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Literature.

PRIMITIVE CHRISTIANITY.

THE translation of the massive work of Johannes Weiss, *Das Urchristentum*, is a great achievement for which all New Testament scholars will be deeply grateful to the publishers, and to Dr. F. C. Grant and his three colleagues at the Seabury-Western Theological Seminary. The translation is published in two handsome volumes under the title, *The History of Primitive Christianity* (Macmillan; 42s. net). Considerable as it is, this work is only the first half of what was to be the *magnum opus* of Johannes Weiss. The second part, alas! 'Jesus and Early Christianity,' was never written, for in August, 1914, death cut short the author's brilliant career in his fifty-first year. Book I. of *The History of Primitive Christianity*, which treats the theme of 'The Primitive Community,' is translated by the editor. Book II., 'The Gentile Mission and Paul the Missionary,' is translated by Dr. A. H. Forster; Book III., 'Paul the Christian and Theologian,' by Dr. P. S. Kramer; and Books IV. and V., 'The Missionary Congregations and the Beginnings of the Church,' and 'The Separate Areas,' by Dr. S. E. Johnson. The last three chapters of Book V., which trace the expansion of early Christianity in Asia Minor, Macedonia and Achaia, and Rome, it should be recalled, were not written by Weiss himself, but were supplied after his death by his friend, the late Professor Rudolf Knopf, of Bonn.

It will be seen from this summary description how large a canvas Weiss had prepared for his masterpiece. There is indeed no other word by which to describe it. Although the work, as it exists, is unfinished, enough remains to show how great an undertaking it was, and it is evident that his earlier works, and, in particular, 'The Earliest Gospel' (1903), 'The Revelation of St. John' (1904), 'The Writings of the New Testament' (1905), and, above all, his fine 'Commentary' on 1 Corinthians (in Meyer's series, 1910), prepared the way for it.

Much the greater part of *The History of Primitive Christianity* is a detailed study of the work and writings of St. Paul, and it is in this masterly treatment that perhaps the chief value of the book lies. Paul, as Weiss sees him, is a vital personality, with a rich and living experience of Christ. Full justice is done to the Apostle's creative work, but Weiss has a much truer conception of the earliest

Christianity than to present him as one who transformed the new faith, by the aid of contemporary Hellenistic conceptions, and so made it something which it had never been before. By the aid of a careful analysis of the Acts and of the sayings of Jesus in the Synoptic Gospels, he shows that many elements which are often included under the term 'Paulinism' were, in reality, part of the common tradition of the first communities. In this connexion his treatment of the Messiahship of Jesus, the Resurrection, the use of the title 'Lord,' and Churches of Jerusalem and of Antioch, are of the greatest interest and importance. The use Weiss makes of the sayings of Jesus reveals the extent to which he was a precursor of Form-Criticism, and it is interesting to speculate how he would have estimated its more sceptical developments. Such a passage as the following is suggestive, and it has the advantage of revealing the clarity and forcefulness of his style. 'Every narrative that has been preserved, every saying that has survived, is evidence of some particular interest on the part of this primitive church. To this extent the selection of what was handed down serves to characterize the group whose interest it satisfied. The surviving tradition thus reflects, as in a mirror, the standards this earlier church set itself, the hopes it entertained, the conceptions it held of the Kingdom of God and His righteousness, of Jesus as Messiah and Son of Man, of the future of Israel, and of the events which were to precede the end of the age. . . . In far greater measure must we learn to read the Gospels not only for what they tell us about Jesus, but also for what we can learn from them about the life and the faith of the earliest Christians' (i. 12 f.).

In addition to the abundant information which it contains, the entire work abounds in fruitful and stimulating suggestions. Again and again, the reader is provoked to ponder. For example, it is open to serious question whether the 'vision-theory' which Weiss sets forth is sufficient to account for the Resurrection faith, and whether he has provided an adequate foundation for the story of Christianity when he bids us steadily take into account 'the continuing influence of the personality of Jesus, so strong, and so sure of Himself.' It is in points such as these that one wonders how Weiss would have written, if he had been able to attack his projected work on Jesus and primitive Christianity.

