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REVIEWS OF BOOKS.

BOOKS ON THE OLD TESTAMENT.

- (1) OLD TESTAMENT PROPHETS. By W. A. C. Allen, Cambridge: *W. Heffer & Sons*. 6s. net; (2) THE OLD TESTAMENT: ITS MEANING AND VALUE FOR THE CHURCH TO-DAY. By R. H. Malden, M.A., sometime Principal of Leeds Clergy School. London: *Macmillan & Co.* 6s. net; (3) UTOPIA ACCORDING TO MOSES. By M. D. R. Willink, S.Th. London: *S.P.C.K.* 6s. 6d. net.

The sub-title of (i.) *Old Testament Prophets* is "a study in Personality." The author is a clear thinker and a lucid writer. In Biblical criticism he is a follower of Professor Sayce. Religion, he says, is a subject to which every human being without exception has given some thought; it reaches down to the bed-rock of our nature. But the majority of men are unable to give clear expression to their religious ideas. When, therefore, there appears a person who has the power of clearly expressing their ideas, they hail that person as "a seer, a man of genius, a prophet; his teaching becomes authoritative." As no religion can exist long without some institution, temples are built, services and ceremonies are performed, and the officials are accorded favours and privileges. Thus a national Church is established and its religious beliefs are formulated. Now faith is based on experience. As experience grows, the interpretation of faith changes. "Men begin to formulate in their own minds professions of their belief which differ widely from those officially taught." This causes a cleavage between the established religion and the religion which a great number of citizens really hold. "Under the circumstances the outward forms no longer correspond to the inward belief." So, there is need once more of another prophet. The teaching of this new prophet is regarded as subversive of the old form. The prophet is persecuted, but, if he is a true prophet, that is, if his preaching is based upon real experience, victory will be on his side, his new form of religious worship will be adopted, and so faith will be enlarged. Such was the case among the Hebrew people, says Mr. Allen, and he then proceeds to prove it by an examination of the religious history of the Israelites. He runs through each period of the Hebrew history and traces the development of religious thought through the activities of the Hebrew prophets. The book is altogether thoughtful and its perusal is likely to strengthen the faith of educated young men in the reality of a Divine revelation through the Hebrew people.

Mr. Malden is a convinced Churchman. He holds to the belief "that the Old Testament points to the New, and that the Figure drawn in the Gospel is a historically accurate portrait, against or beyond Whom there can never be any question of appeal" (p. viii). He is also a believer in the findings of the modern critics. Believing that much of the Old Testament is a matter of perplexity to many Christians, he has written (ii.) *The Old Testament: its Meaning and Value for the Church To-day* in order to help to resolve such perplexities. He deals briefly with the whole of the Old Testament. His book is, in fact, an introduction as well as a history of the Old Testament, written to show that, rationally regarded, the Hebrew Scriptures are inspired by God. No doubt, there are statements in the book to which some of our readers will take exception; but those who can read a book with discrimination will find in this volume many stimulating and helpful thoughts. We cannot do better than give a condensed account of what the author says

about the Fall :—" The story of the Fall is a meditation upon Sin marked by very profound spiritual insight. It may be summarized as follows : (1) Sin goes back to the early dawn of human history ; (2) It is neither inevitable nor involuntary ; (3) The first outcome of Sin is to destroy the relationship which ought to exist between Man and his Maker ; (4) The immediate practical consequences of Sin are serious and lasting ; (5) But though the power of Sin is great, Man may overcome it. The struggle is not hopeless. The Seed of the Woman is destined to bruise the serpent's head " (pp. 54-5).

