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A table of contents for *The Baptist Quarterly* can be found here:

[https://biblicalstudies.org.uk/articles\\_bq\\_01.php](https://biblicalstudies.org.uk/articles_bq_01.php)

## Reviews.

*The Ancestry of our English Bible: an Account of Manuscripts, Texts, and Versions of the Bible*, by Ira M. Price. Second revised edition, by W. A. Irwin and A. P. Wikgren. 1949. (Harpers, New York, \$3.75)

One of our greatest lacks in Biblical text-books is for satisfactory works on the field of study covered by this volume, and especially its Old Testament section. We have, of course, the excellent work which Dr. Wheeler Robinson edited, entitled *The Bible in its Ancient and English Versions*, but that devoted insufficient space to some of the ancient versions, and especially to the Targums. Most warmly to be welcomed, therefore, is this revision of Professor Price's book, which has already served readers for more than forty years in its various reprintings. While it offers less detailed information at some points than the volume just mentioned, and does not attain the brilliance of Mr. Isaac's contribution to it, it offers a valuable and workmanlike summary that supplements the other at not a few points. The revision has been carried out by two Chicago scholars of high standing, who have brought it thoroughly up-to-date. Even the recently discovered Judaean scrolls find a place here, and the frontispiece of the book is a photograph of two columns of the much discussed Isaiah manuscript. It is a pity, however, that this photograph has been printed upside down.

There are chapters on the Hebrew Bible and its most important manuscripts; on the Samaritan Pentateuch, the various Greek versions, the Latin and Syriac versions, the Targums, and other Eastern versions of the Old Testament. Similarly there are chapters on the Greek New Testament, and the Latin, Syriac, and other Oriental versions. The history of the English Bible is traced from early English manuscripts through to the Revised Standard Version. A separate chapter is devoted to the Apocrypha, and others to the principles of textual criticism as applied to the Old and New Testaments—where the problems are so different. Throughout this whole field we are here offered a reliable and up-to-date guide. This should be of high value, not only to the student—who can find more specialized works on various aspects of the problem—but also, and even more, to the general reader who would be instructed as to the way we got our Bible and the nature of the problems involved in establishing its text.

Mention should also be made of the many pages of plates which enrich the volume, and especially of those which contain photographs of various manuscripts and printed editions.

It is a pity that we are not offered some examples of the inner-versional corruptions that occur. That errors have invaded the text of the Hebrew Bible is inevitable, and that the versions may often preserve a reading which has been corrupted in the Hebrew tradition since they were made, and so help to restore the text, is hardly to be disputed. Some examples of this are given. But what is too seldom realised is that precisely the same kinds of mistakes have invaded the versions also, and not infrequently a student receives a severe shock when he reads a continuous piece of Biblical text in one of the ancient versions, after seeing the use which is made of them—often rightly—in the commentaries. Where the versions are of use, they are cited in the commentaries; but where they are inferior they are not cited, and the student who only knows them through the citations in the commentaries often gets a very distorted sense of their importance. Some actual examples of their corruptions, as well as of their ability to serve us, would help to show why the textual critic of today is more cautious than his predecessor of a generation ago, and to illustrate the complexity and difficulty of his task. That complexity and difficulty is well stated in the present volume; it is only its illustration which could have been desired.

Of slips in the work I have noted very few. On page 60, B. H. Comper should be corrected to B. H. Cowper, and the two Targums of Esther which are mentioned on page 107 could perhaps be expanded to three, since there are two recensions of the First Targum, a longer and a shorter. These, however, are very trifling slips in a judicious and informed work, whose usefulness will be renewed and extended by the revision it has received.

H. H. ROWLEY.

*The Vitality of the Individual in the Thought of Ancient Israel*, by Aubrey R. Johnson. (107 pp. University of Wales Press.)