A very practical question ought to be mentioned. Is the ordinary reader justified in purchasing so expensive a work? The answer is simple. If he means merely to skim these eight hundred and seventy pages, No; but if he desires to spend profitable weeks in a patient study of this great work, he will not regret the outlay of two guineas.

THE CAMBRIDGE PLATONISTS.

Somehow a certain romantic interest attaches to the group of religious thinkers who flourished at Cambridge in and after the middle of the seventeenth century, known to history as the Cambridge Platonists. Dean Inge among recent writers has done much to foster the interest in them, expounding their thought in the context of Christian mysticism. But there is room enough for further discussions and expositions of their thought, and for that reason we welcome the recent volume by Professor W. C. de Pauley, D.D., of the University of Toronto, entitled *The Candle of the Lord* (S.P.C.K.; 7s. 6d. net). This is the twenty-eighth volume of the series published by the S.P.C.K. for the Church Historical Society.

The most famous names among the Cambridge Platonists are Benjamin Whichcote, John Smith, Ralph Cudworth, and Henry More. If the first-named was the originator of the School or Movement, the others appear to have engaged in a deeper philosophical effort, vindicating as against materialism or naturalism the spiritual nature of reality. In these studies all four thinkers are considered. In addition there are studies of Richard Cumberland, who has been described as rather 'a Cambridge Zenonian or Ciceronian' than a Cambridge Platonist; Nathaniel Culverwel, who has been described as rather 'a Christian Aristotelian' than a Christian Platonist; George Rust, a disciple of Henry More; and Edward Stillingfleet, who is not usually included in the group, but who 'takes us back to the candle of the Lord as it was lighted first in Adam.'

For comparison and contrast there are also elaborate references in this volume to the thought of Jeremy Taylor and John Calvin.

It is not a volume to be consulted in a hurry. Dr. de Pauley does not condescend to any introductory remarks on the place of the Cambridge Platonists in the religious thought of the seventeenth century in England. Nor does he preface his expositions with notes on the individual thinker of whose views he is about to treat. He plunges *in medias res*. The result is a volume not so much

for the beginner as for the more advanced reader, who is already familiar with the background and general content of the teaching of the Cambridge Platonists. Such a reader will value in particular the careful documentation of this learned and scholarly work.

THE WAILING WALL.

The Wailing Wall, by Miss Olga Levertoff (Mowbray; 3s. 6d.), is a brave and a beautiful book. Miss Levertoff is a Christian who has not ceased to be a Jewess; she feels, indeed, that she is the more truly Jewish for being Christian. She cannot define Judaism, all the familiar tests of nationality fail; to her it is something fundamental and baffling analysis, and certainly it is quite consistent with earnest Christian faith and deep Christian experience. Her very language breathes the rich fragrance of the Eastern soul, and her style (not always, by the way, easy to read without close concentration) might almost be called in places Deuteronomic English.

Like Wasserman, whom she frequently quotes in her earlier chapters, Miss Levertoff feels intensely the tragedy of her people's history, revived afresh by the persecutions of recent years. As she sees it, the supreme crisis was the great rejection of the Messiah. In Jesus, Jewry might have found and may—nay will—yet find the consummation of its own spiritual development. But her attitude is not one of judicial condemnation, it is that profound sympathy which identifies itself with the sorrow and the sin of a deeply loved people. Were Hosea alive to-day, we feel, he would speak in tones like these. We are impelled to the conviction that Israel has indeed 'received of the Lord's hand double for all her sins.' Yet her return to her true inheritance is possible only through the acceptance of Jesus as the Messiah, the crown and hope of Jewish nationality. There is a suggestion of *Holy Cross Day* about the book, but it is tender where Browning's Rabbi is pardonably bitter. Like her distinguished father, Miss Levertoff could echo the words of that other Paul of old, and take as her motto the opening words of Romans 9 and 10.

