Theology on the Web.org.uk

Making Biblical Scholarship Accessible

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:

https://www.buymeacoffee.com/theology

https://patreon.com/theologyontheweb

PayPal https://paypal.me/robbradshaw

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

https://biblicalstudies.org.uk/articles_expository-times_01.php

pdfs are named: [Volume]_[Issue]_[1st page of article].pdf

abnormal) dream ; but they are put before us as a vision rather than an ordinary waking experience (cf. $11^{1ff.}$), and in this as in other visions, Ezekiel's mind certainly seems to obey some of the laws of the dream. Doubtless, it 'hangs together' as no dream ever did ; but one can see, at least in part, how the splendid and unearthly building came to be. It grew silently, like its predecessor, without sound of hammer or axe. Ezekiel knew every line, every stone, of the building on Moriah ; he had pondered over every structural arrangement that made misuse of the holy place horribly possible ; and in his twenty-six years of exile in Mesopotamia, his recollections of the Temple, as keen as if he had been absent only for a day, had lived on side by side with his perception of the possibilities, for purposes of order and symmetry, of a vast and well-watered plain. Though the mountains remained as dear to him as ever (see especially ch. 36), the plain had distinct advantages if the land was to be plotted out satisfactorily, with the Temple as near the centre of the land as it could well be. And in a vision, the glory of the mountains and the convenience of the plain could unite.

Mr. Mackay would not perhaps object to this vision-psychology ; he holds, indeed, that under his view of the arrangement of the land, there is no impracticability ; but under any view, and certainly under his view of the vast space of the city, and the mighty Temple platform on the top of Mount Ebal, nothing could be done unless it were possible to 'sink the mountain to a plain.'

Literature.

THE CHURCH IN AMERICA.

Professor W. Adams Brown has written a great book on a great subject. *The Church in America* (Macmillan ; 14s. net) is a study of the present condition and future prospects of American Protestantism. During the war Professor Adams Brown was Chairman of the Committee on the War and the Religious Outlook, and thereafter Secretary of the General War-time Commission of the Churches. No man has had a finer opportunity of surveying the religious situation, and he has made full use of it. He has not only collected the facts but he has mastered them. Here are no masses of undigested statistics, but a living picture of the Church in America as the War found it, of its manifold war work, and of all it both hoped and failed to do when the War was over.

For the sheer joy of it let us quote the story of one man who made good. 'One of the finest pieces of work done in the War was done by a Presbyterian minister over sixty years of age, who entered one of the large industrial establishments in a Western city as a welfare worker. Through his tact and resourcefulness he so altered the morale of the workers that the output of the plant more than doubled. Yet this same man had been seeking a church in vain for years.'

The major part of the book is occupied with a survey of the vast problems that confront the Church at home and abroad, in city and country, in the fields of intellectual and social life. Professor Adams Brown has thought long and deeply on these problems, and his thinking never loses contact with the world of actual facts. It is the situation as it presents itself in America that is directly in view, but the problems that face the Church in Britain are essentially the same, and so are the principles that must govern a true solution.

America, it seems, has its problem of rural depopulation and over-churching in an aggravated form. Witness the State of Ohio with 2807 churches, 37 per cent. of which have less than fifty members, or the State of Missouri, where only 4 per cent. of the country churches have resident ministers. 'Yet in these same communities there may be two, three, or even four or five different church buildings standing side by side.' This is one of the factors which make Church Union a pressing question. Professor Adams Brown treats this subject in a most illuminating and suggestive way. It is, in fact, the thesis to which his book is devoted. He holds it to be vital 'that we re-think our doctrine of the Church.' Not that we should continue our discussion of Church unity in the abstract, but we must determine what should be the function of the Church in our democratic society and come to a

definite understanding as to how the existing churches can see this function adequately discharged.

The following sentences on the League of Nations are significant as expressing the mind of the Church in America. 'The acclamation with which the proposal of the League was received in the most widely separated circles, no less than the deep despondency and even despair with which its momentary failure has been followed, is the best witness to the fact that it touched some deeper chord than is reached by our conventional politics; that it expressed those underlying yearnings which belong not to any one nation or group of nations, but to man as man; that, in short, its appeal passed beyond politics into religion. . . . While it is true that the recent campaign against the League has led many of its former advocates to recognise weaknesses and dangers in its present form which will need to be corrected, those who are responsible for the present conduct of the nation's affairs will make a grave mistake if they interpret the present disposition of their constituency to allow them large latitude in finding the way in which that correction can be made, as indicating any loss of faith in the central purpose for which the League was created or any weakening of the will to realise it.'