Hebrew Psychology has been a matter of increasing interest to Old Testament scholars since the turn of the century, but it has also been a matter of keen debate. The arguments used turn largely on the interpretation of the characteristic Hebrew usage whereby mention is made of the several organs of the body as though they possessed separate psychical functions and powers. In this monograph Dr. Johnson examines afresh the principal terms in use in Hebrew speech for the psychical side of personal

life and comes to the conclusion that the linguistic usage does not preclude the possibility that from the very beginning the Hebrews thought of the personality as a unity and a totality. Readers of the *Baptist Quarterly* will realise that in this regard this position swings right away from the view of Dr. H. Wheeler Robinson who was adamant in his belief that the Hebrews, in so far as they thought at all about psychical functions, believed them to be diffused among the members of the body so that each member or limb might be capable of psychical activity on its own account. It may be noted in passing, however, that Dr. Johnson comes very near to admitting the justice of Dr. Robinson's position when he says: "Thus it is said of the mouth, not merely that it speaks in and of itself, but that in a given case it may speak wisely or foolishly, and offer praise or blame" (p. 47, although this is admittedly in a context where the use of synecdoche is under discussion), and again: ". . . the various members and secretions of the body, such as the bones, the heart, the bowels, and the kidneys, as well as the flesh and the blood, can all be thought of as revealing psychical properties." (p. 88.) What the author is concerned to emphasise is the unity of personality, the importance of the person as a totality. Few will want to take exception to this contention, at any rate if it be applied to the later phases of Israelite thought, after the idea of the place and importance of the individual in society had assumed due prominence in post-Exilic times, and many will welcome the fresh approach to the subject which Dr. Johnson makes with his insistence on the vitality of the individual, a vitality that is shown to have its origin in God himself. On the other hand, there may well be difference of opinion as to the significance of the parts of the body which comprise that totality of personality, and also as to the ultimate meaning to be drawn from this particular mode of Hebrew speech.

Dr. Johnson avoids the difficulty inherent in the latter by supposing that the several members of the body are used by synecdoche (*pars pro toto*) for the body itself. There is, of course, no doubt that this is true of much of the language of the Old Testament, but the writer of this review cannot help but feel that the parts of the body would not have been used in such profusion and variety in speech if there had been *from the very beginning of Hebrew speech*, the recognition of the unity of personality. We must distinguish the continued use of these terms by synecdoche from their original use in a very real and literal sense.

Although in respect of the use of synecdoche Dr. Johnson accepts no limits, that is to say, he assumes that it was in use

from the earliest times, he is at the same time properly cautious in the classification of the various meanings of the terms discussed. This is chiefly so in the case of the words like *nepshesh* ("soul") and *ruach* ("spirit") where in each instance we may list half-a-dozen or so different meanings. It has to be admitted that it is not always clear from the context what is the particular shade of meaning intended by the original author. Moreover, Dr. Johnson does not show himself eager to pursue recently discovered meanings. For example, although it is now well established that there are instances in the Old Testament where the word *nepshesh* must still bear the older meaning "throat" or "neck," a meaning which its cognate, *napiшту*, has in Accadian, he "is not prepared to admit the likelihood of the meaning 'throat' or 'neck', in more than ten passages" (p. 10, fn. 3). The present writer is inclined to think that there are several more than these ten, and would add at least Pss. vii. 3 (lions do attack the throat), xxxv. 25, and Isaiah iii. 20 (where the "*nepshesh*-houses" may be "neck" ornaments, box-like, worn as charms of some kind).

These are small differences of opinion, however, which do not substantially alter the main emphasis of the monograph, namely that personality is vital, instinct with life, and that the source of that life is the "Living God," Yahweh.

L. H. BROCKINGTON.

*Benedetto Croce: My Philosophy* and other essays on the moral and political problems of our time. Selected by R. Klibansky, translated by E. F. Carritt. (George Allen and Unwin Ltd., 15s.).

This book contains thirty-seven essays selected mainly from the later writings of one of the greatest liberal humanists of the present time. They are divided into five groups, but the same basic ideas of liberty and the value of the individual are to be found in all.

The opening section, "Discourses on Philosophy," contains three essays. The first of these provides the title for the book and is a statement of the distinctive philosophy of the writer, for which he claims the name "absolute history." The second gives his political creed, and the third is specially interesting as an interpretation of Christianity, which is seen as "the greatest revolution the human race has ever accomplished."

The second section, concerned with the Philosophy of Politics, contains short essays and articles written in the varying conditions of Italy during the last twenty years. All are marked by vigorous

opposition to any creed which subordinates the individual to a historical process or to abstract principles beyond human control—Communism in particular is attacked. The idea of liberty is passionately defended throughout; it is "identical with the moral consciousness and there is no task outside its kingdom."

Section three, on Problems of Ethics and Aesthetics, and Section four, on the Philosophy of History, are different in their scope but again founded on the conviction of the supremacy of the individual and the essential unity of the human spirit present in all activities as "the pilot at the helm." It is noticeable that by far the longest essay in the book is the one entitled: "In Praise of Individuality."