But how is the ideal to be achieved? How is this nation, with its strong sense of superiority, and its rankling sense of the contempt with which the Gentile-Christian worlds regard it, to be brought to the foot of the Cross? Not by absorption in a materialistic world which may unify Jew and Gentile on a common basis of irreligion, nor by a Zionism which but seeks to add another to the kingdoms of

the world, can the goal be won. Nor is it even by the proclamation of Christian truth; 'missions' are in their place among races which have no contact with Christianity, but the Jew lives among the followers of Jesus, and will form his judgment acutely on their practical standard of life, not on their theology or even on the saintliness of the few. Least of all can the task be accomplished by persecution, by dragging the children of the Ghetto 'by the head and hair, and against their obstinate hearts, to partake of the heavenly grace.' In the last resort the only method is the permeation of the social order, in which the Jew now lives as an alien, with the spirit of Jesus the Jew. In the meantime something may be done by making it clear that even in its forms of worship the Church has room for the Jewish spirit, and not the least moving chapter in Miss Levertoff's work is the last, where she gives an account of the Jewish-Christian Eucharist as celebrated by men like her father. A brave and a beautiful book.

THE SPEAKER'S BIBLE.

The second volume of *The Epistle to the Romans* in *The Speaker's Bible*, edited by the Reverend Edward Hastings, M.A., has just been issued. The volume begins with a sermon on Ro 12¹ and continues to the end of the Epistle. There are some arresting topic studies also—Dr. A. Herbert Gray writing on 'Thank-Offerings to God,' Dr. J. H. Morrison on 'Christian Conscience and the Civil Government,' the Rev. J. S. Stewart on 'The Triumphant Adequacy of Jesus,' the Rev. R. Bethune on 'The Possessive Attitude,' and Dr. F. J. Rae on 'Tertius, Paul's Secretary.'

A point which strikes one specially in this volume is the very wide range of illustrative matter.

The volume includes also an excellent subject index to volumes xix.-xxviii. With the two previous indexes, which appeared in volumes ix. and xviii., this now forms a complete index to all the volumes which have been published up to date. No pains have been spared in this index to make all the material easily accessible, so that any one wishing to write on any particular aspect of a subject will be able with ease to read it up here.

Probably any one who has not already got the first volume on the Epistle to the Romans will wish to have it also. There we have the valuable Introduction written by Principal Vincent Taylor, where he discusses the Contents of the Epistle, the Purpose, the Date, the Genuineness, the Readers,

the Unity, and the Leading Ideas of the Epistle, as well as the Destination of chapter 16¹⁻²³.

While *The Speaker's Bible* is primarily intended to be a stimulus to the working minister it is also much used for devotional reading.

Romans, Volume II., may be obtained from all booksellers or direct from the publishers, The Speaker's Bible Office, Aberdeen, at the price of 9s. 6d. net. The publishers will be glad to send a prospectus of the earlier volumes and to supply these.

ONE OF BECKET'S BISHOPS.

Bartholomew of Exeter: Bishop and Canonist (Cambridge University Press; 21s. net.), by Dom Adrian Morey, M.A., Dr. Phil., is a learned and scholarly study of the twelfth century in England. This century has been increasingly studied in recent times, especially the years in which the struggle between Henry II. and Becket held the stage. Though much has been written about Becket, little or nothing has been written about his bishops, and yet many of them were able and outstanding men. The author of this volume seeks to do something to fill the gap. Choosing the Exeter bishop as his subject, he tells us what is known or can be reasonably conjectured about his life and career, and at the same time seizes the occasion to portray certain aspects of English Church life in the twelfth century, notably the working of the papal system of judges-delegate as seen in Bartholomew's administration of the canon law.

Dom Morey allows that the material available for the historian is insufficiently detailed to allow of any very intimate or convincing picture of Bartholomew's character and personality being drawn. But this much he thinks we may safely affirm: 'In elevation of character he was superior to the king; in restraint and diplomatic ability he seems to have excelled St. Thomas; and throughout he was the benefactor and personal friend of John of Salisbury. As regards both learning and religion he seems to have been all that an able bishop should be, and in this it is not claiming too much to assert that he was on the whole characteristic of the English episcopate of the time.'

