

was held to be a testimony to the truth, not only that God had left Himself nowhere without witness, but that He had found a responsive obedience and trust in many a prophet and teacher of other faiths.

This view has been sharply challenged by Karl Barth. The challenge is expressed in a somewhat modified form in the very influential book of Dr. Hendrik Kraemer, *The Christian Message in a Non-Christian World*, published as a preparatory volume for the Madras Conference of 1938. On page 123 Kraemer writes: 'Fulfilment is not the term by which to characterize the relation of the revelation in Christ to the non-Christian religions. To use it engenders inevitably the erroneous conception that the lines of the so-called highest developments point naturally in the direction of Christ, and would end in Him if produced further. The Cross and its real meaning—reconciliation as God's initiative and act—is *antagonistic to all human religious aspirations and ends*,¹ for the tendency of all human religious striving is to possess or conquer God, to realize our divine nature (theosis). . . . Moreover, in Biblical realism fulfilment means always the fulfilment of God's promises and of His previous preparatory doings.' Again, on page 136, he writes: 'In the illuminating light of the revelation in Christ, which lays bare the moving and grand, but at the same time distressing and desperate reality of human religious life, as reflected in the various religions *all similarities and points of contact become dissimilarities*.¹ For the revealing function of this light is that, when exposed to it, all religious life, the lofty and the degraded, appears to lie under the divine judgment, because it is *misdirected*.'

There are things here that must be accepted as

¹ Italics mine.

true and needed greatly to be said. The attempt to see continuity and unity in religions had gone too far. It was exemplified in the effort to 'explain' higher religion in terms of lower: and in the tendency to see in all religions different 'aspects' of one truth; or to extract from the variety of religions some *common* message. It is necessary to recognize and perhaps to emphasize the very real differences and contradictions as between different religions. It is also true (as with the relation of Christ to the Old Testament and Jewish religion) that 'similarities' may turn out to be great dissimilarities. The Jewish religion of which Christ was the fulfilment itself decisively rejected Christ. Further, it is true that religious systems witness to the pride and blindness of man as much as to the glory of God; and Kraemer very justly includes the empirical Christian Church in this condemnation. Which is to say, that everywhere in religion, including that religious history in which Christians have yet found a revelation of God, there is error and sin. But as this does not in the case of the Old (and New) Testament prevent them being at the same time a revelation of God, there seems to be no reason for denying that other religions are in their own degree the witnesses to that revelation. In *what* degree any particular religion does make a true witness we must discover by a sympathetic study of its documents and traditions. And here, by the way, Dr. Kraemer himself (who seems to hold together two imperfectly reconciled attitudes to other religions) can give us specially valuable guidance.

The attitude which now is most widely adopted is one which neither condemns other religions nor sentimentally idealizes them as 'broken lights' of the One Light, but seeks at once sympathetically and realistically to evaluate them in the light of the revelation of Christ.

Literature.

PURITANISM.

PROFESSOR WILLIAM HALLER of the Chair of English at Barnard College, Columbia University, has produced an intimate and valuable study, entitled *The Rise of Puritanism* (Milford; 22s. 6d. net). It is a handsome and well-printed volume, and the author has supplemented his text with careful

references and bibliographical notes and with a satisfying index. The sub-title indicates the scope and limits of the work, 'The Way to the New Jerusalem as set forth in Pulpit and Press from Thomas Cartwright to John Lilburne and John Milton, 1570-1643.'

Professor Haller, who is no partisan, seeks to give a dispassionate, objective study of the period of the

Puritan movement under review. He is interested in the movement not only for its bearing upon ecclesiastical and civil history but for its influence upon the history of English literature. Indeed, as he explains in the Preface, the studies which led to this book were first prompted by a desire to understand the place of Milton's *Areopagitica* in its own time. He came to the opinion that one could not justly understand Milton without understanding his relation to Puritanism, nor Puritanism without knowledge of the teachings of the Puritan pulpit. And in this work under review he shows what must be a rare and unusual knowledge of the sermons, popular expositions of doctrine, spiritual biographies, and manuals of godly behaviour in which Puritan preachers ever since the early days of Elizabeth, as he says in his detached way, 'had been telling the people what they must do to be saved.' The result of his reading has been 'renewed amazement at the extraordinary vitality of Puritan thought and character' as well as the feeling that he has drawn near to 'the central fire which still burns in the pages of Milton.'

Professor Haller's chapters are suggestively and intriguingly entitled, and the titles give a fair idea of the chapters' contents, which are arranged in a more or less historical order. The aim of the book is not to recount the various phases of the movement which led to the Puritan Revolution, but rather to give a sketch of Puritan propaganda before 1643. The author hopes to set forth in another book an account of what happened after 1643 to the Puritan dream of a Utopia founded upon the Word of God, and what effect the shattering of that dream had upon Milton.

