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

https://biblicalstudies.org.uk/articles_churchman_os.php

REVIEWS OF BOOKS.

PRINCIPLES OF THEOLOGY.

THE PRINCIPLES OF THEOLOGY. An Introduction to the Thirty-Nine Articles. By the late W. H. Griffith Thomas, D.D. *Longmans, Green & Co.* 12s. 6d. net.

The number of standard works on the Thirty-Nine Articles by present-day writers is not very large, and it is unfortunate that those which are most in use to-day are written from a very partial standpoint. The result has been that students have too often received impressions, both of Anglican doctrine and of English Church history, which are not always true to fact. For this reason, as well as for others, it is a pleasure to welcome this book on the Thirty-Nine Articles by the late Dr. Griffith Thomas.

The name of Dr. Griffith Thomas is itself an indication of what the book provides. Exact scholarship, a profound knowledge of the Bible, clear arrangement of his subject—these are some of the characteristics of all the writings of Dr. Thomas, and these characteristics are manifested to the full in this, the last book that he wrote.

The volume opens with an Introduction which discusses briefly the meaning of Revelation, Faith, Doctrine, and Theology, and then indicates the relations of such matters to Creeds, and to the Thirty-Nine Articles. This is followed by a history of the Articles, a history which incidentally shows the relation of the English Articles to those of the Continental Churches as well as to those of Rome. The main body of the book is then taken up with an examination of the Articles themselves. Each Article is in turn treated in a systematic way. A brief reference is given first of all to any important historical points connected with the drawing up of the Article. This is usually followed by a commentary upon the salient features of the Article, with a history of the development of the particular doctrine, and concludes with a penetrating examination of the theories, old and new, on the subject under discussion. The closing pages of the book contain, amongst other things, some important discussions on the relation of the Articles to the Prayer Book and to Rome, whilst there is a specially valuable dissertation on the Ethics of Subscription. In addition there are several appendices, the most important and the lengthiest of which is on the subject of Prayers for the Dead.

This outline of the contents will give some idea of the comprehensive nature of the book, and will show that we have here a serious contribution to Anglican theological literature.

Amongst the many points of value which we have noticed we should like to mention the following. We were struck first of all by some of the sections dealing with Article VI. "The character

of Holy Scripture " gives a careful treatment of Divine Revelation, and shows how this Revelation is to be found in the Bible as in nowhere else, whilst there are some wise remarks concerning the phrase " the Bible CONTAINS the Word of God " as contrasted with " the Bible IS the Word of God." The section on the " Supremacy of Holy Scripture " is also clear and emphatic in showing that the Bible is supreme over Reason, the Church, and Tradition.

Then we would mention as specially important the pages dealing with the doctrines of the Atonement and of Justification. These are words which are not heard so much nowadays in Evangelical teaching. We venture to think that if preachers will read, mark, learn and teach what Dr. Thomas has to say on these two subjects there will be greater reality and greater depth in the lives of many Christians than is seen to-day.

In view of present-day discussions on the South India Scheme we were interested in the views expressed with regard to Articles XIX and XXIII. The historical and biblical treatment of the subjects referred to in both these Articles shows plainly that the Anglican view of the Church and of the Ministry will present no bar to those who are seeking the closer union of the English Church with the Nonconformist bodies.

We naturally turned next to the sections on the Sacraments. Here again we were impressed with the sane and straightforward methods adopted. Everything starts from the Bible itself, and not from the Mystery Religions or from philosophical presuppositions, as is so often the case. The Holy Communion in particular is accorded a thoroughly comprehensive treatment, the study of which should do much to correct some of the specious and non-biblical teaching which so often evacuates the Holy Communion of its real meaning.

