

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

PayPal

<https://paypal.me/robbradshaw>

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

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

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

Literature.

JESUS AND HIS SACRIFICE.

DR. VINCENT TAYLOR'S work on the historical and literary criticism of the Gospels has rightly earned for him a high place among the New Testament scholars of our day. The latest volume from his pen—*Jesus and His Sacrifice* (Macmillan; 10s. 6d. net)—will not only enhance his reputation in a sphere which he has made his own but will reveal his capacity to apply the results of critical research to the interpretation of Christian doctrine. Here he appears in the rôle of 'New Testament critic cum theologian'; and we hope that his courageous endeavour will serve to deliver the critical study of Christian sources from the suspicion that it is but remotely related to the 'things that matter most.' Certainly, it will provoke a renewed interest in the doctrine of the Atonement and lead, in the case of many readers, to a fresh orientation of thought and worship.

The theme of the book may be simply stated. Dr. Taylor is convinced that if we are to come to a right understanding of the significance of the Cross, the attitude of Jesus Himself towards it must be closely studied. In the first part of the work, the Old Testament background is reviewed, and careful consideration is given to the following conceptions: Kingdom of God, the Messianic Hope, the Son of Man, the Son, the Servant of Yahweh, and Sacrifice. If, the writer contends, Jesus interpreted the doctrine of the Son of Man in the light of Isaiah 53, we may envisage the possibility that He regarded His own suffering as a sacrificial offering in which men might participate. Dr. Taylor recognizes the difficulties that beset any treatment of the conception of sacrifice, but does not hesitate to affirm his belief that implicit in sacrificial worship is the idea of a life offered to God with which the worshipper may associate himself through appropriate ritual acts. The extent to which this idea was present to the mind of Jesus can only be discerned by an examination of His sayings, and this task is undertaken in the second part of the work. A most illuminating survey is made of the Passion sayings in the Gospels together with the sayings in the Pauline narrative of the Last Supper. The former are, for sufficiently good reasons, studied in the order in which they appear in the sources, and the section as a whole is arranged as follows: (1) the Markan sayings; (2) the sayings in the L tradition; (3) the sayings in 1 Co 11²³⁻²⁵; (4) the Johannine

sayings. In the third and final division of his theme the author draws out the implications of the Passion sayings. He considers that they presuppose that Jesus believed that His Passion was in accordance with the will of God and intimately related to the Divine Rule; that it was an integral element in His Messianic vocation; that it was representative and vicarious; and that men are permitted to enter, in some measure, into His redemptive service. In order that men might share in the power of the life that was surrendered to the will of the Father and participate in its sacrificial ministry, Jesus provided the rite of the Last Supper. (It is obvious to the reader that the Eucharist is central to the mind of the author.) The theological position to which the results of the foregoing inquiries lead is succinctly stated in the final chapter. The Abelardian theory is rejected, partly because it lacks an adequate basis in the Gospels, partly because it fails to answer the question, 'How can a man repent?' We are reminded that a theology of the Atonement must rest upon the data of Gospel history and tradition, and be interpreted in the light of the thought and experience of the Church. From this point of view, three affirmations are made concerning the self-offering of Jesus. It is (1) His perfect obedience to the will of His Father; (2) His perfect submission to the judgment of God upon sin; (3) the perfect expression of His perfect penitence for the sins of men. Due consideration is given to the objections sometimes raised against the conception of vicarious penitence, and it is urged that the offering only avails in so far as the individual shares in its redemptive power. In the closing pages the author relates his findings to Christian worship and practice.

We predict that this book will speedily be recognized as a standard work on the Atonement. It is marked throughout by religious insight, competent scholarship, courageous thought, and lucid expression. Emphatically this is a contribution which no serious student of theology can afford to neglect.

THE FUTURE OF CHRISTIANITY.

The Future of Christianity, by Professor E. S. Brightman (Abingdon Press; \$1.50), is a sturdy and vigorous book, realistic in style and direct in statement of problems, tending at times to rely on assertion rather than reasoning, but accurate in

its analysis of present situations and optimistic in its presentation of possible solutions. Those who have a liking for metaphysical completeness may be troubled by the author's dualism, according to which God is represented as constantly struggling with a mass of obstacles and suffering which He did not create but has to bear as a burden; but the whole trend of the book is towards a deepening of the conviction of the supremacy of a God of goodness; and the writer's faith is triumphantly expressed over and over again, especially in his concluding pages. For him, God alone has a totalitarian claim on life, and can make good that claim.