One-third of the work is biographical, supplemented by an Appendix on the Early Archdeacons of Exeter and another on Charters and Other Documents. The rest of the work consists of an edition of Bartholomew's 'Penitential' with a suitable Introduction. The 'Penitential' is one of

the three theological works attributed to the Exeter bishop and conforms to the general character of the penitential, which was essentially a catalogue of sins and their punishments, intended as a guide for confessors in the exercise of their function. The wide popularity of Bartholomew's 'Penitential' may be gathered from the fact that no fewer than eighteen copies have come to light. In view of the slightness of the variations in many of the manuscripts, Dom Morey did not think it necessary to collate the whole eighteen, and indeed has been content to print the text of a single manuscript, the Cotton MS. Vitellius A. XII., which is now in the British Museum Library.

DR. FOSDICK.

The S.C.M. Press has just published the first British edition of Dr. Fosdick's *Successful Christian Living* (6s. net). Some of the chapters have already appeared in 'The Christian World,' but much appears to be quite new. Dr. Fosdick has a place peculiarly his own, and it would be difficult to find any volume of sermons that one could give with more confidence to those who feel that much of the present-day preaching is alien to their own interests and thoughts. A large part of the volume deals with Social Reconstruction. Talking about the 'no-God exhibits' in Russia, Dr. Fosdick says: 'We have plenty of "no-God exhibits" here. If war and slums and lynching and penury in the midst of possible plenty are not "no-God exhibits," then there never has been one. We Christians have been tremendously concerned about theoretical denials of God in philosophy, but we never have been enough concerned about real denials of God in Society.' But Dr. Fosdick does not make the mistake of beginning with Social Reconstruction. The chapters on 'Six ways in which modern man can pray,' and 'Discovering what we can do with ourselves,' come before those on Social Reconstruction. And to those who say to him that they are interested not so much in what they can do with themselves as in what we ought to do with the world, he replies: 'I answer that I, too, am concerned about the world and that, if we follow far enough this trail we have started on, it will land us in the thick of the world. But, certainly, it is far easier to discuss the problems of the world in general than to face this interior challenge: The world being what it is, what can I get out of Me that is likely to do the world any good? That is not evading or forgetting the world's problem, but bringing it close to one's doorstep.'

HYMNS.

Two interesting books have been issued recently dealing with our English hymns. *Hymnody Past and Present*, by the Rev. C. S. Phillips, M.A., D.D. (S.P.C.K.; 7s. 6d. net), is an exhaustive treatise of three hundred octavo pages, treated with all the fullness of modern scholarship. The book is divided into three parts: Historical, Practical, and an Appendix giving a large number of technical notes and references. The historical development of Hymnology is treated with considerable detail, carrying the story from the Early Church through Eastern, Latin, and German Hymnody, and then a full account of English Hymnody with considerable stress upon the Methodist and Evangelical Movements. A critical chapter is devoted to new ideas in our present century. The second portion, devoted to the practical side of Hymnology, is very brief, with the result that the advice and information are not so practical as might be wished.

The second book, *The Highway of Praise*, by the Rev. J. R. Fleming, D.D. (Milford; 3s. 6d. net), is written on more popular lines in which the practical side is emphasized more fully. This is a very readable volume, giving interesting information about composers, together with some useful hints on organ music in Church worship. Some of the criticisms of the use of hymns at funerals and weddings are very trenchant, and useful suggestions are made. This is a book to be recommended to all who are working for the improvement of our Church music. It would make an excellent text-book for a course of addresses.

Messrs. Allen & Unwin have published a new edition of Mr. Bertrand Russell's *A Critical Exposition of the Philosophy of Leibniz* (12s. 6d. net). The author has contributed an interesting new Preface to this volume in which he makes changes in a few of his earlier statements. But generally his views on the philosophy of Leibniz have not changed since the book first appeared in 1900.

Until he published 'High Country,' the Reverend Alistair MacLean of Daviot was little known. But that volume made him many friends. And now in *Walk in the Light* (Allenson; 5s. net.) his readers will have their last volume from his pen. After Mr. MacLean died, his friend Mr. Donald MacGillivray went through all the literary work he had

left and chose forty-eight short addresses. It is these that we now have, accompanied by a foreword by Dr. James Black, who says: 'It is finely characteristic of the interesting mind and personality of its author: for every address is beautifully conceived, suggestively illustrated, and artistically finished.' Those who do not know Mr. MacLean's sermons, but who have read 'Fearfulness' in 'The Christian Year' last month will want this volume.