Wherever we have examined the book, however, we have found valuable help, for it is essentially a miniature encyclopædia of Christian doctrine. We would therefore bespeak a wide circulation for Dr. Thomas's book, for it is just what is needed for days like the present. There are many tendacious movements going on these days, and one of them is an attempt to get away from any appeal to the Thirty-Nine Articles as a standard of doctrine in the English Church. Part of the same movement is the effort to subvert the meaning of some of the Articles and to show that they mean something very different to what they obviously mean. But although we may consider that one or two of the Articles are limited in their application owing to the historical circumstances in which they were drawn up, yet the general body of the Articles have an eternal application for the reason that they summarize biblical truth. They are an endeavour to test doctrine by the Bible, for they reject doctrines because they are repugnant to the Bible, they attest matters of Church order and Church discipline by appeals to Scripture, just as they judge the value of Sacraments by the standard of Holy Writ. From beginning to end it is the Bible which is the touchstone by which everything is judged. In view of this fact

it is not surprising that efforts are to-day being made to dethrone the Thirty-Nine Articles from the place they have occupied for the last three and a half centuries. When appeals are made to the Church and to tradition rather than to the Bible, it is not surprising that the Thirty-Nine Articles should be felt to be in the way.

But the Articles are a testimony to the fact that the Church of England bases its doctrine ultimately on the Bible. The Reformers have their value for us just as the early Fathers have their value, but however much we may appreciate their writings, their value is only in so far that they introduce us to the Bible itself. And that fact is made abundantly clear from the greatest of Elizabethan divines like Bishop Jewel, downwards. The Bible is the basis of the Thirty-Nine Articles.

It was because Dr. Griffith Thomas was first and foremost a Bible student that he could give us the book we have before us, a book which makes us realize how our Church is faithful to the principle laid down in Article VI. It is, moreover, because Dr. Thomas was a close student of history that he could give us the necessary historical background to appreciate the ways by which some of the Articles were brought into being.

Above all, because Dr. Thomas was a man of clear spiritual vision he could cut through much sophistry to give us the essential teaching which is too often submerged by circumlocution or by philosophical obstructions.

The work is in short just the book for the time. It is not perfect, nor does the reviewer necessarily agree with every detail in it, for in a work of this magnitude there must always be room for some criticism. But it is a book which will refresh the ordinary student of Christian doctrine, it will strengthen the preacher who will take of its teaching, and it will re-invigorate all who will trouble to study its pages.

LUTHER AND THE REFORMATION.

LUTHER AND THE REFORMATION. Vol. IV. By James Mackinnon.
Longmans. 16s.

Dr. Mackinnon knows Luther and his times as no other living British historian knows them. He was uniquely equipped for the great work he has brought to completion, for he loves liberty, he is a skilled historian who can place himself at the centre of the age with which he has to do, and he is as free from bias as any honest man can be. In the three preceding volumes we followed the Reformer from his birth to the zenith of the movement he initiated, and in this we have the movement vindicated and the man who led it appreciated. It is the custom nowadays to sneer at Luther, and to depreciate his motives and to look upon his life as one that did more harm than good. Roman Catholic and Anglo-Catholic writers delight to find fault with his character and to rejoice over his weaknesses, and the time had come for a refutation of the

assaults of malice and the pseudo-history that has been accepted as true. No longer can men indulge in this sport of bias as the consequence of the new discoveries made, for Dr. Mackinnon has brought together and placed under review all that has been brought to light, and his book is the last word of unprejudiced scholarship on the theme. This summer Germany, and we hope England too, will commemorate the four-hundredth anniversary of the Augsburg Confession, which has done so much to influence thought. This was the work of Melancthon, who somehow does not escape censure for weaknesses by Dr. Mackinnon, who looks upon him as a man more pliable than he ought to have been, and although gentle he was not able to have the iron hand beneath the velvet glove when firmness was needed.