The end of the book is better than its beginning. In the opening chapter the dissertation on the rather commonplace consideration that all our knowledge and all our action is for the sake of the future, and the elaborate distinctions drawn between the predictions of science and the predictions of faith are hardly necessary for the main argument. The chapter on the future of the Bible and of the Church contains much penetrating analysis. If the reading of the Bible seems to have fallen on evil days, this, according to the author, is due to the complexities introduced by the substitution of the Modernist for the Fundamentalist point of view; to the mechanized character of present-day civilization which makes the Biblical environment seem archaic; and, finally, to the growing consciousness of the misuse of the Bible in education which has led to a demand for the abandonment of its use altogether. But remedies can be found, in a scientific and more truly historical study of the Bible, and in a transition from a dogmatic to a functional view of its value. Dr. Brightman does not falter in his belief in the central importance of the Bible for the future of religion; 'the Bible will be of permanent value as long as there is any religious faith in the world.' The Church, also, notwithstanding its present spiritual inertia, its tolerated divisions, its failure to bridge the gulf between the learned and the unlearned in religious matters, its lack of effective social programme, is a necessity for Christianity, and there are grounds for encouragement regarding its future when we compare its present situation even in its darkest colours with its condition in some of the periods of the past, and when we note also the signs of co-operation, the weakening of conservatism, and the undoubted strengthening within the Church of a social conscience.

Dr. Brightman is at his best in his chapter on belief in God. He has a genius for discovering confessions of faith even in the writings of professed

atheists, and finds, for example, that Bernard Russell in his distinction between what is worthy and what is unworthy, is implicitly affirming a faith in the divine source of values. The author himself is fully ready to admit that there must be changes in the nature of belief in God, and that 'the only really unorthodox thinker is one who thinks he knows all about God, and all he needs to know.' His own faith he bases mainly upon the trustworthiness of the universe, implied in the validity of scientific knowledge and the aspirations of human life. In addition he asks us to reflect upon the significance of the possession of reason and of human personality, upon the emergence of novelty—so greatly stressed by modern scientists—which surely cannot be emergence out of nothing. Finally, those who profess to pay attention to facts must take account of all the facts, and surely cannot on this principle, disregard the data of universal religious experience.

The last chapter of the book deals with the problem of man, and establishes the conclusion that every reason for faith in man is a reason for faith in God. Various schemes for the future of mankind detached from the thought of God, are passed in review. From some of them Dr. Brightman can extract testimony out of what is apparently anti-religious. Communism, for example, is 'for ever seeking an ideal end by unideal means which contradict the end sought,' and one part at least of the meaning of Communism and Fascism alike is that 'God is using them to demonstrate to enfeebled Christendom the transforming power of faith.' All the schemes indeed which leave out religion are not so much a peril to Christianity as a challenge to it and an opportunity for it. There is in general abundant reason for hopefulness. Pessimism, even, is a contradiction to its own gloom, for no one could be a pessimist who did not entertain an ideal of something better, and the driving force of radicalism and conservatism alike is to make the future beautiful and secure. Acute though the present crisis may be, there is yet less blindness and ignorance about it than about any previous crisis in the history of the world. The Christian moreover may go further than knowledge of need; he may, and must, have assured faith in a Christian solution of world-problems both as they affect the individual and the race.

NEW TESTAMENT INTRODUCTION.

Dr. Edgar J. Goodspeed of Chicago has added to his already numerous publications a full-dress

Introduction to the New Testament (Cambridge University Press; 11s. 6d. net). In his preface Dr. Goodspeed truly remarks that the primary concern of the writer on Introduction is to interpret, to make understandable, the literature he deals with, to appreciate and appraise the use his authors have made of their sources, and to find out the ends to which they used them. The science of New Testament Introduction, he holds, has suffered from the 'atomism' which, in pursuing little problems and small sections, loses sight of the significance of the whole. In general we agree; but we wish that Dr. Goodspeed had been a little more specific. For when we read his own Introduction we find it just like several others that have appeared in recent times. The most interesting point he makes is about corpuses (the plural is his). It was a decisive thing, he holds, for Christian literature when the first corpus was published, and our New Testament writings fall into groups according as they were written before or after the appearance of the first corpus, which consisted of the Pauline letters. There was risk of their disappearance, but some thirty-five years after Paul's death the publication of Luke-Acts led to a revival of interest in Paul, and somebody gave himself the pious task of collecting and publishing as a corpus what letters of Paul he could find. That set the fashion, and in due course there appeared the corpuses of the Pastorals, the Letters to the Churches of Asia, the Johannines, the Ignatians, and so on. This is certainly interesting and not improbable. The existence of the Paulines as a corpus may be said to be demonstrated by the fact that in later literature which quotes Paul the whole corpus is quoted from, with some exceptions which admit of easy explanation.