A special point which Professor Haller makes is that the 'spiritual preachers' of the early Puritanism were converting their hearers not only to godliness but also to the appetite for reading godly books, which they themselves were not slow to supply to the booksellers or the booksellers to the public. Thus they were nursing the pulpit's greatest rival, the press. By 1640 the number of books circulating among the people had become unprecedented, and 'a prodigious amount' of them came from the Puritan preachers. 'Truly the spiritual brotherhood from Greenham and Dod through Chaderton and Perkins to Gouge and Goodwin had not reformed the Church, but they had accomplished something of perhaps even greater consequence. They had created a literature in English setting forth to an increasingly restive populace a doctrine of faith and courage and a way of life calling for self-expression, self-confidence and self-exertion.'

On the literary style of many of the Puritan sermons and pamphlets Professor Haller has much that is complimentary to say: often one foresees in them 'the rise of a Bunyan and a Defoe.' But we must now take leave of this attractive book, commending it to all who are interested in the Puritan movement in England.

EDUCATION—AND AN EXPERIMENT.

The fourteenth volume in the Aldine Library, which is a low-priced series designed to present outstanding modern books in various fields in a worthy format, is *I Chose Teaching*, by Mr. Ronald Gurner, M.C., M.A. (Dent; 4s. 6d. net). Only books which have a special claim to inclusion are issued in this series. And there is no doubt that Mr. Gurner's book possesses such a claim. It is the work of an experienced teacher with an independent mind and a high conception of teaching as a vocation. His views on education are expressed vigorously and unsparingly, but he is no crank with a special axe to grind or a unique 'plan' to boost. His book will be of special interest to readers of this magazine for a reason to be mentioned later. But, in general terms, the book is one of great value because it surveys the educational field with a calm impartiality and a clear conception of what education really ought to be.

The author gives us first of all his background—master at Marlborough, head of a London Secondary School, then of a Municipal School of the higher class at Sheffield, and finally headmaster of Archbishop Whitgift's famous school. But we also get a fascinating section on his War experiences. All this is simply necessary prologue. Then follows his frank discussion of school life in the light of his experience as a teacher. 'Public School' versus Secondary School, Boarding School versus Day School, control of education by urban or county councils, the examination system (for which he has more than a good word to say), the Dalton Plan (for which he has little that is good to say), physical education and its value—these are some of his main subjects. He does not shrink from plain speech about any of them. But in the end he comes to his main conviction, that the schoolmaster is concerned, in the last resort, with the non-material, and to this contention he devotes some of his best chapters.

Obviously, then, to Mr. Gurner the religious element in education is fundamental. He had a definite religious experience of his own, about which he tells us with a simplicity and modesty that

are appealing and persuasive. And this has immensely reinforced his view of the significance of the non-material in education. But the problem which arose for him and which he found himself compelled to face was: how to make religion real to the average boy, and in particular how to make the New Testament real.

This is the subject of his second book, *We Crucify* (Dent; 5s. net). Mr. Gurner has devised a scheme by which the gospel narrative can be brought alive and made vividly interesting to schoolboys. It is this. The class becomes the Sanhedrim. They appoint various officials. They receive reports of what is happening in the country, beginning with the remarkable birth of a baby in Bethlehem. Step by step the events of our Lord's life are narrated from the standpoint of His enemies. The Jewish prejudice is always assumed and everything is discussed as it happens in the atmosphere of hostility. The book is simply the minutes of the Sanhedrim meetings, but presumably all the boys take part in the discussions recorded. The book itself has to be read in order to realize the vividness of the whole thing. In his own larger book Mr. Gurner says that the experiment has been a real success. And in any case the project is worth serious consideration by those who wish to find some way of making the Bible live for youthful minds. It is obvious that the idea is capable of indefinite extension.

Since writing these reviews, the tragic death of Mr. Gurner in early summer has come to our knowledge.

TEXTUAL EVIDENCE AND THE NEW TESTAMENT.

A valuable essay of thirty-one pages on Textual Criticism has been published by Sir Frederic Kenyon, formerly Director and Principal Librarian at the British Museum, the importance of which is out of all proportion to its size. Issued under the title, *The Western Text in the Gospels and Acts* (Milford; 2s. net), the essay discusses fully the well-known textual views of Professor A. C. Clark in his 'Primitive Text of the Gospels and Acts' (1914) and his later elaborate work, 'The Acts of the Apostles' (1933), in which the originality of the Western text is defended with great ingenuity and learning. The most important Western variants are printed in Greek, and Professor Clark's submission that it contains many original passages which have been omitted, owing to scribal errors,

