
A table of contents for *The Expository Times* can be found here:

https://biblicalstudies.org.uk/articles_expository-times_01.php

pdfs are named: [Volume]_[Issue]_[1st page of article].pdf

Contributions and Comments.

Bible Chronology.

MAY I point out, with reference to Mr. D. R. Fotheringham's communication in vol. xlviii. p. 234, of THE EXPOSITORY TIMES, that his brother's findings on the 15th year of Tiberius and the date of the Crucifixion are to be found in the recently published *Supplement* to Peake's Commentary (p. 19)? ALEX. J. GRIEVE.

Lancashire Independent College, Manchester.

A Corollary to Karl Barth.

KARL BARTH and the Oxford Group have both made a real contribution to our religious thought. The Group have impressed us with our need of guidance in life, and frankness about religious experience. Barth has clarified our pulpit message. But both seem to omit worship as one of the great needs. And to omit worship is to ignore one of our fundamental religious needs.

The literature on worship at present seems very uninspiring. It offers us either criticisms of modern services, or anthologies of ritual; or new forms based on old patterns. If we need a new expression of 'God's Word to us' may we not also need a new way of expressing our thought of God. In short, our need may be not a different form of worship, but a new form of worship.

I offer two considerations of the problem of worship. They are put in form of questions: and stated in the hope that some one of more ability will give them some consideration.

1. Is the symbolism used in worship to-day adequate to express our age's feeling and thought of God? In the light of our newer knowledge our whole thought of God has been altered. The hymns and prayers of the Church expressed what our fathers felt and thought: they are the symbols of the things of their hearts. But one is compelled to believe that the people to-day feel and would express toward the Almighty something for which the Church has no symbols. Our hymns, our prayers, and the whole order of service seems unable to express this new attitude. If the Church has an obligation to express the 'Word of God to Man,' has not also it an obligation to find some channel whereby the people of a new age can express their word of adoration to God? And is that to be found in an entirely new form of Church worship?

2. The second consideration is broader in scope. Is it not possible that worship is in fact assuming a new form? If God's Word is spoken to man in and through action, may it not be possible that man's word to God is spoken in the same manner? Worship then assumes the form of mental and physical activity. Nor is this the old thought that we best serve God by deeds, after the manner of them that do not say, 'Lord! Lord! but do His Will.' But there is a certain quality in man's actions in 'crisis' which shows his devotion as nothing else can. If in fact our age is taking almost unconsciously that view, then the Church has a problem different from any other in her history—to stimulate, to direct, to help that worship in crisis. Her problem will change from that of formal worship within her hallowed courts, to directing worship 'where cross the crowded ways of life,' and in the secret action of the soul. W. GRAHAM.

Carberry, Manitoba.

Entre Nous.

United above Race.

In a suggestive and penetrating article in the April 'Hibbert Journal,' Mr. W. Watkin-Davies, Extra-Mural Lecturer on International Relations at Birmingham University, discusses the question of the colour barrier.

'Science,' he says, 'has created one neighbourhood; it is for religion to create one brotherhood.' Physical barriers of desert, sea, and mountain no longer keep people apart. 'It is as if a whole street of houses, each house inhabited by a family, were suddenly to be converted into a single house.' Mr. Watkin-Davies does not doubt that the average Englishman does feel a repugnance towards the

black or the yellow man, but he points out that it is not shared by other European nations, and that in England even the repugnance has not always been felt. 'Shakespeare could have felt no qualms when he made the great-hearted Othello a black man. . . . Between Robinson Crusoe and Man Friday there is no trace of a colour bar.' In so far as our feeling is mere prejudice, it can and ought to be dispelled. But, he asks, when that has been done will there remain behind a residuum of solid justification, upheld by social and biological science for our policy of holding the coloured races at arm's length?

To that he replies, that the answer which science gives is uncertain—pointing out, however, that much that seems to be against an affirmative answer simply points to a lack of actual equality between the races as they are to-day; it does not throw light on potential equality.

Mr. Davies is thoroughly sympathetic towards the practical difficulties of the white Colonist and especially to his well-grounded fear that unregulated black or yellow competition would lower the standard of his life. But he reminds his readers of the manner in which different races live amicably together, enjoying complete equality, both social and economic, as, for example, in Malaya. Here there is no sort of discrimination between Indian, Chinese, Dutch, English, and French. 'Malaya,' says Arnold Toynbee, 'is the most prosperous and well-appointed quarter of the world (apart from the United States) that I have come across on any journey that I have made since the war.'

While pleading for a recognition of equality, Mr. Davies makes it clear that he has especially in mind the marginal man—the coloured man, who has accepted the same values, has the same tastes, the same fundamental outlook on life as the educated white man. 'A peer does not necessarily feel his heart warming into friendship towards every other peer as such. On the contrary, a sporting duke is more likely to strike up a friendship with the jockey than with a lordly poet; while the aristocratic bookman will view the sporting peer with dislike and seek companionship among the humble denizens of the republic of letters.

'A black man who loves the best poetry, who appreciates the best music, who knows what makes a good picture, might be able to find a real friend at Oxford, or in the Athenæum; and he most certainly ought to be able to find one if to those accomplishments he also adds the qualities which we regard as of the essence of a gentleman.'