We see Luther contending against Anabaptists, face to face with the Emperor Charles, and engaged in his last controversy with Rome when he declared in keeping with the polemics of the age that the Pope was not the Vicar of God but of the Devil. Dr. Mackinnon rightly condemns the part Luther took in the bigamy of Philip of Hesse and shows how deeply he repented of the deed. To judge Luther aright we have to take into account the whole matrimonial outlook of the time and the power of dispensation and annulling marriages practised by the Papacy. But two wrongs do not make a right. Luther did wrong and paid the penalty not only in his own lifetime but in the pages of history.

Interesting and informing as the historical chapters are, they have not the attractiveness of those that attempt to show the place of Luther in History. He was a man of his age. He shared to the full the prevalent coarseness of expression, and much that he has written jars on our ears. But who that has read for himself contemporary writing will rate Luther lower as a master of coarse invective than his papal contemporaries who without his power outdid him in coarseness? We recall how an eminent writer of historical fiction was reproved by his friends for some coarse passages in his tales centred on this period. He replied, "I cannot help it. I am steeped in the literature of the time and it creeps out even against my will." And it can only be said that Luther was no worse than his contemporaries, although he ought to have been much better. He had the gifts of a great leader without being a constructive statesman, of a spiritual force, of unquestioned sincerity, of a veritable lion in defence of what he believed to be true, of a devotion to the Church of God that was founded upon the mind of the New Testament. He has been discredited for his lack of that all-round efficiency that would have made his work in our opinion less great than it was, for the men who do great things are not the men who are always thinking they may be wrong. As Dr. Mackinnon says: "Yet, when all is granted, the fact remains that he did a mighty work for the emancipation and progress of the human spirit. For the Reformation, with its tendencies, good and bad, the world is indebted largely to him. His work, with all its limitations, was a mighty impulse forward. Not even Luther

could be more than he was. That he *was*, is the greatest fact of the sixteenth century." No student can afford, if he wishes to understand the Reformation, to neglect these great volumes which, without any great distinction of style, hold the attention and make us see what took place as far as possible through contemporary eyes. And, after all, this is the most successful type of historical writing.

OBJECTIVE VIEWS OF THE ATONEMENT.

THE ATONEMENT IN HISTORY AND LIFE. A Volume of Essays edited by the Rev. L. W. Grensted. S.P.C.K. 10s. 6d.

Two thoughts must be borne in mind when considering this valuable and comprehensive volume. It is the work of men who had no opportunity of discussing their several points of view in friendly collaboration, and it is incomplete, as it has no special paper dealing with the Epistle to the Hebrews. The Editor does something to remove this weakness, but he would be the first to acknowledge that he has not succeeded in presenting the teaching of the Epistle fully before his readers. When we have said this, we have no hesitation in stating that *The Atonement in History and Life* is by far the most scholarly of the many composite volumes written in recent years by Evangelicals. It deals with great matters in a competent manner, and although from the very nature of the case there are certain repetitions, we find them in no way unnecessary, for their treatment by independent minds gives them a right perspective in the several Essays. There is no man who can possibly accept all that is written in the book, for it is plain that the writers are not in accord among themselves on a number of points, but all who read carefully will be impressed by the sense of awe with which the Atonement is approached and the desire to give due weight to the teaching of Holy Scripture.

Frankly, we do not think that the Essays on the Old Testament are satisfactory. They are written from two opposite angles, and of the two we think that Mr. Cripps has caught the spirit of the Revelation of God to Israel. It is not easy to write of a progressive Revelation in a manner that will separate always the passing from the permanent, but when we remember that the Christian Church was born in an atmosphere created by the Bible of our Lord and the Apostles we have to give due weight to the Revelation. Sacrifice has a definite place in the Old Testament, and "according to the Scriptures," in the Creed, has a reference to the Old Testament.

