly been supposed. Indeed, the latest of them would be only a little later than the middle of the first century.

The Introduction to the volume gives an account of the conditions under which the Gospels were composed, and claims to throw extremely important light on the Jewish Messianic doctrine of the time, and also to show why the Gospels were written early, why in Aramaic, and why Mark and Matthew were so promptly rendered into Greek.

The main part of the work begins by illustrating the ambiguity of the Aramaic text, and our author does not hesitate to characterize the Greek text as at one place 'translator's nonsense,' and at another place 'absurd tautology,' and so on. In the chapters that follow other sources of misunderstanding are illustrated, and the whole constitutes a very learned and arresting discussion, such as must be commended to the attention of serious

students of the Gospels, whether lay or professional.

THE CO-ORDINATION OF CONTRARIES.

'Without Contraries,' says Blake, 'there is no progression'; and perhaps the polarity of Mind and Heart is the essential condition of our being. But, as Mr. Melville Channing-Pearce maintains, in a work entitled *Religion and Reality* (Macmillan; 7s. 6d. net), it is even more manifestly true to-day that without a real co-ordination of Mind and Heart there can be no future. Accordingly, his book, which not unjustly claims to be a pioneer work in modern Christian apologetics, bears the sub-title, 'An Essay in the Christian Co-ordination of Contraries.'

He writes not as a professional theologian or philosopher, but as one who has graduated in the university of life and now offers to his readers that 'pattern' which reality has begotten upon his mind. An 'existential' case for Christianity, such as he would here present, is more likely, he thinks, to convey conviction to the 'man in the street' than 'those bloodless abstractions which theology calls the ontological, the cosmological, the teleological, or the moral arguments.' Which sounds very well; it should, however, be observed that those standard arguments do not profess to set forth the specific truths of Christian theology, but only the truths of theistic thought in general.

Mr. Channing-Pearce has read widely and thought deeply, and there is a welcome freshness and independence in his writing, and an equally welcome attractiveness and vigour in his style, which rises often to eloquence.

In order to reach that general co-ordination of Mind and Heart of which our age stands in urgent need he is of opinion that the approach should be made through a special co-ordination, namely, one between the concepts of the 'Jesus of History' and the 'Christ of Faith.' In showing the relation between those two concepts he ranges over the subjects of the Christian ethic and the Christian eschatology with recent discussions in view; but his chapter on 'Christianity and Life' is for him the core of his 'pattern.'

In that chapter he contends that Christianity alone among religions proclaims a Kingdom of God which both was and will be one with the realm of Nature, and a 'Christ of Faith' who is also the 'Jesus of History.' The doctrine of the Incarnation is, as he says, the Christian bridge between Appearance and Reality, and between the perceptions of

Mind and Heart. The logical judgment can only reject the hypothesis of reality herein involved, for which our life is eternal and yet in time; but the existential judgment, whose criterion is not logic but the whole living consciousness and experience, can validly entertain it. And all our more profound apprehensions of life tend rather to confirm than to confute the Christian hypothesis of reality. Logic may repudiate the preposterous illogicality of the Christian creed; 'biotic,' our existential apprehension of life, confirms it.

PRIMITIVE CHRISTIANITY.

Superficial and peddling criticism might easily find half a dozen things wrong with *The Religious Experience of the Primitive Church*, by the Rev. P. G. S. Hopwood, B.D., B.Litt., Ph.D. (T. & T. Clark; 10s. net). It smells here and there of the thesis; it is often unnecessarily wordy; it sometimes opens out vistas into the obvious; it seems to make a prodigious pile of bricks with all too little straw. Despite all that, we unhesitatingly recommend it as one of the most timely books that have recently appeared on Christian origins. Such faults as we have adduced are largely those of inexperience in authorship; if we are not greatly mistaken we shall hear much more of Dr. Hopwood in years to come.

His main contention, and our times need to hear it, is that early Christian history is unintelligible if studied without primary attention to the religious experience of the first Christians. To set early Christianity against its background is no doubt quite necessary, but the tendency has been to find in the background all the explanation of primitive Christianity that is needed. So Christianity has been represented sometimes as a Judaism reformed by Jews, or a Judaism seeking contact with Hellenism. Dr. Hopwood's view is that that gets us nowhere save to misunderstanding. Christianity sprang, he holds, from the experience of men who were in contact with a new creative force in Jesus Christ. The apologetic as well as the historical importance of that is obvious. Dr. Hopwood's main contentions, in addition to that, are that 'the cardinal elements of the Christian experience were either already to the forefront in the primitive Church, or were implied in the logic of its experienced Gospel'; and that what has often been regarded as Pauline innovations was in reality grounded in the experience of the primitive Christian community.

