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it into a Particular Baptist church on July 1st, 1737, when sixteen men and thirteen women covenanted together. Next year he was ordained its pastor by four Independent ministers; the Baptist church at Colchester had no pastor then, nor had the church at Norwich. Indeed, Miller was called thither in 1738, and Mr. Jewson now tells that he died next year. The church at Bildeston, however, took no notice of this till, in 1745, it recorded that "by the Sovereign providence of God, they had been in time past deprived by death of their late pastor, Mr. John Miller".

## Reviews.

*The Bible in its Ancient and English Versions.* Edited by H. Wheeler Robinson, M.A., D.D. (Oxford University Press, 12s. 6d. net.)

There has been brought together here in handy and attractive form, much valuable and interesting information about the history of the Bible, and in particular, about the ancestry of our English versions. The nine chapters are by scholars of the front rank, and they write for the reader of general education as well as for the student. The result is a volume which should give wide satisfaction, and should find a place all its own among the many books about the Bible. The claims of the brief introduction rightly err on the side of modesty; these pages make at many points fresh contribution of their own to the study of the subject.

Dr. Wheeler Robinson, the Editor, contributes the chapter on the Hebrew Bible, and the important closing essay on the Bible as the Word of God. Dr. W. F. Howard writes on the Greek Bible, that is, the Septuagint and the Greek New Testament. The Syriac Bible, parts of which are of considerable importance for the determination of the original text of Scripture, is dealt with by Dr. Theodore H. Robinson. The Rev. H. F. D. Sparks tells the story of the widely used and influential Latin Bible, and Sir William Craigie writes on the Anglo-Saxon, Middle English and Wyclifite versions. There follow two lengthy and informative chapters by Mr. J. Isaacs, the one on

the sixteenth century English versions, the other on the making of the Authorised Version and its history to the end of the eighteenth century. There Dr. C. J. Cadoux takes up the tale, writing on the Revised Version and developments down to the present day. Each of the contributors has helped with the compilation of a useful bibliography which occupies fourteen pages, and the Rev. L. H. Brockington has provided the very complete indexes necessary in a work of this kind that has in it much technical matter.

A perusal of these essays deepens one's reverence for the Bible by making clear once more the centuries that went to its compilation, the hazards of the long and complicated history of its manuscripts, the loyalty and devotion poured out on its study, and its rendering into new languages. Further, one is given a deeper understanding of what one of the contributors calls "the ethical and other problems that beset the task of translation." Both the Editor and Dr. Cadoux hint that, the way having been prepared by a number of helpful individual modern versions (incidentally, we miss on page 272 a reference to the translations of Dr. A. S. Way), there is need for a new authoritative revision of our English Bible. A study of this book should assist in clarifying thought on an undertaking far more formidable than is generally realised, for which the times seem at present singularly unpropitious, but which is yet needed in the interests not only of the Church in this country, but of the younger Churches in other parts of the world, many of them as yet but ill-provided with versions in the vernacular and therefore to a considerable extent dependent on the English Bible.

Whether we are yet far enough away from the failure of the Revised Version to secure the recognition it deserves, whether our language is at present at a stage of development where a rendering worthy to set beside the Authorised Version could be produced, and whether there is now sufficient general agreement among scholars upon controversial issues, are moot points. Clearly, there may be some danger in the multiplication of individual translations, great as has been their service of recent years. The familiarity of colloquial speech may obscure the challenge of the divine Word quite as effectively as archaic diction. What is of most importance to this, as to each previous generation of the many to whom the Bible has been given, is the revelation contained within it. To a facing of that challenge the final essay by Dr. Wheeler Robinson makes searching contribution. It sets the problems of Biblical criticism in their right perspective, and is a fitting conclusion to a most enriching volume.

ERNEST A. PAYNE.

*Psychology, Psychotherapy and Evangelicalism*, by Professor J. G. McKenzie. (George Allen and Unwin, 10s. 6d. net.)

Many who have derived help and stimulus from Professor McKenzie's earlier books, which deal with the application of psychology to pastoral work, will open his latest volume with keen anticipations. It moves along rather different lines and attempts a more ambitious task. Its aim is two-fold: first to give a psychological sketch of the evangelical type of Christian experience, and secondly, to state the evangelical theology in psychological terms. Professor McKenzie has undertaken the first task because he feels, quite rightly, that we have had psychologies of religion in plenty; what is now needed, if further advance is to be made, is the psychology of some specific form of the Christian experience. In this section Dr. McKenzie makes clear the difference between a psycho-neurosis and conversion. He also writes freshly upon the conversion of Paul and Augustine, but the section lacks that literary charm employed by Mr. R. H. Coats in describing the evangelical experience in his *Types of English Piety*.