THE INTEREST OF THE BIBLE.

The Interest of the Bible, by Professor J. E. McFadyen (Hodder & Stoughton; 7s. 6d.), is a challenging title; for, obviously, it requires a more than usually interesting book to carry it successfully. But it is just such a book that Dr. McFadyen has given us. These eighteen fine papers afford further evidence of the width and precision of his scholarship, of the characteristic balance of his mind, and of the singular lucidity of his style. Specially attractive is a catholic-minded study of Hellenism and Hebraism, where his classical learning finds scope, and lands him on some points in very different conclusions from what were once accepted, as a comparison with certain famous passages in 'Ecce Homo,' for example, will make clear; or the moving character-sketch of Saul. When A. B. Davidson was at New College his most famous lecture was on Saul, and once a year the other professors, facing nearly empty benches, uncomplainingly accepted the explanation that their various classes were all listening to it! Only Davidson himself resented it, and has been known to substitute a dry discussion on some point of syntax, finally looking round the crowded room with a mischievous smile. Dr. McFadyen also leaves Saul one of the most pathetic figures in history—this phlegmatic brooding youth, so he conceives him, who, suddenly fired by the splendour of the conception of the Kingdom, gave for it all he had in an eager passion of religious enthusiasm that burned up his life, and, even when believing himself outcast from God, one who had sinned the unpardonable sin, still laboured on with a fine desperate zeal for his ideal. There are five detailed studies of communion with God, what that meant for the prophets, in the Historical Books, and in the Psalms, for Jesus Christ, and in the New Testament church; or, to name only one more, 'the preacher,' says Dr. McFadyen, 'tends to develop the homiletic mind at the expense of his historical conscience,' like the Chronicler who arrives at 'a much simpler and smoother conception of the divine government of the world than is yielded by the stubborn facts themselves,' and therewith he launches out on a fascinating study of History and Homiletics. This is, perhaps, the best book Dr. McFadyen has yet given us.

KANT.

A new book by James Ward is always welcome. Among those who have striven in recent times to make works on Philosophy not only intelligible but interesting, he takes a high place. We rejoice that he has brought to bear upon Kant the instruments of his clear thought and clear literary style. For it is well worth while to understand Kant; and Kant's thought, as he himself expressed it, is most elusive owing to the execrable literary form in which he clothed it. For a true understanding of Kant, however, more is needful than a clear exposition of his great treatises. Kant was a voluminous writer, and he wrote on a bewildering variety of topics. His minor works are very little known in this country. In Germany in recent years there has been a great amount of patient study of all that Kant published, and that study was worth undertaking, for it casts much light on the Kantian philosophy. Our author knows the results of all that intensive investigation and discussion, and in the light of them he is able to present us with such a clear-sighted view

of Kant's thought and of the vacillations it underwent as makes us wish that it had been treated in the fuller measure to which Ward confesses he at one time looked forward. Such as it is, however, the book is one for which all students of Kant will be grateful. The title is *A Study of Kant* (Cambridge: at the Univ. Press; 12s. 6d. net).

BISHOP MOULE.

The late Bishop Moule was a scholar, a saint, and (in the true sense) a Christian gentleman. This is the impression left on the mind of a reader by the substantial biography which has been written by Canon Hartford and Canon Macdonald: *Handley Carr Glyn Moule, Bishop of Durham* (Hodder & Stoughton; 20s. net). This was the estimate of the Bishop which was commonly held by the Christian public before the *Life* appeared, so widely known and so highly esteemed was its subject in all the churches. What the writers have done, and done admirably, is to confirm and illuminate by many interesting details the general opinion, and also to reveal clearly the influences which helped to shape so notable a personality.