Frequent reference—not always equally con-

vincing—is made to modern psychological study and cases of 'vision,' etc. It is a work which will be illuminating and of real help to many, and of interest to all. No student of early Christianity should neglect it.

GOD AND THE MODERN MIND.

The Rev. Hubert S. Box, B.D., Ph.D., has written a sequel to his 'World and God' in *God and the Modern Mind* (S.P.C.K.; 10s. net). On the negative side, we mean when Dr. Box is evaluating many modern views on God expressed by serious or popular philosophical or scientific writers, the work is very valuable, penetrating in its criticism of fallacious reasoning, yet eminently fair. Dr. Box's method is to allow the writers with whom he is dealing plenty of room to express themselves in long extracts, and then set them to answer one another. Our criticism here just is that in our opinion Dr. Box has overdone citation. One reads page after page of it and becomes a little tired. We do not, however, press that; we recognize that Dr. Box has put within easy and convenient reach of the general reader ample material for attaining reliable knowledge as to what modern thinkers have said about God and religion. On the positive side Dr. Box will not find the same general support. To his mind there is only one religious philosophy that will stand, and it is that of St. Thomas. Not that he takes an authoritarian position, the very opposite; but he is convinced that running down the ages, while philosophies have cancelled one another out, there has been one *philosophia perennis* and St. Thomas formulated it for his own time, and every later time must go back, not indeed to St. Thomas, but to his principles. Dr. Box has little use for philosophies of the irrational. Philosophy which cannot justify itself at the bar of reason is no philosophy. It is very interesting, and Dr. Box is very persuasive. We should like nothing better than to see Dr. Box and a Barthian together on one platform. They might do each other a great deal of good.

LIFE OF JESUS.

Life of Jesus, by François Mauriac (Hodder & Stoughton; 7s. 6d. net), is the translation by Julie Kernan of a book which has enjoyed great popularity in France. The writer is a well-known French novelist, and his aim is 'simply to present the life of Christ as it might be a novel or biography.' He writes with great incisiveness and fine inspiration.

But chiefly his book is marked by intense Christian faith and passionate devotion. In a very interesting preface to the second French edition he tells how for a time he came under the influence of the modernist school of Loisy, and found the historical element in the Gospels dissolved away. At length he came to see that the writers of that school were the 'adherents of an imperious belief' that nothing supernatural could happen on the plane of history. But the historical is of the essence of revelation. 'If I had not known Christ, "God" would have been for me a word devoid of meaning. Without a very particular grace, the infinite Being would have been unimaginable and unthinkable to me. The God of philosophers and sages would have had no place in my moral life. For me to believe it was necessary for God to clothe Himself in humanity, and at a certain moment in history, on a certain point of the globe, for a human being made of flesh and blood to pronounce certain words and perform certain actions. Then only could I bend the knee.'

THE PARABLES.

The Rev. Hugh Martin, editor of the Student Christian Movement Press, has written an excellent book on *The Parables of the Gospels and their Meaning for To-day* (S.C.M.; 5s. net). His aim is mainly practical. He writes for teachers, in pulpit and classroom, and his book will be found to contain all that teachers and preachers need for their special purposes. In particular, his counsel as to methods of interpretation will afford valuable guidance. There are three things, he says, which must be kept in view for any proper understanding and exposition of the parables. One is the context, which includes the occasion, the audience, and the setting. A second is the central theme, and here the expositor must not deviate into allegory or 'spiritualizing' or emphasize on details which are only so much scenery. And finally the Teller of the Parable, the personality and nature of Christ Himself. This is the supreme context of all the parables.

Such studies as Mr. Martin's are needed to-day for a special reason. Formerly the parables of Jesus were regarded as simply interesting stories, of secondary significance for the teaching of our Lord. But to-day they are generally recognized to contain His essential message. And so we have such scientific works as Professor Dodd's 'Parables of the Kingdom' and Dr. Oesterley's 'Gospel Parables.' Mr. Martin does not profess to write

for scholars. But he has absorbed all that scholars have to say, and has made this a background for an exposition which, while practical in its constant reference to our own times and our own needs, is based at every point on accurate and sufficient knowledge.

We have heard a good deal about the 'inferiority complex.' But we had imagined it was only one of the ailments that the New Psychology had discovered. In this it appears we are wrong. In his book *That Inferiority Feeling* (Allen & Unwin; 7s. 6d. net), Mr. John S. Hoyland finds it the source of all the miseries, faults, disasters, sins to which we are liable. Mr. Hoyland is a devoted follower of Adler, and an equally emphatic critic of Freud, whose patriarchal and individualistic psychology he rejects. His book, in spite of the light-hearted title, is a scientific analysis of human experience and motive, diversified by a large number of amusing stories which (more or less) illustrate his points and certainly lighten them up. The plan of this useful study is, first to describe the inferiority feeling, and its causes and results, and then to lay down the lines of its cure. Briefly the cure is social action, or social feeling expressing itself in action. For this the author uses the New Testament term *agape*. And, like a good Christian, with this thread in his hand, he leads us in the end to Christ. There is a great deal of sound common sense in these racy chapters. The technical terms of psychology are translated into ordinary speech, and this makes the book easy to read. And if we are inclined sometimes to question the writer's genial dogmatism, we can learn much about ourselves and about how to deal with our frailties and defects.