The selection closes with "Various Thoughts," most of them short articles on kindred subjects. The last one, "The soliloquy of an Old Philosopher," is in some ways the most illuminating of all, and sheds much light on what has gone before. It gives us something of the background of experience and the personal creed which inspires the philosophy that has been offered.

This is a specially interesting book because it gives expression in a consistent and practical way to a type of humanism which is out of fashion today—a humanism built on eternal values and not inspired by a distant utopia. The writer has brought his philosophy right to the centre of practical life and is passionately concerned for ideals which are often at the present time far too lightly dismissed. We may not share his faith in some of these ideals, nor accept many of his metaphysical conclusions. Few Christians will accept his definition of religion as "the continual redemption and salvation which the individual effects in himself and for himself," or his claim to show by an appeal to history that we cannot help calling ourselves Christians and "the name merely registers a fact." Yet we cannot evade the problems of our time which he is seeking to answer, nor the challenge of the answers which he offers.

G. ELWIN SHACKLETON.

*Forgotten Religions; A Symposium*, edited by Vergilius Ferm. (The Philosophical Library, New York. \$7.50.)

*Hindu View of Christ*, by Swami Akhilananda. (The Philosophical Library, New York. \$3.00.)

In the first of these books the Head of the Department of Philosophy at Wooster College, Ohio, has brought together some twenty essays on primitive and ancient religions written by experts and incorporating the results of the most recent investigations into ancient cultures and social anthropology. The notes

on the authors provided by the editor and the bibliographies attached to most of the articles will be found of particular value to English readers. The subjects range from Ancient Egypt and Sumeria by way of Mithraism and Manichaeism to the religions of the Tibetans and the Eskimos. Religion is defined by the editor as adaptation to an environment recognised as reaching out beyond heres-and-nows, and expressing itself in varied beliefs and practices which reflect the culture in which they are set. One of the merits of these interesting and valuable essays, designed for the average reader as well as the scholar, is that they are written sympathetically and not patronisingly.

The second volume is the work of a member of the Vedanta Society of Boston, Massachusetts, which is connected with the Ramakrishna Mission. Real religious sympathy and idealism are to be found throughout these pages. The author is widely read and commends the attitude of men like Professor W. E. Hocking and Dr. Stanley Jones, while criticising Reinhold Niebuhr, Karl Barth and (not quite fairly) Archbishop Temple. Intending missionaries, and those interested in relationships with the new India, may learn much from this book, even though there will be disagreement at many points.

ERNEST A. PAYNE.

*The Christian Doctrine of Grace*, by H. D. Gray, Ph.D.  
(Independent Press. 8s. 6d.).

The first part of this book is historical, surveying the development through the centuries of the conception of the divine grace. There is evidence of the belief that God is gracious in primitive religion, in Greek thought, and in the historic pre-Christian faiths. In Judaism, and supremely in Christ, the graciousness of God is realised as an active benevolence. Grace is love in action. By Cyprian, Augustine and later theologians of the Western Church saving grace was conceived as mechanistic, and effective through sacraments rightly administered. The Reformers did not break completely with this conception, but recognised other channels of grace and the necessity of faith. Theologians of the 18th and 19th centuries recovered the personal nature of the divine grace.

The rest of the book is concerned with the nature and fruits of grace. Because grace has its source in the nature of God it is always personal, the gift of God's self. It cannot be confined to certain channels. This conception of grace is there related to Christian beliefs, with frequent contrast to the tenets of the Roman Church. These chapters discuss the nature of sin, the

offer of redemption in Christ (whose death is thought of primarily as a revelation of love), the place of freedom as opposed to determinism and election, the character of life under grace, and the work of grace in and through the redeemed society. The sacraments are symbols of invisible realities.

The weakness of the book is that it attempts to cover too wide a field. The result is sketchiness and inadequate treatment. Only ten pages are given to the teaching of the New Testament, and it is impossible to deal with Augustine's theology in two pages, to summarise John Oman in a sentence, or to express the teaching of Barth, Brunner and Karl Heim in one paragraph. The book has little value for the student of theology. The material and treatment are too meagre and there is little that will be new to him. The reader who is not versed in theological discussion, and for whom probably this book was written, will find much here that is informative and interesting, and much that will encourage him to further thought and reading on one of the richest themes of the New Testament.

FRANK BUFFARD.

*Psychology for Ministers and Social Workers*, by H Guntrip  
(Independent Press. 8s. 6d.)