When, however, Dr. Goodspeed argues that our 'Ephesians' is a sort of introduction to the Pauline corpus from the hand of its editor, we find it extraordinarily difficult to believe. Dr. Goodspeed attempts no explanation of why an introduction to the Paulines should be so difficult in language, syntax, and thought, as every expositor finds 'Ephesians' to be. Many will continue to regard our 'Ephesians' as 'the letter from Laodicea' (Col. 4¹⁶) more probably than our 'Philemon' as Dr. Goodspeed, following Wieseler, argues.

The principle of avoiding troublesome details is surely carried too far when Dr. Goodspeed avoids all reference to the most difficult questions raised by Galatians,—the visits to Jerusalem, the Council of Jerusalem, and the circumcision of Timothy in

the very region to which, on Dr. Goodspeed's view, the Epistle was addressed.

We do not quite understand why in dealing with the Gospels the writer gives no consideration to the views of Dibelius and Torrey. No student is fairly treated unless those theories, the most important that have been advanced in recent years, are explained to him.

While we feel constrained to pass those criticisms, we cordially welcome the admirable treatment of the purpose of the individual books of the New Testament, and the excellent summaries of their contents.

THE PASTORAL EPISTLES.

Some thirty years ago Sir Robert Falconer, K.C.M.G., D.Litt., D.D., D.C.L., LL.D., demitted his Chair of New Testament Greek in Pine Hill College, Halifax, in order to fill the position of President of the University of Toronto. For twenty-five years the heavy administrative duties of that high office prevented his having much time for the continuance of those New Testament studies, the fruits of which had been so widely appreciated. We rejoice that the leisure which is now his has recalled him to his desk as a New Testament scholar. We owe to his renewed study a notable contribution—*The Pastoral Epistles: Introduction, Translation and Notes* (Clarendon Press; 12s. 6d. net). The work has a special interest to us because the reason for its production is the dissatisfaction which Sir Robert felt with the article on the Pastorals which he contributed to the 'Dictionary of the Apostolic Church.' This book certainly does not make the article obsolete but supplements and corrects it. Since the article was composed much has been written on the Pastorals, and Sir Robert's own mind has been busy, and now we have a work on the Pastorals which no New Testament scholar or student can afford to neglect.

For long the Pastorals have been felt to present problems, and scholars are not nearly unanimous as to the solution. Few will now be found to maintain that as we have them they come from the pen of St. Paul. Linguistic and theological considerations forbid that view. There is general agreement that the three Epistles are a *corpus* constructed out of various original materials some of which were written by St. Paul, but opinions differ as to how much is from his hand, and still more as to the circumstances under which the Pauline and the other fragments were written.

In his 'Introduction' Sir Robert gives his own

view of such questions. The earliest in time is the Epistle to Titus. As we have it, it contains the instructions which Paul had given to Titus written down by Titus himself for the benefit of the Cretan Church authorities. Second Timothy contains the largest amount of genuine Pauline material. It is a message of Paul to Timothy which St. Luke actually wrote, its diction showing strong Lukan traits. Those two letters were edited by one who incorporated some Pauline material, both written and oral, into our 'First Timothy.'

This view does explain the linguistic peculiarities of the group. We have a good deal of genuine Pauline material and some valuable Pauline reminiscences, but written by three different people.

Another problem is to fit the material into Paul's life and into the recorded movements of Paul, Timothy, and Titus. In Sir Robert's view Second Timothy requires an acquittal of St. Paul and a subsequent journey into Asia about A.D. 63. That has long been a favoured hypothesis. The main 'snag' appears in the view of the movements of Titus. Sir Robert has to postulate a visit of Titus to Corinth of which there is no record.

Other matters dealt with are of great interest and value, such as the religious conceptions of the Pastorals, the errors in Ephesus and Crete, and the ecclesiastical organization in those regions.

The translation is excellent, modern but dignified; while the Notes reveal penetrating judgment, and really illumine the text.

WHAT MODERNISM HAS TO SAY.