Mr. Davies is only one of many who has expressed a concern this month as to our attitude to the coloured peoples. Mr. C. F. Andrews has told again the story of how Gandhi came to hear him preach and was turned away because the church was reserved for white people.

Along with Mr. Davies' article there might be read *The Story of the American Negro*, by Ina Corinne Brown (S.C.M.; 5s. net). This discusses not only his past, but his present. The book is written in a most impartial way; is fully documented, and Miss Brown, who was a Trustee for a number of years of Paine College for Negroes in Augusta, Georgia, has excellent qualifications for the work she has undertaken. She finds that the colour line to-day still shuts countless doors in the face of the negro and keeps him for ever conscious of his difference and of the white world's assumption of his inferiority. Countee Cullen expresses something of the tragedy a white world makes of colour when he writes of the gleeful child riding in old Baltimore:

> Now I was eight and very small,
> And he was no whit bigger,
> And so I smiled, but he poked out
> His tongue, and called me, 'Nigger.'
>
> I saw the whole of Baltimore
> From May until December;
> Of all the things that happened there
> That's all that I remember.

The Christian churches are still looked upon as the most promising agencies for better racial understanding. In the South some progressive Church bodies are genuinely co-operating with the more advanced negro groups. Southern Methodist women have disregarded the traditional taboos in their missionary gatherings, and Southern women of every denomination have entered the fight against lynching. 'There are Church Colleges and community centres in the South with Southern bi-racial faculties and staffs where no segregation or discrimination exists. A Negro college debating team recently met the white team of a Texas college on the White College campus and reported not only gracious treatment, but eulogies by local newspapers.' Nothing perhaps could make us see more clearly what remains to be done than the account of what the churches *have* done. The author very rightly speaks of them as 'brief stirrings.' 'If the Church is to lead the way it not only must attack boldly such overt evils as lynching, but it must dig to the roots of the philosophy which underlies discrimination.'

On Easter Monday of this year there was a great meeting of the Oxford Group at Birmingham—twenty-two different nations being represented. One of the South African representatives was George Daneel, an international Rugby footballer. He said he had seen bridges being built in South Africa between Dutch and English and European and Native. In the loyal address sent by the meeting to the King and Queen the words appeared: 'The vanguard of the new enlistment, united above class and race.' Is it to the youth of the Oxford Group that we must look?

F. C. Burkitt.

An excellent though short Memoir has been prepared of Professor F. C. Burkitt (from the 'Proceedings of the British Academy,' vol. xxii. Milford; 2s. 6d. net).

At a time when the new principles and method of study were being applied to the Old Testament almost exclusively, the New Testament being held to be sacrosanct, Professor Burkitt was already bringing the results of the application of these principles to the New Testament before audiences that were unfamiliar with them and unwilling to accept them. It is related that when he was speaking to a Church Congress at Manchester in 1908, 'his address was interrupted by angry shouts of dissent and expostulation from some of the clergy. He stood unmoved until the noise had died down, and then said quietly and earnestly: 'If the Christian cause perishes at last, it will not be because historical critics have explained the Gospels away, but because the followers of Christ are too faint-hearted to walk in the steps of their Master and venture everything for the sake of the kingdom of God.'

Not a sound was heard from any one as he sat down!

F. C. Burkitt was born in London in 1864, and came of a family of scholars and parsons although his father was in business. It was from the latter that he inherited his marvellous memory. He was educated at Harrow, where he did brilliantly, and then went on to Trinity College, Cambridge. After taking his degree there in mathematics, he turned to the study of Hebrew. In 1905 he became Norrisian Professor of Divinity in Cambridge. He held this Chair until the time of his death.

During the War Professor Burkitt spent several years at Rouen. A letter sent to Mrs. Burkitt after his death by one of the men shows how he spent himself for them and how helpful his natural *joie de vivre* and his social qualities were. 'The men just loved him, and no wonder. I can see him with them now, playing the piano for their services and their sing-songs, helping them with their games, giving them paper and envelopes; and supremely happy in laying himself out to do everything possible for them. For myself, I loved him too, and reverenced him, I just could not help it: he was so brimful of love and goodwill for every one, for humdrum ordinary folk as well as for those who were interesting, and he became my ideal of what a saint ought to be.'

The Memoir deals briefly with his publications—not only his books but his more important contributions to magazines, especially to the 'Journal of Theological Studies.' An interesting story is told to illustrate the endless trouble he took to be accurate in all he wrote. 'Finding that the earliest biographer of St. Francis only spoke of one miracle, that of the "Voice of God" saying the same words as the Saint in the words of Fonte Collumba, he went to the centre of Italy to look for a rock in that wood on which St. Francis might have stood to speak to the gathered disciples down below. Finding the rock, he shouted loudly the same words, and heard clearly the same echo, and was rejoiced to find, that he could rely on the historical accuracy of Brother Leo.'

The Doctrine of the Trinity.