is carefully examined. Sir Frederic thinks it very unlikely that early MSS. were written with 16 lines to a column and 10-12 letters to a line, in view of the testimony of the papyri. 'Another serious weakness of Clark's argument lies in the arithmetical fact that with a basis so small as a line of 11 letters, with a margin of fluctuation of at least 10-12 and perhaps 9-13, every number of letters except the very smallest can be represented as a multiple of such a unit.' For this and other reasons he concludes that 'with regard to the Gospels, then, Clark's earlier attempt at explanation breaks down in every direction.' He admits that Professor Clark is on much stronger ground in his later book, in which he looks upon the excisions from the Western text as in the main the work of an abbreviator. None the less, he is still far from being convinced by this argument. Why should the Western additions in Mt 20²⁸, Lk 6⁴, and Jn 6⁵⁶ have been omitted if they were in the original text? Again, 'the Græco-Latin MSS. and the Old Latin version do form a family, to which the name Western may properly be given; but in spite of occasional agreements, it would be quite a mistake to claim (as has sometimes been done) that it has the general support of the Old Syriac and Sahidic versions.' The attractive character of several of the Western readings in Acts, he says, 'is to a considerable extent offset by the questionable company in which they are found.'

The importance of this essay will be seen by all who are familiar with the problems of textual criticism, and especially with that which meets us in the Acts. If our present knowledge does not permit us to solve the difficulties, we can agree with Sir Frederic's concluding observation: 'Meanwhile our gratitude is due to all who attempt to solve the problem, even if their solutions do not seem to achieve the success which it is not always in mortals to command.'

MARTIN DIBELIUS AND FORM CRITICISM.

Once more the devotion of Professor F. C. Grant has made available for those who do not read German the work of a distinguished Continental scholar, in his translation of the little book of Dr. Martin Dibelius, *Die Botschaft von Jesus Christus* (1935), under the title, *The Message of Jesus* (Nicholson and Watson; 8s. 6d. net).

The greater part of the book consists of an idiomatic translation of the primitive texts, recovered by the aid of Form Criticism, from the

Gospel records. These are preceded by a brief section on Early Preaching, and the examples cited are Mk 1¹⁻⁴, 7^f, 14^f, Ac 10³⁷⁻⁴³, Ph 2⁶⁻¹¹ and, strange as it may appear, Jn 1¹⁻³, 14, 16-18. Next follow the Old Stories (26 in number) which reach their climax in a saying of Jesus, the Passion Narrative, the Parables, the Sayings, the Great Miracle Tales, and the Legends. In Part II. Dibelius gives what he calls the Explanation of the material assembled in Part I. There is not much that is new in this brief section of sixty-five pages. In them Dibelius gives a useful summary of the views which he has set before us at greater length in his earlier book, 'From Tradition to Gospel.' He still maintains that preaching was the most potent influence in the formation of the Gospel Tradition, that it is possible to distinguish between the earliest form of the separate units and subsequent additions, and that the so-called Legends are not destitute of historical foundation. 'In general,' he says, 'one may say that in a legend it is difficult to distinguish the tradition of early witnesses from the embellishments of popular fancy, and that therefore to derive historical facts from legends is possible only under certain conditions. But it is beside the point to deny the presence of historical tradition simply because an event is reported only in the form of legend.' From this we must evidently draw what cold comfort we can. There is, however, a positive and constructive purpose in the work of Dibelius. He thinks that the tradition never got so far detached from its origins that one can speak of degeneration; and he says in closing: 'Even after it had ceased to be of immediate usefulness in preaching, it remained true to the fundamental idea of that preaching, *viz.* that this earthly Life, lived at a definite historical time in the land of Palestine, was the bearer of God's final and decisive Message to mankind.' We warmly welcome Professor Grant's work in supplying us with this translation of a stimulating essay.

The tragic death of Father Eric Burrows, S.J., deprived the Roman Catholic Church in England of one of its most brilliant Old Testament scholars. Fortunately, a certain amount of his work survives in manuscript, and it is to be hoped that much of it will be made public. As a first instalment, Father Edmund F. Sutcliffe, S.J., of Heythrop College, has edited *The Oracles of Jacob and Balaam* in the Bellarmine Series (Burns, Oates and Washburne; 12s. 6d. net). Father Burrows was a fine scholar, with a wide knowledge of Akkadian and Sumerian

as well as of Hebrew. One of his main interests lay in early astronomy, and the aim of the book recently published is to show the influence of the Zodiac on Gn 49 and later writings. Each of the twelve tribes is connected with a Zodiacal constellation, though the reference is not always obvious. The Blessing of Jacob had an effect on the second, third, and fourth of Balaam's utterances, and its influence may be traced as far as Isaiah's Messianic prophecies. The case is argued with skill, even if it is not always convincing, and the reader is left with the feeling that at least some of the expressions used may have an astronomical source. Particularly interesting is the discussion of the mysterious Shiloh in Gn 49¹⁰. Father Burrows finds a connection with the Judahite clan of Shelah, and his study opens up a number of questions as to the early history of Israel. The whole is quite free, though it keeps within the bounds of orthodoxy, especially in dealing with Is 7¹⁴.