The Annual Conference of Modern Churchmen was held at Girton College, Cambridge, from 30th August to 4th September, and had as its theme 'Christianity and the Religious Crisis.' Fifteen papers were read, and they are published under that title in *The Modern Churchman* for October (Blackwell; 3s. 6d. net). Among the best known writers are Bishop Barnes, Canon Roger Lloyd, Dr. F. E. Tennant, Canon Guy Rogers, Dr. St. John Ervine (the 'Dr.' gives us a shock. What University did itself the honour of making the eminent author an LL.D.?), Sir Arnold Wilson, Editor of the 'Nineteenth Century,' and Mr. Claud Mullins, the magistrate.

In the first paper Bishop Barnes gives an analysis of 'The Present Religious Crisis.' He thinks that in the last two decades Christianity has suffered a set-back more serious than any which it has experienced since the third century of our era.

The reasons are various—the effects of the new discoveries of science, the corrosive influence of philosophical speculation and the critico-historical investigations of the origin of Christianity. We see the results in every country. In Germany, he says, the tide has been checked a little by the dictatorial, rhetorical, and anti-intellectual movement led by Barth. But in England we see it flowing strongly. Church attendance is little more than a quarter of what it was a generation ago. None of the churches can get an adequate supply of the right kind of men for their ministry. The number of men and women who are ready to give religious instruction in the schools is diminishing. And (worst of all) there has been a serious decline in personal interest in religion.

This depressing analysis is followed by several essays in which the relation of the Church to various branches of knowledge is expounded: the New Science and the New Philosophy, Modern Historical Research and Biblical Criticism, the Economic and Political Situation, and the New Morality. These lead to another series on the solutions of the modern problem offered by various systems of life and organization—Communism, Fascism, Democracy. Three very interesting papers discuss the Fundamentalist solution (a courageous, original, and positive contribution), the Humanist solution, and the Romanist solution. Mr. Mullins then tells us how much real Christianity is to be found outside the churches, and pleads for a recognition of it. And finally we have the essay on what is to be done about it: 'The Opportunity and Mission of the Church of England.'

We confess to some feeling of disappointment with this volume and its contents. It is all so negative. We must get rid of the dogmas of the past—that is the burden of a great deal of it. But what are we to present to men in the place of that which we throw away? That is the weakness of this Conference. Some time ago a distinguished Liberal theologian said that the defect of the Liberal School was that it has no gospel, and that it would never win the world till it showed that it had a gospel. It is the suspicion of this more than mere traditionalism that makes many people Fundamentalists. They feel that without a positive redeeming gospel we have nothing to say to the world's need. A great deal of what is written by these able men is true. Much of the criticism levelled at the Church hits the mark. We shall not save the world merely by 'dogmas.' There is a large body of people who try to practise Christ's teaching outside the Church. We must open our minds to the new knowledge.

We must accept the truth wherever we find it, and give it a place in our Christian philosophy. All that is true, and worth saying again and again. But we wish the writers of this volume could have asked each other: 'What really is our message to the sin and distress of the world?' and have put the answer in one more essay.

BEATRICE HANKEY.

The life and work of Beatrice Hankey illustrate a rare combination of the sources and principles of true Christian evangelism and philanthropy—the early home-life with the Mother's influence at its centre in some peculiarly happy and original ways; the care of an invalid sister; the long years of quiet preparation, with a Bible Class and faithful Bible study, for wider work; the willingness to be led on against personal desire, and apparent aptitude; the importance, training, and oversight of the Group; an unfailing gaiety in the home, in the house-party, or in the huts; the peace and beauty of the short last days, when the work was done—all these things stand out in the story which has been told by Charles E. Raven and Rachel F. Heath. The title of the biography is *One Called Help* (Hodder & Stoughton; 10s. 6d. net). We are led on from the Bible Class and temperance work among the fisher-folk at Walmer, through the lonely wrestling on the moors that stormy Whit-sunday, to the formation of the fellowship of the Knights, the house-parties at the Chantry at S. Augustine's and the wider Camelots, and thence to the Pilgrim groups ever ready for immediate pioneer service, in the Home huts and parochial missions during the War, and afterwards to the stricken areas of the Staffordshire and South Wales coalfields.

The idea of the Knighthood sprang from an interesting instance of the way in which a thought can grow as it is translated into another language: the term for a disciple, 'the learning knight' (*knecht*) meant originally just the learning servant, or follower or henchman, but turned into English invited all the associations and inspiration of Mallory and Tennyson, Arthur and the Round Table, of Camelot and the Quests. At the Chantry house-parties each room bore the name of a 'grace,' and its occupant was called by that name during her stay; and it was hence that the two sisters derived the names by which they became so widely known for the rest of their lives, (Pilgrim) Help and (Pilgrim) Rest.