One of these influences was the future Bishop's home life, of which a beautiful picture is given in the book. It was a home of piety and learning, where the children learned not only to love God, but to love good literature and to value sound scholarship. One of the finest things the writers have to tell is the fact that twice over, when young Moule was on the top of a wave of success and influence at Cambridge, he threw everything over to go home and bury himself for years in his father's parish in order to relieve somewhat his father's burden of labour. We can trace to these early years the habit of accurate scholarship which was to bear such fine fruit in his published works.

The other formative influence in his life was his own definite religious experience. Dr. Moule was for long the recognized leader of the Evangelicals in England. It might be said of him, what was said of another prominent man in connexion with Temperance, that he made evangelical opinion respectable. His theology was rooted in an experience which was so sincere and so deep that it never ceased to show itself in his life. This is what won for him so much respect, and even reverence, from those who differed widely from him in conviction. It produced in him a strong sense of duty and a patient tolerance of those who opposed him, which are repeatedly illustrated by his biographers. One of the best of these instances is given in connexion with his difficult relations with one of his clergy at Durham. They had acute controversies which frequently threatened to end in an open breach. After the worst of these the clergyman received a short letter from the Bishop, offering him an important living and in the kindest words of appreciation. 'Well,' he said to his wife, 'he is a man after all, a man that can bear no grudge.' For years afterwards the Bishop had no more devoted friend and supporter in the diocese.

Dr. Moule was, perhaps, not a great man or a great Bishop, but his writings have nourished and sustained a religious experience in multitudes both inside and outside his own communion; his work as Principal of Ridley Hall drew many young men into the ministry of the Church, and can be traced to-day in many influential lives; and his personal character has been an inspiration to men of different schools. The life of such a man was well worth writing, and in this volume the work has been well and truly done.

WHICH ARE THE TWELVE GREATEST CHRISTIAN CLASSICS?

Lamb, that huge reader, admits in one of his letters, 'I take less pleasure in books than heretofore, but I like books about books.' Professor R. E. Welsh has issued a notable volume belonging to that order. *Classics of the Soul's Quest* (Hodder & Stoughton; 7s. 6d. net) is a fine title; and these studies of some twelve or so of the spiritual masterpieces are worthy of it. In each case there is, with bibliographies attached, a sufficient account of the author's life and times, a careful and scholarly synopsis of the book or books under review, and some indication of the part they have played in the world's history, all prefaced by an informing introduction, and ending in a discussion on the distinctiveness of Christian experience. Dr. Welsh's wide reading and alert and interesting mind are well known; and he has put both of them into his work. It would hardly be possible to be dull with such a theme; but here, at all events, the reader is swept along in admiration of the author's deftness. Moreover, since one cannot deal with the whole of an inexhaustible field, but must pick and choose, the selection made gives an added interest

by its inevitable revelation of the man who so selects. Were you to name the twelve greatest Christian spiritual classics, what would your list be? Dr. Welsh votes for Augustine, Dante, Tauler, *Theologia Germanica*, à Kempis, Bunyan, Law, Behmen, Wesley, Tolstoy, Pater's *Marius the Epicurean*, and Rabindranath Tagore. Evidently, therefore, while reasonably orthodox, he is up to date. He has no great liking for the French mind, relegates Pascal and, more reasonably, Amiel to a couple of pages in the appendix; while the other masters, Fénelon, St. Francis of Sales, and the rest are overlooked. No women are included, except hurriedly in the few pages of small print. He does not care for Letters; and, as is right, he has his favourites. Dante gets seventy pages, the *Theologia Germanica* five; to Tagore or *Marius* is allotted as much space as to Bunyan or à Kempis, and almost as much as to Law, Wesley, and Behmen squeezed together. Upon the whole he seems to prefer those whose mysticism is not too intrusive.

It is a goodly fellowship, a great and honouring possession. And Dr. Welsh makes clear that it in no way exhausts Jesus Christ, that coming ages will produce classics as deep and splendid, which will be no mere echoes of our own, but real originals, breaking fresh ground, and viewing our Lord in new aspects. At present he admits a dearth of works of the first rank. But he is wisely sure that, when the East is won for Christ, they will appear there; and in the West he feels that Tolstoy is the forerunner of a new type of spiritual classic, less self-absorbed, and personal and individualistic, that will give utterance to that sense of brotherhood, that call to service, that more acute social conscience, which, he feels, are what give Christianity a main appeal to modern men and women.