Canon Lukyn Williams surveys the place occupied in Jewish Literature from 400 B.C. to A.D. 200. It would seem that while the notion of the Atonement was there, it was not connected with the Messiah, "For, after all, He has never held in Judaism the all-important position which we Christians naturally suppose Him to have held. . . . That, however, the Jews did look for atonement, and that they regarded this not primarily, as affecting

a change in themselves in relation to God, but as bringing about a change in the attitude of God towards them—of this there seems to be no doubt." In a too brief paper Canon Tait reviews the teaching of the Atonement in the Synoptic Gospels, and he concludes that it was the perfect self-offering of our Lord in the entirety of its manifestation that constituted the objective Atonement. Canon Dawson-Walker, with the fullness of knowledge and soundness of insight we associate with him, reviews St. Paul's teaching with its stress on the personal element based on the love of Christ and the objective view of sacrificial propitiation. The Essay demands reading and re-reading. In fact we advise all who study the book to begin with this contribution. Dr. W. H. Rigg is most helpful and thorough in his discussion of the message of St. John, which tells us of eternal life obtained by belief in Jesus as the Son of God and as the Christ, who as a willing offering for us men and our salvation laid down His life that He might take it again and bring us to God.

Dr. Harold Smith's rapid, but sufficiently full, notice of the Atonement in Patristic Writings is followed by a well-balanced and thoroughly competent account of Anselm's Doctrine of Satisfaction, which is the great English contribution to the classics on the subject. The Rev. V. J. K. Brook will give many surprises to his contemporaries—who have overlooked the teaching of the Reformers—by his narrative of the evolution of their views and the weight that is given to them in popular theology of to-day. Mr. Essex takes up his story and brings it up to date. He makes us feel the enormous difficulty of constructing an even apparently adequate theory of the Atonement by his series of propositions. In spite of their number we turn to Dr. Dawson-Walker for some fuller light on the mystery of our Redemption through the Cross. The Archbishop of Armagh approaches the insoluble problem of the origin and nature of evil. He has before his mind the conception of the "Divine Adventurer"—a description that lends itself open to misconceptions which Dr. D'Arcy avoids. But, Adventure with God means success and unification, and the transforming power of love can alone bring victory over evil. The Essay must be taken as a whole to be understood, and few who read it will fail to fall under the spell of the spirit and mind of its writer.

Mr. Grensted writes a moving article on "The Atonement in Personal Experience," and the most striking and original contribution in the volume follows from the Rev. J. Shebbeare on "The Atonement and Some Tendencies in Modern Thought." He reviews the teaching of Barth, with whom he shows much sympathy. His own idea may be stated thus: "If the Father and the Son are conceived as fully agreed that the cleansing sacrifice must be made, is it not fitting that the Father should accept and demand it as that the Son should offer it?" The closing sermon by the Rev. C. M. Chavasse on "The Preaching of the Cross" has a fine ring about it and warms the hearts of all who have found the Cross to be for them the source of their forgiveness. We sincerely hope

that this book will be studied by all Evangelicals who have the duty of presenting the central Truth of the Gospel to Congregations and Bible Classes.

CHRISTIAN UNITY.

THE CALL FOR CHRISTIAN UNITY: THE CHALLENGE OF A WORLD SITUATION. *Hodder & Stoughton. 7s. 6d.*

“ This book of Essays represents the outlook of Liberal Evangelicals on the present situation confronting the Church of England on the great question of Reunion.” Here at once we have a symptom of the cause of divisions—“ Liberal Evangelicals ” and other “ Evangelicals.” We are convinced that the opinions of this volume represent the convictions of all Evangelicals face to face with the present world problem. In the past, the fact that some men declared themselves to be of one school or another of Evangelicals would have been the beginning of schism, but to-day it is happily true that whatever Evangelicals may think of one another on particular points, there is no desire to separate into different Churches. May we, however, humbly ask, is it wise in a volume of this character to announce on the cover a division among Evangelicals which certainly does not extend to the subject under debate, for all Evangelical Churchmen rally to the support of the South Indian Scheme, adopt the principles that underlie it, and show a common front against the attacks of those who hold what they must believe to be a mechanical conception of what gives validity to the Ministerial Commission and consequently to the ministration of the Sacraments of the Gospel?