The house-parties developed also into larger

quiet weeks and gatherings, held at Heathfield and elsewhere; the group of leisured young women became an extraordinarily mixed assembly in which 'men and women, young free lances and middle-aged Victorians, Anglo-Catholics and strict Protestants, Tory and Socialist, leisured and labourer, all met together. The family note prevailed but deepened . . . the little group of friends had grown into a family so large that it was no longer possible for each knight to know all the rest. . . . They were scattered far and wide in various capacities, doctors, nurses, missionaries, clergy, teachers, welfare workers, artists, secretaries, business folk; they represented many varieties of Christian experience, and held widely different opinions; but in Knighthood they were one.'

A marked feature of this biography is the, sometimes long, extracts from her commonplace and notebooks, as well as from her letters, forming a considerable and valuable portion of the book. We quote, 'To a Timid Knight.'

'No Knight must say, "I can't do anything myself but I can pray." Prayer is not an idle refuge for the destitute.

'It's not humble, it's merely cowardly and idle to say, "I am not aspiring for any great thing for the King: just to be good in a quiet ordinary way is all I want." You saint George Herbert, would you ever have written those lines beloved by all G.F.S. associates:

"Who sweeps a room as for Thy laws,
Makes that and th' action fine,"

if you could but have known the use that would be made of them? People are too content with "sweeping rooms" (with the inevitable dust involved), when they are called to put out their very best and highest powers of brain and heart and imagination.'

THE ESKIMO.

Mr. C. E. Whittaker has spent fifty years among the Eskimo tribes and so he has every right to be heard when he describes their life and customs. He draws a picture of a quiet, peaceable people, who, in spite of the great hardships of their life, get an amazing amount of quiet pleasure out of everyday happenings. Mr. Whittaker's first years were spent at Herschel Island and the later ones at Fort McPherson. As the latter is the headquarters of the Hudson Bay Company there is little doubt that he is connected with this although it does not seem to be definitely stated. The title of the book is *Arctic Eskimo* (Seeley, Service; 16s. net). Some

idea of its scope can be got from the chapter headings—Eskimo Characteristics, Religion and Allied Subjects, Government and Justice, Diseases and Treatment, Mechanics, Folk-Lore, Whale-Hunting, etc.

In the chapter on the religion of the Eskimo Mr. Whittaker says that, although he greatly admires the work and the writings of Mr. Stefansson, the arctic explorer, on this question he does not agree with him. Mr. Stefansson wrote disparagingly of Eskimo Christianity and declared that all the older beliefs persisted under the newer. Mr. Whittaker, on the other hand, says that 'The acceptance of Christianity has dispelled their fears of malignant nature and given them such a confidence in the overruling beneficence of the greater powers, that their minds have been free to expand in many directions. . . . One observing their daily life, hearing their conversation, seeing their methods, their houses, their furnishings and, above all, their animated faces and sparkling eyes, has no hesitation in saying that life is far richer and more worth while to them than ever before. They have a fine church at Aklavik, the central point of the delta, largely due to their own contributions of cash and labour.'

An interesting experiment made by the Government is described. Herds of deer have been brought from Alaska and the Eskimo are now being instructed in how to care for them. It is hoped soon to be able to distribute the reindeer amongst them when they have learned the art of herding. A certain and sufficient supply of food and clothing will then be assured to them.

Who Are You?, by Mr. Paul E. Johnson (Abingdon Press; \$1.25), is the somewhat whimsical title of a very lively and arresting book. It is a book of popular psychology intended specially for young people. The writer deals with such topics as Personality, a Good Conscience, Adventures in Freedom, Is it Love?, The Goals We Seek. His treatment is characterized by much freshness and humour, but there is a strong vein of sound thought running through it. In the chapter on Right and Wrong some account is given of an interesting investigation by a group of university students who found certain moral values and formulated for themselves a table of standards. It should be said that the writer's conviction is that human personality finds its perfection in Jesus Christ.