Under the title, *The Distinctive Elements in Christianity* (T. & T. Clark; 2s. net), the Rev. Norman V. Hope, M.A., B.D., has translated the late Professor Karl Holl's essay, first published in 1925, *Urchristentum und Religionsgeschichte*. From the Foreword by Professor Hugh Watt one learns that this is the first of Holl's works to appear in an English translation. The four chapters of the volume deal succinctly, but clearly and authoritatively, with the subjects of (1) The Place of Christianity in the Oriental Religions, (2) Jesus' Conception of God, (3) Is Paul the Creator of Christian Syncretism? (4) The Paradox of Christianity.

In the first chapter, Reitzenstein's Persian redemption-mystery is critically handled, and the point enforced that the essence of Christianity does not so much lie in what it has in common with other religions as in what is peculiar to itself.

In the second chapter the peculiar and unique feature of Christianity is discovered in Jesus' reversal of the customary relationship between religion and morality (morality being here understood in a sense that includes obedience to ceremonial law). Whereas every other higher religion bases the personal relationship to God upon correct behaviour towards men, with Jesus God takes the initiative, with His forgiveness creating something quite new, out of which there at once arises a real and close fellowship with Him.

In the third chapter it is maintained that even if all that is said to-day be true regarding Hellenistic influence upon Paul, it was he none the less who kept Christianity from being submerged in Hellenism. The gospel is something different, he said, from all worldly wisdom.

The short final chapter invites us to recognize that in the history of the Christian Church progress and degeneration have taken place alongside of each other.

It was worth while to publish in English an essay of such grasp and comprehensiveness. It reads well in translation. We trust that a good reception of it in the English world will encourage the translator to give us more of Karl Holl.

A Priest for Ever (James Clarke; 6s. net) is a study of the Epistle to the Hebrews, comprising the Bruce Lectures delivered in Trinity College, Glasgow, in 1933, by the Rev. J. P. Alexander, Jedburgh. In a Foreword, Principal W. M. Macgregor commends the book as dealing with an epistle which should be more familiarly known, and as a patient and sincere effort to reveal its treasures.

After discussing the question of the writer and his friends, Mr. Alexander goes on to deal with the framework of ideas in which the portrait of Christ is presented—first, the writer's philosophy, 'The World to Come'; secondly, his fundamental conception of religion, 'Let us Draw Near.' After that he deals with the portrait itself—first, Jesus in His person, 'The Son of God'; secondly, Jesus in His work, 'Lord,' 'Over God's House,' 'A Priest for Ever.' The last two chapters have to do with the threatened apostasy in the community to which the epistle is addressed and with the writer's conception of faith.

Mr. Alexander has succeeded in covering most of the ground that an expositor may be expected to cover. He has made good use of recent English commentaries on the epistle. His own expositions are clear and pointed, and often lively, and show independence of judgment. He has obviously devoted much time and care to the preparation of this volume, and it deserves a good circulation.

Messrs. James Clarke & Co. have begun the publication of a new series of books, called 'The Challenge Series,' with three books, two of which are apparently new, the third being eleven years old. The new volumes are *The Church and the Churches*, by Professor Karl Barth (referred to elsewhere), and *The Essentials of Life and Thought*, by the Rev. G. Currie Martin, M.A., B.D., the Rev. T. Wigley, M.A., the Rev. Kenneth A. Saunders, M.A., B.Litt., and the Rev. T. Rhondda Williams, D.D. The older volume is *The Roots of Religion in the Human Soul*, by Professor John Baillie, D.Litt., D.D., S.T.D. This last is an admirable treatment of a fundamental theme, with a little of the gloss taken away by the fact that the writer has in his mind a situation that is already a little out of date. But the main contentions of the book are independent of date, and, in its cheap form the essay is sure to be popular and edifying. The least satisfactory of the three books is the second mentioned above. It might easily have come, in parts at least, from the Rationalist Press. The essay on Jesus is a negative affair that leaves nothing of

the historic figure of Jesus to account in any way for the influence He has had on the world. The writer too readily accepts negative conclusions of those he relies on for his own views, and the Jesus that is left would not cause a ripple on the surface of life. The other essays are on the Bible, God, and Man. It is a surprising thing that Professor Barth's book and this very 'Modernist' one should appear in the same series. The price of the books is 1s. each.