Like all composite volumes this shows signs of inequality of grasp and treatment. Some of the Essays are admirable and adequate—others have signs, if not of haste, of incomplete grasp of all that may be said on both sides. The opening paper by the Rev. G. H. Harris is a masterly production and is written by one who has his finger upon the pulse of the time. He sees clearly that what may be considered academic in England is a matter of vital importance in the case of the younger Churches that have to make their influence felt in the presence of heathendom. He tells us that the youth movement throughout the world is the determining factor for the future. He shows how this is the case among Christian communities as well as in Soviet Russia. Youth must be won for Christ if the Church is to grow and prosper, and only a united Church working in correspondence with the world movements for unity can bring the Gospel to humanity with hope of success. Besides, this Union is willed by God. The Rev. G. F. Saywell points out that the New Testament Church was essentially a fellowship marked by Unity of the Spirit, Freedom, Loyalty to Christ and a powerful evangelistic spirit. In the future “ Order must once more learn to subserve spirit ; fellowship must once again become the distinguishing characteristic of the Church.” Canon Tait traces the history of Orders and criticizes with marked

acumen the theory of Apostolical Succession. The Archbishop of Melbourne shows how Disunion had arisen in the past and dwells on the part that has to be played by the English people in the new era that has dawned if it is to be true to its past. The Bishop of Bradford and Dr. Carnegie Simpson deal with the problems that have to be faced by Lambeth this year, and both agree on the fact that a heavy responsibility rests on Lambeth, whose first duty is to seek the Kingdom of God. Three papers consider the Movement towards Unity overseas. China is discussed by Professor Francis Cho-Min Wei, Persia by Bishop Linton, and India by Dr. A. W. Davies, all of whom write out of fullness of local knowledge which adds value to their contributions. They leave us with the conviction that the local Christian urge to Unity is so strong that it must prove irresistible. Archdeacon Hunkin gives us a careful and comprehensive survey of the relations between "The Church of England and Non-Episcopal Ministries." He clearly states facts that are of the utmost importance, and many will turn to the essay for accurate information. We feel the strength of deep conviction that the separation must be ended in Principal Gibson's essay on "The Reunion of the Reformed Churches," and Canon Guy Rogers writes with point and clearness on the promotion of "Unity at Home." He dwells on the need of Group Study for the coming together of the rank and file of the Churches. Canon Storr, who shared with Mr. Harris the editing of the volume, closes with a paper on "The Mind of Christ and Lambeth 1930," in which he calls for an "honest and thoroughgoing revision of our scale of spiritual values." This is the great need on all sides, and as we lay down the book we are thankful that the Vision of Unity has been seen so clearly and has been put so unambiguously before the Church by men who have made up their mind to follow the Will of God in this the most important of practical problems, that cannot any longer be considered on mere theoretical and academic grounds.

THE MALINES CONVERSATIONS.

THE CONVERSATIONS AT MALINES, 1921-1925. Original Documents edited by Lord Halifax. *Philip Allan & Co.* 3s. 6d.

We have no desire to enter into the controversy as to the morals of the publication of the contents of this book. We are glad that it has been published, for it will destroy many legends and enable Churchmen and Nonconformists to judge for themselves the motives that lay behind the Conversations and the way in which the Roman Catholics and Anglican members approached the subject of Reunion. And what is more important still, they will be able to judge for themselves how far the Archbishop of Canterbury was justified in giving even limited approval of the Conversations being participated in by Anglo-Catholics on foreign soil under the chairmanship of a Cardinal whose patriotism was only equalled by his devotion to the Roman See. The Conversations in our opinion mark an

epoch in the history of the Church of England, as they prove once and for all, how little at least three of the members of the English Group were in touch with the real thought of the English people. They have a direct bearing on the recent Prayer Book controversy, for they prove beyond a peradventure, that a number of Anglicans were prepared to make concessions to specifically Roman teaching on the question that divided Churchmen into two camps. After reading the Minutes no one can doubt that willingly or unwillingly Lord Halifax, Dr. Frere and Dr. Armitage Robinson accepted as accurate a description of the teaching of our Formularies as not only compatible with Transubstantiation but as having no other meaning.