The Study of the Bible (Cambridge University Press; 9s. net), by Ernest Cadman Colwell, Assistant Professor of New Testament at the University of Chicago, is designed to orient the reader in the field of the historical and literary criticism of the Bible. The author's learning and competence are beyond question, and the contents of his book are fresh and remarkably varied. The bibliographies are well selected and bear witness in themselves to the author's scholarly discrimination; they will be found useful not only by the student who has a general interest in the subject but also by the student whose interests are specialized. Chapters on the origin, growth, transmission, and translation of the Bible lead to the main part of the work, which deals first with the 'modernizing' method and secondly with the 'historical' method of interpretation. The former method has its feet firmly planted in the period in which the interpreter lives and in which he is, naturally, most interested. The latter method, on the other hand, finds the Bible's basic meaning with reference to the situation in which the Bible was written. It is the only method that commends itself to the scientific student of the Bible, and is cultivated on the sides both of literary and of historical criticism.

The Rev. Theodore Gerald Soares, Professor of Ethics in the California Institute of Technology and minister of Neighborhood Church, Pasadena, has done a very difficult thing with wonderful success. In a small book entitled *Three Typical Beliefs* (Cambridge University Press; 7s. net) he attempts to explain to one another the characteristic position of Roman Catholics, Fundamentalists, and Liberals respectively. He writes impartially and sympathetically; the note of criticism is absent except in so far as the Liberal Creed itself implies a criticism of the two others. The author shows just why the three attach supreme authority to the See of Rome, the Bible, and reason, respectively. Here and there some things seem to us not quite accurate. We may quarrel with the two opening sentences to the effect that Roman Catholicism is 'the most ancient form of Christianity,' and that that creed, ritual, discipline, and worship have continued 'unbroken and unchanged' through the centuries. Nothing could well be further from the truth. Then in the chapter on Fundamentalism the writer identifies Fundamentalism with orthodox Protestantism which can scarcely be allowed. Then we hope he is exaggerating when he says of Liberals that 'they do not know what they will believe next year.' In

passing such criticisms we do not wish in any way to belittle a work which within its limits does much to fulfil the author's aim of affording the three types ready means of coming to understand one another better.

The Faith We Live By, by Mr. Earl L. Douglass (Cokesbury Press, Nashville, Tenn.; \$1.50), is an exposition of the Apostles' Creed. Mr. Douglass insists that Christianity is a historical religion, not only in the sense of having appeared in history, but in the sense of being dependent for its power on the facts it contains. Any tendency to belittle the historical element in Christianity robs it of its power. It is not a system of ideas but a supernatural revelation appearing in the stream of history. It is from this point of view the various statements in the Apostles' Creed are elucidated. The book will be found helpful by ministers and others whose duty it is to present the Christian facts in a simple form.

A book about Christ that has a point and purpose of its own is *The Man that Changed the World*, by Mr. Frederick B. Fisher (Cokesbury Press, Nashville, Tenn.; \$2.00). On the 'jacket' we are assured that 'surprise, pleasure, shock, satisfaction, the stimulation of new thoughts . . . these are some of the experiences which await the readers of this book, containing as it does a fresh understanding of Jesus.' It would be difficult to say more than that about Shakespeare or Homer, and publishers do a real disservice to a book by such exaggerations. But Mr. Fisher has really something to say, even if he says it somewhat flamboyantly. His point is that Christianity has been injured by being tied to the Old Testament. Jesus is the heir of all the ages and all the faiths. He is the product, not of the Jewish system, but of all Eastern religions. He is the answer to the thirst of humanity for life which these faiths express. The chapters of the book are entitled: The Ages that Yearned for Him, The Land that Cradled Him, The Church that Nurtured Him, The Messengers that Lived for Him, The World that is Being Made by Him, and The Soul that Finds Itself in Him.

The Rev. Ernest G. Braham, M.A., Ph.D., in *Personality in Philosophical Theology* (Epworth Press; 10s. 6d. net), does not claim that his study is original, and he is justified in his modesty, for although he gives us an excellent account of the leading philosophies from Plato to Kant, with occasional references to more modern writers, it

cannot be said that he has presented us with much new matter or drawn any very fresh conclusions. He is right, however, in holding that the wider task he has undertaken is essential for an appreciation of his main purpose, namely, the setting forth of the development of the conception of personality. According to him, personality cannot be studied abstractly, but only in relation to the complete philosophical system of any writer. He therefore attempts to show that, however strongly any particular philosopher may profess to be indifferent to or to destroy the notion of the self, it is impossible to do this, and the sceptic must bear testimony implicitly at least to the fundamental importance of personality. For Locke, for example, personality is the central point of his discussion, and the relevant fact which makes his position intelligible, and even for Hume the self remains even when he has sunk within himself and fancied that he had discovered absolutely nothing; after all the impressions of which he makes so much must be his own impressions or they again are nothing.