The Chaplain to the University of Glasgow, the Rev. Archibald C. Craig, M.C., M.A., has published sixteen of his Sermons and Addresses. It is hardly necessary to say that the sermons are scholarly, and they have been written by one who is in close touch with young men and young women. In 'The Christian Year' this month we have quoted a part of one of the Addresses—'The Presence of the Absence of God,' and so readers will have the opportunity of seeing for themselves the quality of the work. The Sermons deal with three subjects—Repentance, Faith, and Duty. The publishers are Messrs. James Clarke & Co., and they are to be congratulated on the attractive and dignified volume which they have produced at the price of 3s. 6d. net. The title is *University Sermons*.

To the growing list of up-to-date Jewish works on the Old Testament we have now to add an American commentary on Deuteronomy by a member of the staff of Dropsie College—*The Holy Scriptures with Commentary: Deuteronomy*, by Professor Joseph Reider, Ph.D. (Jewish Publication Society of America; \$2.50). It seems that a series of commentaries was planned some thirty years ago, but the only volume which appeared was one on Micah by Professor Margolis. Allowing for the fact that it is addressed to a Jewish audience, Dr. Reider's work will strongly remind the reader of Wheeler Robinson's commentary in 'The Century Bible.' It is true that it does not give the same impression of insight into the psychology and theology of its subject, but it has, on the other hand, useful notes on the Hebrew text, abundant citation of Rabbinic writings, and copious references to authorities like Robertson Smith, while a good deal of space is occupied with arguments directed against the Graf-Wellhausen school of criticism. It is interesting to note how often both commentators select the same phrases, and how often their remarks seem to coincide in substance, though not in language. As far as exposition is concerned, then, Dr. Reider has little to add to our understanding

of Deuteronomy itself, but his work will be found useful, not only by Jews, but also by Christians who wish to gain some insight into the traditional Jewish methods of exegesis.

At St. Ninian's, Lassodie, Fife, Scotland, a National Experimental and Conference Centre has been started, and a subsidiary enterprise is the publication of books by the Lassodie Press Ltd. A number of cheap, popular editions have now been issued at the uniform price of 2s. 6d. This affords a really good opportunity of getting some useful books at very reasonable rates. There is, for example, *The Sunday School in the Modern World*, edited by the Rev. D. P. Thomson, M.A., in collaboration with the Rev. Carey Bonner and Dr. James Kelly. This volume was originally published in 1924 by Messrs. James Clarke at 6s., and we had pleasure then in drawing attention to the wideness of the ground covered and the authoritative nature of the chapters written by Mr. W. Melville Harris, Mr. Carey Bonner, Principal A. E. Garvie, Principal W. M. Clow, Dr. Thistleton Mark, Principal Sydney Cave, etc.

The other volumes in this popular edition are *The Scottish Pulpit*, twenty-one sermons by some of Scotland's foremost preachers; *The Church in Changing Scotland*, by the Rev. Arthur H. Dunnett, B.D., who is Joint Secretary of the Church of Scotland Home Board, and Chairman of the Scottish Churches Film Guild; and *The Romance of Blantyre*, an account by the Rev. Alexander Hetherwick, C.B.E., D.D., of how Livingstone's dream came true.

A reprint of *Winning the Children for Christ*, which was published by the National Sunday School Union in 1924, has also been issued by the Lassodie Press at the amazingly small price of 2s. There are a dozen contributors, most of them well-known names, like Professor J. G. Mackenzie, Thistleton Mark, Albert Belden, D. P. Thomson, and W. D. Miller. The object of the book was to present to teachers and others interested in the young the newer approach to children on behalf of Christ and the Church. It aims at relating the fruits of scientific research on the one hand and practical experience on the other to the religious development of the child and the problem of child conversion. There is a good deal of science in these essays and a lot of common sense. And it may be hoped that in this new issue their helpfulness will be largely extended.