In (iii.) *Utopia According to Moses*, Miss Willink has hit upon a new way of writing on the Social Teaching of the Old Testament. She describes a young officer, who had been a student of the works of Plato and of Sir Thomas More, going to Palestine. There he is wounded. During his state of unconsciousness, he is introduced to the Hebrew Commonwealth, after the time of Ezekiel, when the Mosaic laws are supposed to be in full operation with all the promised results. He interviews judges, priests, prophets and kings and makes an exhaustive examination of the institutions of the Kingdom of Zion. He gives a graphic account of the Body Politic, the Ideas about Private Property, the Religious Observances, the Position of Women, the Work of the Prophets, the general conception about God and about Holiness, and so we get a charming picture of the Ideal Hebrew Commonwealth according to Moses. In the Mosaic Utopia the standard for both sexes is equal, the family is the object of special care, the right of private property is maintained, but nobody becomes over-rich or unduly poor. The government is theocracy, and the foreign policy is regulated by the use of Urim and Thummim and the advice of the prophets. " The prophet doesn't care twopence how unpopular his advice is likely to be if he knows that it is inspired " (p. 35). The Law forbids multiplying horses lest the nation should be tempted to wage wars of aggression. We may say that Miss Willink has read widely and gives all the Biblical references in the margin. She has got some sense of humour. She says : " I'll talk about Moses ben Amram, and you can take it as meaning Messrs. J. E. D. and P. Moses, Unlimited " (p. 11). We can heartily recommend this book for Bible Study Circles.

KHODADAD E. KEITH.

OUR LORD BEFORE THE SANHEDRIN.

TRACTATE SANHEDRIN, Mishnah and Tosefta. Translated from Hebrew with brief annotations by Herbert Danby, M.A., Sub-warden of St. Deiniol Library, Hawarden. London : S.P.C.K. 6s. net.

The language of the Mishnah, being concise and technical, is often very difficult to render into another tongue. Mr. Danby has succeeded in giving us an intelligible translation with valuable explanatory notes.

The Tractate, dealing with the " higher legislative Courts, their constitution, authority and method of procedure," is invaluable for the light that it throws on the trial and condemnation of our Lord before the Sanhedrin. Unfortunately we cannot be quite sure whether a Tractate which was put into writing by the *Pharisees* at the end of the second century reflects faithfully the normal practice of the first-century Sanhedrin which was largely under the control of the Sadducean priesthood. Mr. Danby says : " If we assume that the *Gospels* give us an essentially complete account of a formal trial before the Sanhedrin of a prisoner charged with blasphemy, and if likewise we assume that all the details of procedure laid down in the *Tract*

Sanhedrin were in operation in the first half of the first century, only one conclusion is open to us: our Lord's trial was no trial at all, and His condemnation was illegal" (p. ix). He does not tell us how it was that the Sanhedrin, who was such sticklers for the letter of the law, came to act so illegally. We would suggest an answer. The charge brought against our Lord was not that of blasphemy *only*, it was also one of "*beguiling*" or "*deceiving*," i.e., tempting men to apostasy. This is the clear testimony of the Talmud. In the Babylonian Talmud, *Sanhedrin*, 107b. (uncensored Edition), we read: "Jesus the Nazarene practised magic and *led astray and deceived* Israel." Now according to both Talmuds, the customary rules of capital trial were in abeyance in the case of a "*beguiler*." Nay, even fraudulent means might be employed to entrap such a heretic (*Mishnah*, *Sanhedrin* vii. 10a.; *Tosephta* x. 11). We are further told that such deceitful means were actually employed against Ben Stada—a veiled term in the Jewish writings for our Lord; "And thus they did to Ben Stada in Lud, and they hung him on the eve of Passover" (*Babylonian Talmud*, 67a). We have also the evidence of the New Testament that the enemies of our Lord did bring such an accusation against Him (*Matt.* xxvii. 63; *Jn.* vii. 12 and 47). This, we believe, will explain the reprehensible attitude of the Sanhedrin against our Lord.

Mr. Danby has rendered a great service to the students of the New Testament by his solitary translation of the Tractate *Sanhedrin*.

K. E. KEITH.

LEADERS OF THE CANADIAN CHURCH.

LEADERS OF THE CANADIAN CHURCH. Edited with a Preface by the Rev. W. Bertal Henney, B.A., B.D. London: S.P.C.K. 8s. 6d. net.