Dr. Braham is a little hard on Descartes. He refuses to allow him the title of the 'Father of modern philosophy,' he demolishes the logical cogency of his famous *cogito ergo sum*, and he will not agree that he was so independent of former philosophers as he conceived himself to be. According to this criticism, Descartes' universal doubt, his subjectivism, his mathematical method, can all be paralleled in passages from Augustine.

In general Dr. Braham's thesis is that, as regards personality, idealism is faulty in that it sacrificed the individual to the whole, while rationalism gives on the whole a more favourable place to personality. The Aristotelian tradition is more to be trusted in its developing consequences for this subject than the Platonic, for dualism is above all the enemy of any true conception of personality. The inherent difficulties of interactionism and parallelism cannot be overcome from any dualistic point of view. In his concluding chapter Dr. Braham argues acutely and convincingly that personality cannot be conceived of in terms of mind only but essentially consists of body-mind in constant unified relationship. He shows, with special emphasis on Thomas Aquinas, that all the great thinkers of the past have supported this view, and many modern thinkers as well, such as Stout, McDougall, and Laird. The book concludes with a statement of the moral argument for immortality, which is based upon the view that a man cannot consistently and persistently lead a good life unless he is convinced that reality responds to his efforts.

In view of the approaching Quatercentenary of the English Reformation to be observed in 1938 various books have been and are to be published. Nothing can be more appropriate than a reissue of Moulton's *The History of the English Bible* (Epworth Press; 2s. 6d. net). This work, written by Dr. W. F. Moulton as far back as the seventies of last century, and characterized by that great scholar's learning and accuracy, passed through several editions, and was finally revised and extended in 1911 by his two sons, Dr. J. H. Moulton and the Rev. W. F. Moulton. This revised edition has now been abridged by Dr. A. F. Harrison. The abridgment is rather drastic, reducing the book to about half its size, but doubtless this has been done in the interests of a wider popularity. It gives the general reader a very fair and sufficient account of the history of the English Bible from the days of the early Saxon paraphrases down to the time of the Revised Version. Some note might have been added in regard to more recent versions which have attained a considerable degree of popularity, but as it is the book is packed full of first class material.

In *He Leadeth Me*, by the Rev. J. Brice, M.A. (Epworth Press; 2s. 6d. net), we have given to us a series of short devotional studies which appeared first in 'Joyful News.' They are written in a style that is simple and effective, and they deal with subjects which are vital to the culture and maintenance of the spiritual life. They are scriptural and evangelical, lit up here and there with apt illustrations.

To mark the fiftieth year since his own Ordination Dr. Herbert Hensley Henson, Bishop of Durham, has collected into a volume a number of the Charges (twelve in all) he has addressed to Ordination Candidates on the day before their Ordination, together with the Fourth Quadrennial Charge to the Clergy in his Diocese, and the Sermon he preached in Durham Cathedral on the fiftieth anniversary of his own Ordination. The volume is entitled *Ad Clerum* (Hodder and Stoughton; 5s. net). One cannot but admire these Ordination Charges not only for their simplicity and clarity and their mellow wisdom but also for their varied contents. Dr. Hensley Henson has not been tempted, or at least has not succumbed to the temptation, to harp only on one string. And they must have served their purpose well. We commend them to the notice of any to whom it falls to give similar Charges.

Evangelical conservatism is represented worthily

in *Problems of Faith and Conduct*, by the Rev. W. S. Hooton, M.A., B.D., with a foreword by the Rev. J. Russell Howden, B.D. (Inter-Varsity Fellowship of Evangelical Unions; 1s. net). The subjects dealt with are the Nature of the Gospel, Prayer, Modern Criticism, Prophecy and the Advent, The Limits of Controversy, and The Limits of Co-operation. The point of view is traditional, but the treatment is intelligent, and everywhere the writer reveals an honest and convinced sincerity. One point of great importance may be noted. Is it not a serious and dangerous error to bind the authority of Jesus to a particular view of Scripture?

The Rev. A. E. J. Rawlinson, D.D., on his consecration as Bishop of Derby delivered certain addresses to the clergy of his diocese. These he has now published under the title of *The Church and the Challenge of To-day* (Longmans; 4s. 6d. net), and in doing so he has laid ministers and workers in all the churches under a debt. For these addresses are full of ripe wisdom and wise guidance. He emphasizes throughout the primary need of evangelism, and sees in the earnest prosecution of this work the best hope for spiritual unity among the churches. Other matters dealt with are Religious Education, Pastoral Methods, the Reserved Sacrament, and Christian Marriage. Every reader must be impressed with the fine Christian tone in which these subjects, some of them highly controversial, are here discussed.