Those who have the care of a church will find this book stimulating and valuable. It is written with the authority given by experience in the ministry, long clinical practice, and wide theoretical knowledge. Its purpose is to provide an introduction to pastoral psychology and its possibilities.

The first part deals with problems which confront all social workers. After writing of the uses and abuses of psychology, the author stresses its value for understanding character and the motives of conduct. The chapter on the purpose of pastoral visitation and the self-examination of the preacher provokes thought. The rest of this section is concerned with the problem of the anxious mind—the pervasiveness of anxiety, its causes and the answer to it. It describes the physical and mental signs of neurosis and asserts that the real answer is not the determination to overcome it but the ability to understand it. The ill-adjusted life needs the mediation of God's love, a positive and helpful gospel with its fruit in at-one-ment with God.

The remainder of the book is concerned with the theory that lies behind the practice. It opens with an interesting analysis of personality—its characteristics, the motive of all its striving, and the constant forces at work within it. Its harmonious working is often seriously disturbed in early years. Conflict arises. The traditional conception of inevitable warfare between



love and fear, the understanding of moral values, and moral choice are essential for integration. Personal relationship is the true instrument of moral education, supremely personal relationship to Christ. The feeling of guilt, the need to re-educate conscience, and the nature of a authority in the personal life are discussed. The final chapter answers certain criticisms, particularly the charge that psychology ignores ethical standards.

This book points the way by which it is possible to gain a true understanding of oneself and others. Its claim that common-sense, religious earnestness and love are insufficient without knowledge is convincing. There is needed guidance here in deciding whether a person needs first-aid or expert treatment. It is a disarming book in that the author is alive to criticism and meets it not by dogmatism but by careful argument. Decidedly this is a book to read and digest.

FRANK BUFFARD.

*Thirty Minutes to Raise the Dead*, by D. R. Davies. (The Canterbury Press. 8s. 6d.)

The title on the cover is arresting enough, and he who reads what is inside will surely be arrested again and again. This volume of fifteen sermons from the pulpit made famous by F. W. Robertson shows the author to be one of the prophets of the present day. Dealing in turn with such subjects as modern education, contemporary politics (particularly those of the "secular progressive Left") and economics, he sounds the note of doom over a materialistic civilization that is now reaping the bitter harvest it has sown. As one of his titles reminds us, "the I.O.U's are falling due." His language is frequently severe, sometimes frightening, but he always makes his point. Particularly commendable is his ability to interpret the signs of the times in a few words, as when he says: "In plain English, the world must face the necessity for lower standards of living, which can make for a higher standard of life." These and other lucid phrases light up the meaning of our puzzling times. All that Mr. Davies has to say is very much to the point today, and he gives power to his words by illustrations drawn from the modern scene, a wealth of factual evidence that never bores, a sincere Evangelical appeal, and a sense of humour. If any criticism may be made, it is that the sermons lack variety, but perhaps in so slender a volume and with so great a theme the author may be forgiven if he sounds the same note again and again.

IRWIN J. BARNES.

*The Second Evangelical Awakening in Britain*, by J. E. Orr.  
(Marshall Morgan and Scott. 17s. 6d.)

The subject of this book is the Revival of 1859-65, and the title reveals the author's conviction that it was one which may be set alongside that of the eighteenth century for magnitude and importance. Whether he carries his readers with him in that verdict or not, he has drawn out of obscurity what was certainly a very extensive stirring of the waters, and has fulfilled his avowed desire to make a contribution to the study of Church History. For his work in this field he was awarded the D.Phil. of Oxford University. An unusually large amount of material has, of necessity, been culled from the files of newspapers and religious periodicals. From these and other sources Dr. Orr provides a "documentary" of the Revival as it reached the several parts of Great Britain. Great numbers of individuals were affected and most of the non-Roman communions felt its influence in some degree. In many places Free Churchmen and Anglicans worked together and indeed one wonders if this was the first instance of co-operation so widespread. Antagonists made much of peripheral extravagances but Dr. Orr counters their criticisms with contemporary testimonies given by men of good judgment. What his picture lacks is a frame. It remains for him or someone else to set these events against the background of religious and social life in the middle of the subsequent decades of the nineteenth century. Further, we need a fuller examination of the question of the permanence of the effects of the Revival. A real estimate of its significance will be possible when these tasks have been accomplished. On the historical side the author has laid valuable foundations and others who turn to this subject will make grateful use of his labours.