Any one interested in the work being done by the Experimental Centre at St. Ninian's—the holding

of Retreats and Conferences; an Information Bureau, Colportage and bookstall—may obtain particulars from the Warden, St. Ninian's, Lassodie, Fife.

The 'Journal' of George Fox is well known, but his 'Pastoral Epistles' are very little known. 'A Collection of Many Select and Christian Epistles, Letters, and Testimonies. Written on sundry Occasions by that Ancient, Eminent, Faithful Friend and Minister of Jesus Christ, George Fox,' was published in 1698 but has only been reprinted once since that date—in 1831. In England in 1925 an anthology appeared prepared by Samuel Tuke, of York. This fell into the hands of Mrs. John Holdsworth (L. V. Hodgkin), and from it she conceived the idea of making an anthology herself, and it has now been published by Messrs. Macmillan with the title, *A Day-Book of Counsel and Comfort from the Epistles of George Fox* (7s. 6d. net). This is a fine addition to one's devotional library.

His Part and Ours, by the Rev. J. Sidlow Baxter (Marshall, Morgan & Scott; 3s. 6d. net), is described in the sub-title as 'devotional expositions gathering round the Scripture usage of the possessive pronoun "my"'. These expositions are in two sections, the first dealing with 'His Part' under such titles as My Grace, My Presence, My Peace, etc.; the second dealing with 'Our Part' under such titles as My Redeemer, My Helper, My Beloved. The writer is a popular preacher and expositor, and his method of handling Scripture is reminiscent of Dr. Campbell Morgan. He adheres closely to the text, and delights in comparing Scripture with Scripture. At times he brings out curious interpretations. He is not critical but homiletical; he does not argue, he rhapsodizes. His expositions are warmly evangelical and provide rich feeding, perhaps too rich for some palates. On p. 42 he repeats the traditional story of the hymn 'Lead Kindly Light' having been composed in the near prospect of the author's death in 1847, whereas in point of fact it was composed nearly thirty years before.

The National Adult School Union have published an excellent scheme of study with the title *Achievement and Challenge*, being the Adult School Lesson Handbook for 1938. There are studies by W. H. Leighton, George Peverett, and James L. Baker on 'Achievement: What Next?', on 'Modern Times and Modern Men' by T. Herdman, on 'The Great Society' by Gregory Chase, on 'The

Teaching of Jesus' by A. Frank Ward, on 'God's Way with Man' by Anna L. Littleboy. The price of the Handbook is in limp covers 1s. 6d. and cloth boards 2s. 6d. net.

With the beginning of a new year we have to draw attention to the excellent helps printed for Sunday-school teachers by the National Sunday School Union. There are first of all the graded courses, comprising *The Beginners' Concise Guide* (2s. 6d.), *The Primary Concise Guide* (3s. 6d.), *The Junior Concise Guide* (3s. 6d.), *The Intermediate Concise Guide* (3s. 6d.), and *The Morning Concise Guide* (2s. 6d.). They have also published most suggestive *Notes on the Scripture Lessons* (3s. 6d.). The Concise Guides are edited by Mr. Ernest H. Hayes, and the Notes by Mr. J. Eaton Feasey.

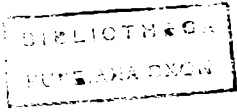
The Religion of the Incarnation, by the Rev. Ernest H. Rudkin, M.A., B.D. (Skeffington; 6s. net), deals with 'some selected subjects concerning Christian doctrine and personal belief inspired by the Archbishop's Recall to Religion.' There are twenty-one addresses in all, and they fall into three main divisions—The Godward Side, The Manward Side, and The Church. Besides these addresses there are an equal number of 'addenda,' each of which contains a brief and suggestive treatment of some topic relevant to the main theme. The expositions are simple and instructional, full of excellent preaching matter, and giving evidence of wide reading and a gift for apt illustration. The book should prove eminently helpful to teachers and evangelists who seek to present the Christian message in an orderly and convincing way.