An attractive volume giving, as Dr. H. M. M. Hackett says in his Foreword to this English edition, "a vivid picture of the Canadian Church." The story begins with Bishop Charles Inglis who was consecrated Bishop of Nova Scotia at Lambeth Palace Chapel, on August 12, 1787. He had the oversight of an immense Diocese and he found himself confronted by conditions that were the reverse of encouraging, but he was a man of untiring energy and high ideals and a strict disciplinarian. It seems strange to us to-day to read of a Bishop who took exception to a free and open Church as he did on one occasion! The story of Bishop Jacob Mountain's Episcopate,—he was consecrated Bishop of Quebec in 1793,—is told by Canon Kittson. He was a man of marked ability, and the account of his objections to the appointment of a titular Roman Catholic Bishop of Quebec reveals his courage. John Strachan, Bishop of Toronto, is described as the greatest statesman and ecclesiastical administrator that Canada ever had. The story of John Medley's life is full of interest. Never physically robust, he was nevertheless a strong man in other ways, and was consecrated Bishop of Fredericton in 1845, and his Episcopate extended to forty-eight years. No one could be better qualified than Dr. Peck for writing of Bishop Horden and his untiring labours in the great lone land, and the account of his life and work is an inspiration. Archbishop Bond, Bishops Sullivan and Baldwin, both of Huron Diocese, all of them men of parts and wide experience, are better known, of course, than the men of the earlier generation. Bishops DuMoulin and Carmichael are the last of the ten prelates who played so important a part in the making of the Canadian Church, and the ten photogravure portraits are certainly not the least interesting pages in a book that as a whole constitutes a fine record of devoted service rendered by men of very varied types and different

characteristics and temperaments. It is remarkable to notice what a large proportion of these men—five out of ten—were Irish by birth or descent,—in fact, three of them, Sullivan, Carmichael and DuMoulin, all set sail in the same vessel,—a fact which reminds Archdeacon Davidson, who writes on the latter, of a certain book, "*Three Men in a Boat*," and of the story of the Examining Chaplain who asked a Candidate if he were familiar with the writings of Jerome and received the astounding reply, "Yes; I like them awfully. I think *Three Men in a Boat* is the best!" This will indicate the fact that there are gleams of humour in these biographical sketches.

S. R. C.

OVERSEA MISSIONS.

THE SUPREME CRUSADE. By Constance Morison, B.A. With a Preface by Sir Alfred W. W. Dale, M.A., LL.D. London: R.T.S. 3s. net.

Mrs. Morison has given us in a little book of less than 160 pages what is well described as a clear statement of the case for Oversea Missions. She calls it a Crusade because of the real meaning of the word,—“which implies a cross somewhere in the proceedings,” and because she feels, as we must all do, that the missionary enterprise of the Churches is really “the war of the Cross of Jesus Christ on the rampant evils abroad in the world.” The most common objections of the opponents of missions,—(1) that there are plenty of heathen at home who should be evangelized first; (2) that the people of non-Christian lands have religions better suited to them than Christianity and much in them that is good; (3) that the character of converts shows that missions are a failure and that Christianity is not suitable for all peoples; and (4) that our Lord never taught the necessity of foreign missions,—all these are answered with considerable force and effect. There are some useful hints under the heading “The Home Base” and “Training.” For instance, she suggests that the matter in our magazines should be of two kinds,—articles specially written for New Readers and others for Constant Readers, and this because some people never read the articles that are packed with names and statistics and because, too, not all missionaries have the gift of writing attractively, and many have to write under difficulties and at times of high pressure. Those who are prayerfully trying to prepare themselves for a missionary life will find much to help them, and many who have never thought of the world-wide, present-day opportunities may, in reading these pages, hear the insistent Call of the Christ for service and sacrifice. Mrs. Morison has some apposite remarks upon the Second Coming. While recognizing that there is considerable divergence of opinion as to the time and manner of the Lord’s return, she fastens attention on the two promises—“Blessed are those servants whom the Lord when He cometh shall find *watching*,” and “Blessed is that servant whom his Lord when He cometh shall find . . . *doing*.” We hope for this little book the circulation it deserves.

S. R. C.