He himself owns that it is one thing to present facts and another to explain them. The conclusion of the book, especially the chapters on "Revival Psychology" and "Revival Theology," is inadequate and disappointing. Even Alexander Whyte's "There is a Divine mystery about Revivals" (quoted p. 245) does not wholly reconcile us to what might have been a critique more relevant to the present moment when many are looking eagerly for guidance on this whole subject.

G. W. RUSLING.

*Letters To My Son*, by Dagobert D. Runes. (Philosophical Library, New York, \$2.75.)

The author, a Jew, who is described as a man distinguished in philosophy and letters—he can certainly write well—gives advice to his son on how to face life. There is bitterness in the writing but it is pervaded by a strong faith in God and moral values.

JOHN O. BARRETT.

*The Bible in English*, by E. A. Payne. (Epworth Press. 9d.)

Mr. Payne has written a characteristically valuable account of the way in which the Scriptures were made available in our tongue to succeeding generations. He tells of the labours of men from the Anglo-Saxon period onwards, commenting finally on some of the modern translations and on the need for a version which will do what the Authorised Version did for earlier generations. This booklet is No. 8 in the Second Series of "Little Books of the Kindly Light."

*The Unshakeable Kingdom*, by W. F. Gibbons. (Marshall Morgan and Scott. 6s.)

The substance of this book is described by the author in a sub-title, "An exposition of eight verses from the twelfth chapter of Hebrews, which gather up the teaching of the Epistle." This task is undertaken in eleven studies of the sentences and phrases which make up the passage. The style suggests a preacher; the content, one whose congregation gets "something to think about," something to encourage them back to their own Bibles, and something to help them through what J. S. Stewart, in a commentary preface, describes as "this disenchanting and dishevelled age."

*The Best Word Ever; Mark These Men*, by J. Sidlow Baxter. (Marshall Morgan and Scott. Each 9s. 6d.)

The author is the minister of Charlotte Street Chapel, Edinburgh, and the publication of these two books has been encouraged by the cordial appreciation of his congregation and in the hope that they will be of help to a wider circle of friends. The first, a revised edition, is a collection of sermons on John iii. 16 and is divided into two sections, "The New Testament Truth" and "The Old Testament Type." "Mark These Men"

also consists of sermons, these being devoted to personalities of the Bible. The notable quality in each collection is that of evangelistic and pastoral earnestness. Otherwise it cannot be said that these relatively expensive and well-produced volumes take us very far in either the devotional or exegetical field.

G. W. RUSLING.

*A Christian Year Book*, 1950, edited by Hugh Martin, E. A. Payne and G. H. C. Hewitt (S.C.M. Press and Lutterworth Press. 7s. 6d.)

The fifth edition of a Year Book which, since its first appearance in 1941, has become indispensable to those interested in any phase of the Ecumenical Movement and in the general activities of the Churches in this country. It has been completely revised and brought up to date and includes much fresh material.

## Pamphlets.

A. de M. Chesterman, *Axholme Baptists*, 1/6—a brief account of a historic group of Lincolnshire Baptists, obtainable from the Kingsgate Press and from the Baptist Church Secretary, Westminster House, Crowle, Lincs.

*Calvary English Baptist Church*, Treforest, Carey Kingsgate Press, 2/—an historical outline of one hundred years of witness compiled by a committee of deacons with a postscript by the present pastor, the Rev. W. F. Scott.

"*Look Unto Me*," Carey Kingsgate Press, Ltd., 1/—the story of the conversion of C. H. Spurgeon, with his memorable sermon upon the text that led him to Christ.

Ronald Messenger and Stephen F. Winward, *By All Means*, The New Mildmay Press, 1/6—a popular illustrated booklet which aims at making vivid and challenging to young people the obligation to Christian witness and evangelism.

*Church Membership*, Independent Press, Ltd., 5d.

*Communism: the Two-Way Challenge*, Independent Press, Ltd., 6d.

*Christian Drama: Why and Wherefore?* Independent Press, Ltd., 6d. Three simple booklets for young Christians, each with a useful bibliography.

J. O. Barrett and R. W. Shields, *Your Marriage*, Carey Kingsgate Press, 9d.—a tastefully produced booklet intended for presentation to couples about to be married, and including notes on the marriage service.

W. J. Doidge and R. W. Thomson, *Film Strip Do's and Don'ts*, Carwal Ltd., 6d.—a handy illustrated guide for beginners.