Messrs. Arthur H. Stockwell Ltd. have published a volume of essays at 3s. 6d. by Mrs. Sophia H. E. Langmaid—*A Selection of Essays*. Mrs. Langmaid is a busy wife and mother, and it is only by the strictest economy of her time that she has been able to write these short essays. They are full of sound sense, and deal with such subjects as 'The Church and the Child,' 'How to Keep Young,' 'Modern Unrest—Its Cause and Effect,' 'Is Perfection Possible?' 'That Sunday Dinner—What It Means,' 'What Are We to Believe?'

We have already drawn attention to a series of valuable small books published by the S.C.M. Press—'Life in Other Lands.' Miss Hebe Spaul has now added *Czechoslovakia* (1s. 6d. net). Miss

Spaul has the gift of writing interestingly for boys and girls, and to-day, when it is more important than ever that the history, customs, and difficulties of other lands should be known, a series such as this is to be most warmly commended.

The latest volumes in the 'Religion and Life Books' (S.C.M.; 1s. net each) are *The Making and Meaning of the Bible*, by Mr. George Barclay, M.A., and *St. Mark's Life of Jesus*, by Professor Theodore H. Robinson, D.D.



Fellowship in Worship.

BY PROFESSOR HAROLD ROBERTS, PH.D., WESLEY COLLEGE, HEADINGLEY, LEEDS.

THE idea of fellowship is peculiarly congenial to the modern mind. No programme, whether it be religious, social, or political, is likely to make a wide appeal to-day unless it takes account of the passion for fellowship that dominates contemporary life and thought. The generous reception accorded in some quarters to the totalitarian philosophy and to the various group-movements that have arisen within the Church in recent years is due in part to the fact that, in this regard, they have discerned the signs of the times. When, however, a certain idea becomes popular, it is soon overlaid with accretions which effectively obscure its meaning. This fate has befallen the idea of fellowship with the result that spurious forms of the real thing are distressingly common. An attempt will be made in this article to examine the significance of fellowship and to show that the way to its realization lies in worship which is the characteristic activity of the Christian Church.

I

What is the meaning of fellowship? First, let it be said that fellowship is found rather than made, and it is found or given as the result of a free response to a common purpose. In a sense it may be described as the by-product of this response. Hence, every attempt to engineer fellowship by exhorting people to come together is bound to fail. Indeed, while the bringing of people together may be a condition of fellowship, nothing more than a vague fraternization is achieved unless those who are gathered are united by a common purpose. In the second place, the quality and permanence of fellowship are determined by the character of the purpose which gives it birth. People may be drawn together by a common interest of which fellowship is not an integral part. Fellow-

ship thus becomes a means to an end and is not regarded as having value for its own sake. It is possible for people who do not love one another overmuch to co-operate for the abolition of certain evils which endanger their personal or communal happiness. In such cases fellowship is but an expedient that is employed because no other method is available, and as soon as the end which it serves is attained, it is usually dissolved. Or, again, a nation may be galvanized into unity by fear of a common foe. When the occasion which aroused antagonism passes, the unity of the nation is often broken although the hatred and suspicion which have been allowed free play live on. It is clear, then, that the common purpose of which we are in quest must be universal in its appeal and provide a permanent basis for a fellowship from which every shred of hostility has been removed. Thirdly, fellowship cannot exist in a vacuum. We tend to speak of it as though it were something intangible—an atmosphere or a pleasant aroma. It is of the nature of fellowship to seek concrete expression in personal relationships. Fourthly, the law of fellowship is sacrifice. The reason why social life so rarely issues in fellowship is to be traced to the common belief that a recognition of the rights of others is the most effective method of securing our own interests. The prevailing spirit is self-centredness even if it sometimes clothes itself in altruistic form. It is only when men are content to abandon claims and counter-claims and take up their cross in devotion to a cause that is free from every selfish taint that fellowship is established on a sure foundation.

II

The Church according to the New Testament is a fellowship, and ideally it bears the marks to which