His Grace the Archbishop of Canterbury satisfied himself that the Pope had some cognizance, official or semi-official, of the Conference. But we find the Roman Catholic members dissatisfied with the official approval given by the English Archbishops, and explanations why no fuller approval could have been given proffered and apparently accepted by the Cardinal and his friends. On page 85 we are told that the Pope in writing approved, encouraged and blessed the Roman Catholics, and that the Archbishops of Canterbury and York sent the Anglicans "in their behalf" to Malines. On page 305 we read that the Roman Catholics were "dépourvus de mandat officiel." We attribute no deceit to anyone, but there is something about this question of recognition that makes us look forward to the appearance of the whole of the Correspondence in connexion with the Conference. When this is published, we shall know exactly where the Anglican authorities stood and why the Conversations were in any sense considered to carry with them the approval of the Archbishop of Canterbury. We are aware that many Churchmen who have no sympathy with Roman Catholicism in its Roman and mediæval aspects approved of the Conversations as the direct outcome of the Lambeth Appeal, but we never understood why, if that were the case, Cardinal Bourne and not Cardinal Mercier had not been approached, and why the Conversations took place on Foreign soil when the Roman Church had its Cardinal and Bishops on English soil. It is, however, satisfactory to know that the Conversations will have no successors on the same lines, for the Pope has written "it is clear that the Apostolic See can by no means take part in these assemblies, nor is it in any way lawful for Catholics to give to such enterprises their encouragement or support. If they did so, they would be giving countenance to a false Christianity quite alien to the one Church of Christ." This is definite, and it is well to know the fact.

First let us see where the First Conversation arrived at an agreement on the doctrine of Transubstantiation. Cardinal Mercier stated, and we find no dissent from his assertion, "Sur la doctrine de la Transubstantiation, les anglicans déclarent admettre le changement du pain et du vin en le corps et le sang du Christ par la Consecration. Aux yeux des Catholiques, le mot Transubstantiation ne signifie pas autre chose." Cardinal Mercier was one of the ablest and best informed minds in the Roman Church, and after learning

the views of the three Anglicans he pronounced their teaching to be none other than that of the Roman Church, on Transubstantiation. There was no attempt to camouflage. The statement is as broad and clear as it well can be, and disposes once and for all of the special pleading which we had for more than two years that Transubstantiation as understood by Rome was not taught by any representative English Churchman. The men who accepted that statement in Malines were representative of a section of Churchmen who, we are glad to say, do not represent Churchmen as a whole. Dr. Armitage Robinson when challenged how far he and his friends could be considered representatives, said that what they had written represented the views of three Anglicans of different shades and that it could be considered as showing the preoccupations of all the members of their Church interested in Reunion. This memorandum stated that reconciliation between Rome and England would involve on the part of Canterbury the acknowledgment of "a regular pre-eminence for Him [the Pope] above all other bishops, which is seen in the recourse to Him before others in matters concerning the whole Church."

The Archbishop of Canterbury would receive the pallium and certain customs should be retained: the use of the vernacular and the English rite, Communion in both kinds, authorization of marriage of the clergy. "The topics of a practical nature which we have just raised here outlined appear to us to call for preliminary consideration. If an understanding could be reached as to the solution of the questions thus raised, it would pave the way to further conferences of a yet more authoritative kind."