Professor Louis Arnaud Reid, D.Litt., of Armstrong College, has produced a fine book, *Creative Morality* (Allen & Unwin; 10s. 6d. net). While it is not a text-book to ethics, it is a treatise which deals with the very heart of the problem of ethics, and will be read with great advantage by students, while the limpid style will afford the non-professional reader a real insight into the questions with which moral philosophy deals. The work considers mainly the concepts of duty, right, and good, exhibiting how these have been treated in recent ethical theory, and proceeding to examine them as expressive of a certain attitude of mind to Reality. The general reader will probably be most easily interested in the last three chapters, which deal with the relations of morality and religion.

Some time ago the 'Spectator' newspaper published a series of articles on the merits and demerits of Communism. They were written from both sides. And they are now published under the title *Christianity and Communism*, edited by Mr. H. Wilson Harris (Blackwell; 2s. 6d. net). Communism is attacked with vigour by Dean Inge and Father D'Arcy. It is defended as vigorously by Mr. John Strachey. Dr. Ernest Barker and Canon Barry admit the existence of common ground. All the seven essays are interesting and enlightening; and, though necessarily in such restricted space no thorough treatment of the issues at stake could be expected, yet the main points are sufficiently set forth.

To any thoughtful mind it is an amazing fact that Communism has made so few converts in this country. But it is increasingly appealing to the ardent young spirits in our universities. And conventional Christianity is largely losing its hold on the same class. One thing this book makes very clear is that 'a conventional and defensive Christianity is almost bound to be beaten off the field. . . . The moral initiative is still ours, but it may not be so very much longer. The Christian religion can only win if it shows the same consecrated loyalty, the same power of sacrificial devotion, the same passion for emancipation, the same intense belief in its own cause, as the Komsomol and the Hitler-Jugend.' These are Canon Barry's words, and they ought to be laid to heart by all of us.

The First Generation, by the Rev. Ernest A. Payne, B.A., B.D., B.Litt. (Carey Press; 2s. net), appeared to be a little book on the earliest Christian Age, until the sub-title 'Early Leaders of the Baptist Missionary Society in England and India' revealed it for what it is, a series of short biographies of Baptist Missionary agents. There are eighteen of them, beginning with William Carey, whose name is perhaps the only one of the eighteen that is generally familiar. The studies are well documented and will be found by the audience to which they are addressed to be full of interest and inspiration.

So many travel books on Palestine have been written since the War that one would incline to say there could be no room for another. Yet here is one that will repay reading—*The Cradle of Christianity*, by the Rev. T. Ratcliffe Barnett (James Clarke; 3s. 6d. net). Mr. Barnett has two points in his favour. He is an experienced observer

of Nature and a practised writer. He also had the advantage of approaching Palestine by a somewhat unusual route, passing through South Italy, Greece, and Constantinople. He is content to record his observations and tell the incidents of his journey in a clear and interesting way, which leaves a distinct and vivid impression on the reader's mind. One of the most fascinating parts of the book is that in which he describes Petra, that wonder-city of Edom which is so inaccessible and so rarely visited. This is a book which deserves a wide circulation.

Much has been written on the Seven Words from the Cross, but they will never cease to be the subject of devout study by Christian minds. *The Wondrous Cross*, by the Rev. Herbert Irvine (Epworth Press; 2s. net), is a beautiful little book, beautiful within and without. The writer discourses in a singularly helpful way on the Seven Words, under the appropriate headings of Intercession, Promise, Love, Loneliness, Longing, Victory, and Confidence. The treatment is full of suggestion and warm with Christian devotion.

Modern Issues in Religious Thought, by the Rev. C. J. Wright, B.D., Ph.D. (Epworth Press; 3s. 6d. net), contains a series of about a dozen papers on various theological themes. The writer groups them loosely into four divisions. The first two papers deal with Authority and Freedom, the next three with Dogma and Religious Experience. Then follow three which treat of Natural Theology and Science, and lastly three upon Christology and the Atonement. Such papers, however valuable they may be, and however pleasant to read, have always when gathered together a certain lack of unity. Had Dr. Wright thoroughly boiled them down and added what was necessary to give logical coherence to the whole he would have given us an extremely valuable contribution to theological science. It may seem, however, ungracious to reflect on what might have been when we actually do have here a first-rate book which is at once highly interesting and informing. The writer is widely read, he knows how to use his reading with effect, and his judgment on points of theology is weighty and sound.