THE CHRISTIAN HYPOTHESIS.

'It is common for less thoughtful teachers of religion to set faith and reason in contrast or even in opposition, and at the lowest level of such teaching faith is exalted and reason is all but denounced.' The quotation is from *The Christian Hypothesis*, by Edward Campbell Tainsh (Longmans; 3s. 6d. net). We can all bear witness to its truth. We have heard proud reason denounced as the enemy of simple faith, and this has been a stumbling to many, an occasion of perplexity or of stout-hearted rebellion. It is the aim of the writer to contribute towards a permanent settlement of this recurring dispute, by showing that 'faith is an activity of man within his reason, not a gift received in passivity, not a non-reasoned conviction projected by God into the consciousness.' The whole book is a fine piece of closely-knit argument, and every sentence is packed with thought.

Here is one of the all-too-rare illustrations: 'Climbing a mountain is an activity of man in his muscles. There are many activities of man in his muscles which are not climbing a mountain. If it were pitch dark, a man could not well climb a mountain, nor could he if he were drunk or very ill or in a state of starvation. Notwithstanding all these, climbing a mountain is an activity of man in his muscles. There are many activities of man in his reason which are not faith, and there are many hindrances to faith in the man himself. None the less, faith may be an activity of a man within his reason.' The climber, to follow the illustration, is not left to toil upward in pitch darkness. 'God hath shined.' But is the climber himself spiritually fit? He may be drunk with prejudice, fevered with pride, starving in selfishness, or disabled in some way for his high enterprise. In particular, he may lack the honest and good heart which is an essential condition of the discernment of spiritual truth. But if he have that, he is required to take no wild leap in the dark, but may travel to faith by the road of reason.

What is the practical bearing of all this? It is that faith is a duty and an act of man—a duty and an act possible only through the illumination of the Holy Spirit, but performed through the honest exercise of right reason. 'It would therefore seem that, not by the reviling of human reason but by summoning it into the regions of holiness and worship, religion can best be helped.'

REMINISCENCES OF A ROTHSCHILD.

'I have always been of opinion that there cannot be too many Rothschilds'—so Lord Beaconsfield once wrote to a member of the famous family of bankers. So long as they number among them gentlewomen of the high character of Lady Battersea, the elder daughter of Sir Anthony Rothschild, who has just published her *Reminiscences* (Macmillan; 21s. net), we wholly agree with him.

She has a notable ancestry on both her father's and her mother's side, for the latter was a Monte-

fiore. She has lived a very full life, not only in London society as a great entertainer, but as one very actively engaged in work among the Jewish population of the East End, and also in temperance and other philanthropic work, to which she has given largely both of her time and of her ample means.

Lady Battersea writes of her father that 'The Rothschilds were in his eyes people apart from all others.' 'His Jewish proclivities brought him into touch with the philanthropic and educational work of his race, who at that time were just beginning to emerge from their life of separation. In my childhood the Jews were still suffering from civil and religious disabilities; they had no very assured social standing and there was in many quarters a deep-seated prejudice against them. My family, while remaining true to their religion, established a firm footing in the social and political life of their country.' It is obviously from her mother that Lady Battersea derives her inspiration to follow after good works. She writes: 'Hers was a fine spiritual nature, rising above all sectarianism, even above racial bias, and claiming affinity with the noblest minds of every creed.' She read with pleasure the sermons of Martineau, Parker, and Robertson, feeling some kinship with the Unitarians, but she was also much attracted by the Society of Friends.

Lady Battersea and her sister were brought up according to Mid-Victorian ideas, but she feels that 'increased independence has brought into many lives a wider sphere of influence for mind and character, and therefore a surer prospect of well-earned happiness.' She and her sister married Englishmen outside the pale of Jewry. Her husband, Mr. Cyril Flower, was appointed, by Mr. Gladstone, Junior Liberal Whip. He was one of the two best-looking men in the House of Commons of his time, popular with all parties. For his efficient services Mr. Gladstone gave him a peerage, greatly to his wife's disappointment, as her ambitions for her husband were very different.