Christian Morals, by the Very Rev. M. C. D'Arcy, S.J. (Longmans; 5s. net), is a timely book. Father D'Arcy is convinced that a statement and defence of fundamental principles of morality are overdue. There is a tendency to-day to base conduct on convenience and feeling, and this is due to ignorance of the deep, permanent realities that govern human welfare. The result of this tendency when embodied in practice is to identify certain Victorian conventions with the ancient morality itself, and the baby is thrown out with the bath water. This is specially true of some social distresses which we tend to sentimentalize instead of interpreting them by the sound laws of God.

In conducting his investigation of moral principles Father D'Arcy begins with the nature of human personality, and moves from that to the will of God for man, believing rightly that we must first understand what we are before we can find what is good or bad for us. The chapters of this book were originally broadcast talks; and the book includes

additional chapters on such subjects as Pacifism, Marx, Moral Judgment, and The Spiritual Principle in Man.

Dr. R. H. Malden, Dean of Wells, has completed a series of lectures which was begun in 1935 with the Old Testament and continued in 1936 with the Deutero-Canonical books. They are published under the title, *The Authority of the New Testament* (Milford ; 4s. 6d. net). The title may mislead ; and a better title would be, 'The Nature and Contents of the New Testament.' It is the author's aim to sketch in popular terms the view of the New Testament which modern critical scholarship has established, and at the same time to point out that modern critical scholarship has not impaired the significance of the New Testament as the supreme and final authority in all matters relating to faith and morals. The author has succeeded well in his aim, showing himself, as in the previous volumes, a master of the art of popular exposition. The scope of the volume may be gathered from the main chapter headings, which are—(1) The Early Documents ; (2) The Gospels ; (3) The Canon and Inspiration ; and (4) Christian Ethics.

The story of the Scottish Church in Italy and Malta is presented in *Beyond the Alps*, by the Rev. Albert G. Mackinnon, M.A., D.D. (Oliphants ; 3s. 6d. net). It is a story of courage and faith that have been amply rewarded by the service they rendered to successive generations of Scottish people. All Presbyterians who have visited Rome

will remember the little church in which for so long Dr. Gordon Gray ministered, and told the history of Rome to interested hearers, and also the hospitable home in which he and others have entertained wandering Scots. Both in Rome and Malta the Scottish Church cause has gone through many vicissitudes, but it has always had its place and its function, and has done justice to both. Dr. Mackinnon has himself played no small part in the story he has to tell, and for years has worthily upheld the honour and usefulness of the Scottish Church in Italy. There will be many readers for this interesting little volume.

The Student Christian Movement Press has published cheap editions, in paper covers, at 1s. each, of two series of broadcast talks which originally appeared in 1935. They are *The Way to God*, the speakers being the Rev. F. A. Iremonger, Dr. W. R. Matthews, and the Rev. J. S. Whale ; and a second volume with the same title, the speakers being the Rev. C. C. Martindale, S.J., Dr. Raven, and the Rev. G. F. Macleod, D.D. The first volume deals with two topics : What is Man ? and Does God Speak ? The second has three topics : Jesus Christ, 'Yesterday, To-day and For Ever,' and Abundant Life. In their cheap form, these excellent talks ought to have a very wide circulation. It is one of the greatest reasons for thankfulness that the tone of broadcasting is so sound, and in particular that the religious side of it is being developed so wisely and so positively.

Old Texts in Modern Translations.

I Corinthians i. 10 (Moffatt).

BY PROFESSOR J. F. M'FADYEN, D.D., SERAMPORE COLLEGE, INDIA.

'BROTHERS, for the sake of our Lord Jesus Christ I beg of you all to drop these party-cries.' Paul's First Epistle to the Corinthians gives a vivid picture of a Greek Church in its early days when the members were still wondering how far the new religion was going to lead them. For the most part they were men and women with no distinction of intellect or social status or birth ; but they had the nimble wit of the Greek and the Greek love of

discussion. As we read on, we can hear the Christian slave asking : 'If I am now a bond-servant of Jesus Christ, why must I remain in bondage to my human master ?' Some were carrying to its logical conclusion Paul's contention that the death of Jesus had ended the dominion of the Law, including, as they claimed, the moral law. Christian women had begun to resent their subordination to men in a Church where, they were