Mr. L. Wyatt Lang, M.A., is already known as the writer of a 'Study of Conversion' and has now issued *Christ's Psychology of the Kingdom* (Group Publications; 8s. 6d. net). It is much more a collection of notes than a book. The paragraphs

are short and somewhat disjointed. Mr. Lang has too little to say about Christ's teaching except to reiterate that the Master's psychology was sound. If we read for 'psychology' 'common sense,' nobody will disagree. A large part of the book is devoted to an analysis of characters or statements by authors like Wordsworth, Sir Henry Jones, Sir Oliver Lodge, Marie Bashkirtseff, and others. These are sometimes quite interesting.

The papers read at the 1937 Islington Clerical Conference have been published under the title *The Reformation and its Bearing on some Modern Problems* (Lutterworth Press; 1s. 6d.). Two of the papers deal with the political, religious, and intellectual aspects of the Reformation and estimate its achievement. The remaining five treat of Church and State, Re-union with the Rumanian and other Unreformed Churches, Re-union with the Reformed Churches, Sacerdotalism, and, finally, the message for our times. It is a small book and those are big topics; but the treatment is pregnant and suggestive.

The Rev. D. P. Thomson, M.A., is the live wire in the Home Mission work of the Church of Scotland. A man of amazing energy, physical, mental, and spiritual, and brimful of fresh ideas, he has organized and led teams of students in missions all over the country. He is himself a preacher of power, clear, vigorous, and urgent. These qualities mark a volume of sermons he has now published under the title *Men Christ Wants* (Marshall, Morgan & Scott; 1s. net). It is a wonderful shilling's worth, and shows what a publisher can do. Preachers will find in the book both suggestion and inspiration, while to every reader it gives plain directions as to the way of life, and commends Christ with loving insistence and persuasiveness.

The Rev. W. J. Sparrow Simpson, D.D., has given us a very fine *Study of Bossuet* (S.P.C.K.; 8s. 6d. net). He has proved his thesis that for theological learning, eloquence, genius, personal ascendancy, and religious influence Bossuet is the most outstanding priestly figure that the Church of France has produced. It scarcely needs to be said of a work by Dr. Sparrow Simpson that it is sober, well-balanced, and scholarly, or that the literary style is attractive. Two chapters in particular will be read with special interest—that dealing with the almost tragic relationships of Bossuet and Fénelon, and that setting forth Bossuet's attitude to the Church of England. We are very grate-

ful for this brilliant study of a fascinating personality.

A delightful series of sketches by the Bishop of Rangoon is published under the title *Jungle Friends* (S.P.C.K.; 1s. net). They are very simple, but extraordinarily vivid. Such is the skill of the narrator that we see the people, and enjoy their quaintness and simplicity. We also realize in some measure the arduous and exacting and fascinating nature of the missionary's work in Burma. The book closes with a touching and beautiful account of a spiritual experience to which the writer owes very much of what he is and has done.

The Student Christian Movement Conference was held this year from January 1st to 7th in Birmingham, and the addresses (at least the main addresses) are published under the editorial supervision of the Rev. Hugh Martin with the title *God speaks to this Generation* (S.C.M.; 2s. 6d. net). Among the speakers were the Archbishop of York, the Bishop of Birmingham, the Rev. Leyton Richards, Canon Guy Rogers, Professor Farmer, Sir William Moberley, Dr. Nicol Macnicol, the Rev. William Paton, the Rev. C. F. Andrews, and the Rev. George F. Macleod. The subjects included the Reality of God, God in Christ, the Church, the Meaning of Vocation, and various particular topics coming under a general heading, like 'The Vocation of the Teacher' and 'The Ministry of Medicine.' All phases of life, industrial, mercantile, and 'professional' were covered. It was impossible to include all the addresses delivered in a book of moderate size. But the representative selections given us enable us to realize how deeply impressive the meetings must have been. The book will be prized and read very widely, and its influence ought to be both deep and permanent.

The S.C.M. has published a cheap edition (paper covers, 2s. 6d. net) of *A Christian Manifesto*, by Mr. Edwin Lewis. It will be remembered that the book arose out of an article which the author contributed to 'Religion in Life.' He elaborated this article into a book as the result of the volume of correspondence which reached him—correspondence both favourable and hostile. 'Just as I was finishing the book, one day, after a class in which I had been saying some of the things here written, a student came to me and said, "Professor, I think that something has happened lately deep down inside of you." I did not deny it. The real question is as to the meaning of what "happened".'