We cannot discuss further the documents, which deserve the closest scrutiny of all English Churchmen. The important paper written by Bishop Gore is not published, but we know that he laid down the distinction between Fundamental and non-Fundamental dogmas. And here we may quote the words of the Pope: "It is never lawful to employ in connexion with articles of faith the distinction invented by some between 'fundamental' and 'non-fundamental' articles, the former to be accepted by all, the latter being left to the free acceptance of the faithful. The supernatural virtue of faith has as its formal motive the authority of God revealing and this allows of no such distinction. All true followers of Christ, therefore, will believe the dogma of the Immaculate Conception of the Mother of God with the same faith as they believe the mystery of the august Trinity, the infallibility of the Roman Pontiff in the sense defined by the Œcumenical Vatican Council with the same faith as they believe in the Incarnation of our Lord. That these truths have been solemnly sanctioned and defined by the Church at various times, some of them even quite recently, makes no difference to their certainty, nor to our obligation of believing them. Has not God revealed them all?" If this be so, why did not the Archbishops and the Conversationalists know the Roman position and—if they knew it—why were the Conversations ever undertaken?

A SCHOLAR'S SERMONS.

THE RESURRECTION OF MAN AND OTHER SERMONS. By Archdeacon Charles. *T. and T. Clark.* 7s.

We have seldom read a volume of sermons with which we were in more hearty agreement and disagreement. When the Archdeacon discusses the arguments for and against a blessed future life, we feel that we are in the presence of a mind that has no *partis pris* and desires to arrive at truth. When he deals with the absolute claims of Christ's service, we wish that the Sermon would be read by all the Clergy. The teaching of Jeremiah is expounded with a clarity and confidence that win sympathy with the prophet and give us his place in history, and the concluding addresses on Wycliffe are masterly in their grasp of the teaching and work of this great son of the Church of England.

But when we read the first five sermons we are saddened by the freedom with which Dr. Charles abandons the plain meaning of the New Testament and the dogmatism with which he condemns the legend of the empty tomb "as due to the spiritual incapacities of the Apostles, owing to which they failed to recognize the Risen Christ till the second day after the Crucifixion, though all those two days Christ was present in their midst for all who could recognize Him. The closing chapters of the Gospels are late." Are the chapters any later than the rest of the Gospels? And was St. Paul, who wrote 1 Corinthians xv, among the spiritually incapable? And what have we to say to this sentence: "To connect our Lord's Resurrection with such a gross physical miracle as the empty tomb, would make it impossible for thoughtful people to believe in Christ's Resurrection and in His full spiritual life immediately after His death on the cross"? It is true that Dr. Charles lays emphasis on the non-mention of the empty tomb by St. Paul in 1 Corinthians xv, but does St. Paul not presuppose it in all his resurrection references? We feel the full force of the criticisms on what is meant by a "mutilated personality" and believe that those who die in the Lord live on through the change which we call death. But we are convinced that the story of the Empty Tomb is an integral part of the revelation of God to man, that the early Church universally believed in its occurrence, and that the Church founded its belief of the fact of the Resurrection on its existence. We are not gravely troubled by the temporary difficulty of an apparent "mutilated personality" of our Lord during His body's stay in the tomb. But we are convinced that this perplexity is minor compared with the perplexity in which the teaching of the Archdeacon involves the candid reader of the Gospels when the empty tomb is written down as a legend.

GENESIS.

RASHI ON THE PENTATEUCH—GENESIS. Translated and Annotated by James H. Lowe. London: *The Hebrew Compendium Publishing Company, Camomile Street*, 1928. Pp. 519. 16s. net.

This handsome volume forms the second number of Lowe's "Series of Tutorial Preparations for Rabbinics," the first number of which received unqualified praise from teachers and reviewers. Mr. Lowe's plan is to print in square characters the commentary of Rashi with an English translation and a running explanation which clears up the difficulties of the terse Hebrew style. Considering the varieties of type in the book, and the fact that the text is fully vocalized, the volume is issued at a reasonable price, and we trust that its sale will be such as to encourage the editor to deal with the remaining books of the Pentateuch in due course. It is in the first place a volume for students of Rabbinical Hebrew, and any student who masters it will readily find his way, with the help of some dictionary of abbreviations, such as Händler's, and a knowledge of Rabbinical script, which is easy to acquire, through most Rabbinical Commentaries. But those unable to read Hebrew can use the Commentary, as the English translation can be read verse by verse, and the reader will thus gain an insight into Jewish methods of interpretation.