Writing on June 8th, 1932, to the Secretary of the London Society for the Study of Religion, Professor F. C. Burkitt said, 'What I specially like in Orthodoxy is the Doctrine of the Trinity. The *Son* is God in history, a real Individual who had a Career and is an historical inspiration for us. We are attracted to Him and can (in some measure) answer His call, because we have, or may have, within us something really akin to God. . . . This something is the Holy Spirit, but we don't say we have much of it individually, or that all the Spirit is incarnated or indwelling in men. But the *Father* is . . . unknown (or rather dimly known); if we say we grasp or conceive Him (or It) we lie. But through the Spirit in us we are in a sort of real, though not immediate, contact with this great Reality. . . . The advantage of the Doctrine of the Trinity is that with it in our minds we need not try to connect up all Deity into either Jesus, the Prophet of Galilee, or ourselves.' [1]

A Journey to Jerusalem.

Mr. St. John Ervine's *A Journey to Jerusalem* (Hamish Hamilton; 10s. 6d. net) is what it purports

[1] *Francis Crawford Burkitt*, 19.

to be—the account of a journey. For we don't arrive at Palestine until we have got to page 268, and not indeed at Jerusalem until we are within fifty pages of the end of the book. But the journey through Spain, Greece, and Turkey gives Mr. St. Ervine the opportunity of making digressions, which are full of interest, on places and customs and books. So the sight of a bull ring in a small town near Algeciras starts him moralizing on cruelty—not only in other races, but in our own. 'To feel offended at the cruelty we do not ourselves practice is altogether too easy. . . . I think we will do better to purge ourselves of cruelty before we begin to purge others. When I am asked to preserve my sense of proportion and to detect the great difference there is between the spectacle of a starved and decrepit horse being gored by a bull, so that its entrails trail like twisted ribbons on the floor, and the spectacle of hounds tearing a live fox to pieces, my first impulse is to cry out against the hypocrisy which fortifies our feelings with the assurance that the cruelty we practise is not really cruelty, or is, at all events, less cruel than that of superstitious and brutal Spaniards.' He moralizes on the tipping system, 'A man shall have his price, I say, and not depend on alms.'

There is much knowledge and much solid reading behind the book. Mr. St. John Ervine discusses, for example, the theory that the Imprisonment Epistles were written in Ephesus. But we are sometimes startled. What is the authority for the suggestion that Jesus 'adored' His father or 'never liked His Mother.' And put what he has to say on the Doctrine of the Trinity alongside F. C. Burkitt's paragraph (quoted earlier): 'The whole doctrine of the Trinity is extraordinarily hard to follow. Before the Incarnation it was composed of three persons—Father, Son, and Holy Ghost—each of whom was pure spirit, "without body, parts or passions." . . . At the Incarnation the Trinity became in the most amazing manner disintegrated, the Second Person, the Son, becoming both flesh and spirit. After the Resurrection when, we are assured, Jesus ascended into heaven in His earthly body, . . . and rejoined the Trinity which, however, was now partly flesh and partly spirit! A Father wholly spirit, a Son partly flesh and partly spirit, and a Holy Ghost wholly spirit; and the Trinity has remained in that extraordinary state for nineteen hundred years. I find this doctrine incomprehensible.'

When he saw Jerusalem, Mr. St. John Ervine felt no such emotion as he had experienced when he 'saw the Sea of Galilee blue through green hills.' Like many travellers before him he was shocked at the commercialization of Jerusalem. 'It swarms with beggars and cadgers and whiners of every sort, from Arab *Baksheeshers* down to priests. In the very Sepulchre itself sits a begging priest!'

Frustration.

'It is the communists' belief that religion is the development of a pattern of "ideals" or fantasies as an escape from the frustrations of life. It is their belief further that, after the success of the revolution and after the complete eradication of the exploitation of capitalism, there will be no more frustration and hence there will be no more need for religion. Underlying that latter belief there is the assumption that evil is entirely the result of social conditions.

'Christians find two fallacies in that communist attitude toward religion. The first is the assumption that religion is based solely upon frustration. For the Christian there are at least four other roots of religion. One is the opposite of frustration—joy and gratitude—a sense of the richness and beauty and goodness in the world, and gratitude for life and all its gifts. A second root of religion is our response to moral demands which are made upon us in every social situation. Another root of religion is the discovery of the meaningfulness of existence through faith in God. It is not a question of weaving fantasies but of following the demands of rigorous thought in the interpretation of both man and nature. If God is, then to live as though He did not exist is to live in a world of illusion. A fourth root of religion for the Christian is discovery of the enhancement of life, the increase in the joy and depth and energy of living which goes with religious faith at its best.

'The second fallacy of the communist interpretation of religion is the assumption that all human frustration comes from social conditions which a change in the economic system can remove.

'There are at least two other sources of frustration. One is the fact of sin and with it all the forms of human limitation, which would to some degree create evil in any social order. The other is natural evil, and especially sickness and death.'[1]

[1] J. Bennett, *Christianity and Our World*, 34.

Printed by MORRISON & GIBB LIMITED, Tanfield Works, and Published by T. & T. CLARK, 38 George Street, Edinburgh. It is requested that all literary communications be addressed to THE EDITOR, Kings Gate, Aberdeen, Scotland.