To his second task, which is obviously much more difficult, Dr. McKenzie was instigated by a remark of the late Archbishop Temple to the effect that our theology, which too long has been scholastic and logical, needs to be based upon psychology. It may be doubted whether the Archbishop meant more than that the theology of the future should be based upon religious experience. Dr. McKenzie, however, takes him quite literally, and attempts a re-statement of the evangelical theology in psychological terms. We know of little that has been done along these lines, except Walter Marshall Horton's *A Psychological Approach to Theology*. It may be at once said that the Oberlin professor's treatment is superficial compared with that of Dr. McKenzie who has had the advantage of twenty years' psychotherapeutic work. The latter has many penetrating things to say about guilt and penitence. He insists that any theory of the Atonement must be based upon a psychological analysis of forgiveness; and argues for an objective view of the Atonement on the ground that something has to happen in the forgiver as well as to the repentant sinner before forgiveness is a reality to both.

Professor McKenzie deserves all the credit that goes to a pioneer, but we doubt whether we obtain a better statement of essential doctrines by substituting the jargon of psychology for that of philosophy. Dr. McKenzie, of course, does more than that. His psychological equipment enables him to throw light upon a number of problems, but it tempts him into jejune speculations, as, for example, when he suggests that light may

be thrown on the Two Nature doctrine of the Incarnation and upon the Trinitarian problem by the phenomena of "split-personality." There is a curious slip on p. 149, where Aulén's "classical" theory of the Atonement is equated with the penal-substitution theory.

A. C. UNDERWOOD.

*Conquest of Death: The Christian Interpretation of Immortality*, by F. Townley Lord, D.D. (Student Christian Movement Press, 6s. net.)

Three hymn-books have been used by British Baptists during the last fifty years, and it is instructive to compare the sections in them dealing with death and the future life. *Psalms and Hymns* contains eighty-eight hymns on these themes, the first *Baptist Church Hymnal* thirty-three, and the Revised edition twenty-five. The change may be due to an alteration in poetic taste, or it may mean a lessening of interest in the themes themselves. Most ministers are conscious of a re-awakening of enquiry as to immortality, and this book therefore comes opportunely. It should be eagerly read and studied among us, for it has the special excellence of showing us how to *preach* on these sublime topics. There are many available books which give us dissertations and information, but this book has nothing of the abstract or the unimpassioned debater; the writer is never unfair, never content to make easy assertions without proof. He knows how to be an advocate without becoming a blind partisan; he can conciliate the minds of men whose opinions he controverts. I do not mean to suggest that this book contains sermons merely worked-over, but that it is a valuable example of theology made preachable.

The first section deals with the problem of the fact of death, and the various reactions to it of the physiologist, the psychologist and the moralist, leading to the inevitable conclusion that if we are to gain certainty it must come from faith. The author deals with the criticism of the argument from desire which dismisses it as "wishful thinking"; is there any thinking from which wishfulness is entirely absent? Further, can a desire so widespread and persistent be accounted for merely by individual wishfulness? Does the fact that a solution accords with our desires necessarily attach doubt to that solution?

The most pressing question about the future life relates to those who die without faith. In chapters VIII and IX Dr. Lord discusses with characteristic clarity and fairmindedness the three proposed solutions: Endless Punishment, Universal Restoration, and Conditional Immortality. The first he regards as inadmissible,

on the ground that it cannot be reconciled with the command to forgive repeatedly, or with the meaning of the Cross; Paul, however, could conceive of the rejected preaching of the Cross as involving "death unto death". The objection to Universalism is that it lessens the reality of our freedom, and may weaken the moral sense. Dr. Lord obviously feels the attraction of the theory of Conditional Immortality, but states very cogently and fairly the arguments against it. We feel that the only acceptable form of it would be one which permitted the soul to survive death in order to receive the due reward of his deeds; at least, that is the only form of the theory which does not affront one's ideas of justice. But then, the theory does not ease very greatly the burden on the sensitive heart which Eternal Punishment involves, and to suppose that a being not naturally immortal is by a Divine act enabled to survive the shock of death to undergo punishment is to attribute a refinement of cruelty to the Divine. Dr. Lord, it is interesting to note, is sure "that the idea of immediate judgment on all at the time of physical death must be ruled out".

On any view, there are immense difficulties, particularly if we suppose the function of the preacher to be that of a philosopher who must aim at securing a theory which will be rounded and complete. But supposing he was never intended to be a philosopher, but in New Testament language, an ambassador, in possession of definite instructions as to his message but not acquainted with all the purposes and policy of his King? He may then speak what he is commanded, and his inability to explain or to reconcile will not entitle him to be silent.