Rashi, who lived in the eleventh and twelfth centuries (1040–1105), is the most eminent of medieval Jewish exegetes and the founder of the German-French school of exegesis. During his lifetime he acquired a reputation as the most learned scholar of his age in Jewish matters, and his notes on the Bible are, as Ginsburg says, "almost looked upon as part of the Bible, and his interpretation is to the present day regarded by most orthodox Jews as the authoritative import of Holy Writ." The greatest modern authority on Rashi, Morris Liber, says that the Commentaries "carry weight and authority which have rendered them inseparable from the text." The same authority points out that Martin Luther's exegesis owes much to Rashi, since Nicolas de Lyra drew many explanations in his *Postillae Perpetuae* from the Jewish expositor.

Si Lyra non lyrasset,
Lutherus non saltasset.

It will thus be seen that, as in the case of Kimchi, whose commentaries so powerfully influenced the translators of the English Authorized Version, the commentaries of Rashi have had an influence reaching far beyond what might have been expected. We commend this translation to our readers, whether Hebraists or not. We have tested it in several passages and find it dependable. Its publication marks an epoch in the furtherance of Rabbinical studies.

A. W. G.

KANT.

KANT'S CONCEPTION OF GOD. A critical Exposition of its Metaphysical Development together with a Translation of the *Nova Dilucidatio*. By F. E. England, M.A., Ph.D. *George Allen and Unwin, Ltd.* 10s. 6d. net.

This work is an elaborate and penetrating study of the theistic side of Kant's philosophy, in the closest connection with his general position, and of the latter in relation to the ideas of his immediate predecessors. The fact that Professor Dawes Hicks has contributed a foreword will be a sufficient commendation of the book to all who are interested in the subject and are accustomed to philosophical reading.

Kant, as is well known to students of philosophy, made a great breach with the old rationalism. (The *Nova Dilucidatio*, of which a translation is given, is an earlier work, more on the traditional lines.) This traditional rationalism was characterized by the assumption that "the results of formal logic are ontologically valid," and also by a sharp distinction between necessary and contingent existence. The former belief, taken as a basis, made contingent existence very hard to work in, for its relations are not merely logical. It fell to Kant to assign to the mind on the one hand and the object world on the other what belongs to each. It is from this point of view that the doctrines of God, freedom, and immortality are approached in the *Critique of Pure Reason*. Broadly speaking, Kant removed these ideas from the sphere of theoretical knowledge, and treated them as directly related to our practical needs. Occasionally, though not always, the idea of God is referred to as a working ideal of thought rather than as really true. How this is to be understood in the light of his general theory of knowledge is a subject treated with great thoroughness in Dr. England's book.

To many the primary interest in Kant lies in his attitude towards the "Ontological Argument" for the being of God. Most people who know just one thing only of all that Kant taught know that he said that a hundred thalers in his pocket had no more content than a hundred thalers in his mind—a truth that it did not require a Kant to discover. Of course this saying has to be taken in close connection with the whole context of his thought. It does not seem to be aimed at Anselm's form of the argument, and we agree with those who hold that it does not refute it. We are not sure that Dr. England reaches the true inwardness of Anselm's contention; but he sees in it a large measure of truth, and says that Kant did too. The question, he says, turns upon the positing of "a supreme *Urgrund* or *Ens Realissimum* in some form as the necessary presupposition of all things." Only it is just here that we fail to find a satisfactory place in Kant's philosophy for the recognition of this Original Ground of things as intelligibly objective. Dr. England's amendment of Kant's treatment of the subject will meet with wide agreement.

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