A notable addition has been made to the (Roman Catholic) 'Religion and Culture' Series in Professor C. J. Lattey's *Paul* (Geo. E. J. Coldwell; 8s. 6d. net). Protestants will profit no less than members of his own Communion from reading it. The author is a devout scholar who has made long and reverent study of St. Paul and writes with all the authority which sound judgment confers. He first deals with the life and character of St. Paul as reflected in the Epistles, then with Pauline teaching as to Christ, the Church, and the Christian. We shall not agree that 'Hebrews' is from the pen of St. Paul, but otherwise we have found profit from a perusal of the volume.

We have seldom been so disappointed with a book as we are with the Rev. Conrad Noel's *Jesus the Heretic* (Dent; 5s. net). It is a curious compilation dealing with topics ranging from 'Hell' to 'God Save the King'; its main object apparently being to persuade Catholics to be Socialists, and Socialists to be Catholics. The author thinks there is a thread of continuity running through it all; all the continuity we can perceive is the author's ill-balanced judgment. The book takes its title from one of the chapter-headings; but why is not obvious. There is little about Jesus in the whole book. Some things indeed are well said, but they have mostly been said often before. The main puzzle to our mind lies here. We are given a book dealing so far with the state and prospects of organized Christianity. Yet only Anglicanism and Romanism are deemed worthy of consideration. The millions

that by the Rev. G. S. Stewart, D.D., *The Lower Levels of Prayer* (S.C.M. ; 5s. net). The title suggests one of the most appealing qualities of the writer, his modesty. He does not aspire to deal with the higher levels of prayer, though what he says here will be found sufficiently exacting by most Christian people who read his book. Perhaps 'exacting' is not the right word. It is not a hard task Dr. Stewart calls us to undertake, but it is a serious one. He gives definite and detailed counsel about method, but the real value of his book is to remind us how great a privilege prayer is and how rich a reward waits for us if we enter on it in earnest. Some of the content of the book may be suggested by the titles of chapters: On Setting Oneself to Pray; Distractions and Disturbing Thoughts, Drudgery and Discipline, Using and Making Books of Prayer, For Busy People, Cells of Prayer. One of the most helpful chapters is that on Divine Guidance. We very earnestly commend this book for its spiritual power and helpfulness.

The author of *Whose I Am and Whom I Serve* (S.C.M. ; 1s. 6d. net), is a young Tamil minister, the Rev. D. T. Niles, B.A., B.D., who worked for some time in Ceylon and who is now Evangelistic Secretary of the World's Alliance of Y.M.C.A.s. The Archbishop of York has written a Foreword to the book in which he says: 'It illustrates what enrichment the spread of the Gospel through the world is bringing to Christendom. For while in one sense Mr. Niles' message is the message of all the saints, and certainly he would not wish it to be anything else, yet no European or American would have given it to us in exactly this form; and the novelty of the form brings increase of insight.'

We hope that those who read 'Jesus, our Contemporary,' given in 'The Christian Year' in shortened form this month, will feel drawn by the freshness of its presentation of the truth and will not be satisfied until they have secured the book.

In the Study.

Virginibus Puerisque.

Free Gifts of God.

BY THE REVEREND CHAS. M. HEPBURN, B.D., CRIEFF,
PERTHSHIRE.

'Come, buy . . . without money and without price.'—Is 55¹.

It sounds, doesn't it, as though there were a catch in it somewhere? It is frequently said that one doesn't get anything for nothing in this world. I am not so sure. I was motoring once on a certain road and saw a strange sign at a petrol station. It had an invitation saying 'Stop here for free air.' In other words you could get your motor tyres blown up and no payment was asked for it, which was one thing for nothing. It set me thinking of someone else who not only gives something for nothing, but whose free gifts are truly priceless. I mean God.

In the first place, like that petrol station, God gives us free air. Air doesn't cost us a single

penny. It is there for the taking, or rather perhaps I should say for the breathing. Supposing instead we were charged so much a breath. I read of a man who could only breathe because he had money enough to purchase an iron lung in which to live. Since then, Lord Nuffield has generously offered every hospital an iron lung, so that all who are thus afflicted can share that privilege. It seems to me we who are not so handicapped should be very grateful indeed to God for His gift of free air.

And further God gives us free light. Of course not free electric light, something even better, the free shining of those great lights set in the heavens when He said, 'Let there be light.' Once in our country people were denied this gift when Parliament imposed a window tax of so much per window. Consequently many poor persons couldn't have windows in their houses, and no daylight entered in except through the door, which was a very unhealthy thing. I am sure we're all glad it is different now. One could have a whole glass house indeed. I have actually been inside one