All Dr. Lord's readers will become his debtors, and it is to be hoped that his helpful book will assist the modern pulpit to speak of the realms of the blest with certainty and gladness, and yet to point to the dark shadows which the New Testament declares must hang over the lot of those who remain wilfully unblest.

P. W. EVANS.

*Vision, Work, Service*, by Reginald W. Wilde, M.A., B.Sc.  
(George Allen & Unwin, 3s. 6d. net.)

This is a devotional handbook arranged on new lines. The major part consists of a diary of 31 days, and each day deals with a central theme, with quotations gathered from many sources and original prayers contributed by the author. It is robust and practical.

*The Decline of Religion*, by Cecil P. Martin, M.B., M.A., Sc.D.  
(George Allen & Unwin, 10s. 6d. net.)

Religion has always been in a decline in the estimation of its many critics; to their surprise, it takes a long time in dying, or rather, it has amazing resurrections. When the writings of to-day's critics are yellow with age and covered with undisturbed dust, a new generation of critics will repeat the cry of the pessimist that "the former days were better than these", only to find that religion is the most vital force in the life of their day, for religion ministers to that which is deep-seated in the human heart.

Some tell us that the decline of religion to-day is more serious than any past decline. This, they say, is the real thing, and in the course of two or three decades religion will be just the historic study of an interesting cult that has passed. This book is an admirable corrective of such facile thinking. The author is Professor of Anatomy at McGill University, Montreal, and was formerly University Anatomist and Chief Demonstrator of Anatomy at Trinity College, Dublin. He reminds his fellow-scientists that "growth in knowledge has made the scientific certainty of yesterday an interesting but inaccurate conjecture. Perhaps many of the scientific certainties of to-day may share a similar fate. It seems, therefore, . . . that we will have to revise our estimate of the authority and domain of science. She does not exercise nearly so wide a jurisdiction as we in our enthusiasm assumed." A wise and necessary word; for many scientists, great though they may be in their own domain, simply have not an elementary knowledge in the spiritual realm. I have just read what is in some respects a delightful book, *Sweet Thames Run Softly*. The book is by a University Lecturer, and in attractive style he tells little about the Thames and a good deal about birds, fish, insects, bridges, churches and pubs. Quite unnecessarily, however, he spoils the volume with four pages ridiculing the early chapters of Genesis, particularly "the fantastic legend concerning 'our first parents' with which the world has been regaled for over two thousand years." In writing thus, as is the case with many of his fellow scientists when they write on the greatest theme of all, he simply demonstrates his ignorance of modern biblical criticism. Or, as Dr. Martin aptly enquires, "What do they know of the universe who only know the physical side of the universe?"

Dr. Martin holds that the principal sources of the irreligious atmosphere of to-day appear to be three in number: the phenomenal rise and progress of modern science; something very

unreal and very unattractive in conventional Christianity from which arises a conviction that Christianity involves a lot of sham and make-believe; the difficulty presented by the existence of pain and evil. On the first the author is entitled to write with authority, and he devotes two enlightening chapters to Science and The Basis of Reasoning. He is no less helpful when facing the second and third, in chapters on Ecclesiasticism, Infallibility, Pain and Evil, The Bible, etc. He addresses searching questions to his fellow-Christians on their life and conduct and the organization of the Church, and points out that "the true spiritual Church has almost always been concealed in the false and visible one. The fault lies largely with us Christians who have allowed ourselves to be misled by the mirages of organization and historical continuity and have lost sight of the essentially spiritual nature of our calling and bond of union." In the closing chapters Dr. Martin gives what is almost an *Apologia Pro Vita Sua*.

A bold, stimulating work, profound, yet written in English that the wayfaring man can understand; an enrichment to the library of any minister or layman.

SEYMOUR J. PRICE.

*The Strong Name*, by James S. Stewart, B.D. (T. & T. Clark, 7s. net.)

The well-known minister of North Morningside Church here contributes another volume to "The Scholar as Preacher" series. It follows the best traditions of the Scottish pulpit, close adherence to the text and its application to the life of to-day and eternity. The twenty-four sermons are on the Pauline benediction—Grace, Love, Communion—they must have been good to hear, they are good to read.

*Apostle of Charity*, The Life of St. Vincent de Paul, by Theodore Maynard. (George Allen & Unwin, 7s. 6d. net.)

St. Vincent is one of the best-beloved figures of the Roman Church and his story is amazing. A seventeenth century French peasant who becomes a priest, was captured as a slave by pirates, and lived to become one of the greatest organizers of charity in the eighteenth century. Several biographies of him have been written, but the author of this Life has had access to important documents only recently sifted and evaluated. The background is Roman, but the singularly attractive figure of St. Vincent fills the canvas. A book for the inner life and to be kept near at hand.