Lady Battersea inherited, with her share of the Rothschild millions, their disposition for entertaining. It is a wonderful gallery of notables to which she introduces us in these Reminiscences, ranging from King Edward, Queen Alexandra, and the Princess Louise, as intimate friends, to a succession of Prime Ministers of both political parties, and eminent men and women of letters. She is charmed with 'Dizzy' and even with 'Mary Anne,' for 'if foolish, and at times even ridiculous, she was a splendid wife.' She reverences Mr. Gladstone and Mrs. Gladstone, 'that wonderful couple'; and no sign of party prejudice is apparent in her pen-portraits of such diverse personalities as Mr. Balfour, who will only read novels that end happily; Lord Rosebery, the husband of her cousin, Hannah de Rothschild, 'one of the most devoted and unselfish wives that ever lived'; 'C.B.' with his devotion to his ailing wife, and his liking for French novels and knowledge of French literature; and Mr. Asquith and his first wife, 'a true home-maker and home-keeper and an excellent mother.' She finds it a difficult task to give a portrait of the present Mrs. Asquith, 'a most original, dazzling, and astonishing' personality.

The most remarkable characteristic of all that we are told of the cosmopolitan crowd that passes through the four hundred and fifty pages of this book is that there is almost nothing but what is of good report. The writer is not uncritical, but she has the gift of charity. She delights to see her guests at their best, and so to depict them. Lady Battersea was undoubtedly a hostess of great charm. That charm she has also given to these Reminiscences of a crowded, an interesting, and a useful life.

A PSYCHOLOGICAL STUDY OF GEORGE FOX.

Every rightly constituted mind is immediately prejudiced in favour of a book issued with an introductory note in which, amid much praise, it is frankly admitted that the 'thesis contains some crudities and extravagances,' and 'obvious instances' of 'needlessly elaborate psychological or even physiological interpretation of expressions used by Fox, which bear a simpler explanation.' For one thing, such honesty creates a strong presumption that the praise is likely to be trustworthy. And so in this case it is. There are things in *The Founder of Quakerism*, by Rachel Knight, Ph.D. (Swarthmore Press; 12s. 6d. net), that are somewhat irritating; diagrams, which to some minds are quite unhelpful and somewhat uncouth, and repetitions here and there that give the impression that the book must have been originally a series of separate studies that have been welded into a whole, not quite perfectly.

But the study of Fox, that queer amalgam of conflicting qualities, is thorough and patient and elaborately careful. Here is no mere blind hero-worship, but an honest and discriminating bit of first-hand investigation, which brings vividly before one the bigness and wonder of the man, and yet somehow, probably quite unconsciously, leaves an impression of him not altogether pleasant.

The attempted analysis of his particular type of mysticism is a bold endeavour in a field in which not very much has yet been done, and is, perhaps, not so successful. One has the feeling that things are being overstrained; that the author, as the golfers say, is pressing. Thus, in a chapter on the Hypersensitivity of Fox's senses, remarkable instances of this are heaped together in the most haphazard way with things that mean nothing at all, such as 'the mosquitoes on the Rhode Island shore were very troublesome to him.' Often there are elaborate explanations of perfectly simple facts, and sometimes the book is written quite unnecessarily in a quasi-scientific jargon that is not English. The author has an eager interest in our ever-increasing knowledge of the extent to which character can be traced back to bodily functions and peculiarities. But sometimes this is overdone. Fox's eyes, like the Master's, greatly impressed people. Dr. Knight gives various instances of folk crying out to him to turn them away, as they felt pierced by them; and she remarks, 'His eyes often glowed with the inner stimulation that comes from a virile blood supply and perhaps also from active glandular secretions.' Fox had 'a sight and sense of the King's return' before it happened. 'Here, it seems to me, the kinæsthetic motor process caused the cortical excitation of the visual centre calling forth such a visual image with its accompanying kinæsthetic feeling which he interprets as a sense of prophetic revelation.' So now we understand it. This kind of thing, when carried into the inner recesses of spiritual sanctities, is not successful. You see, men say, tearing some delicate bloom to pieces, this is the calyx, this the corona, these the stamens, and so on, and, yes, that's all. But that withering little heap is not the flower; the something that made it has escaped them. And when Fox has been duly dissected in this vivisectional fashion, the wonder of him still escapes, is not to be pinned down, like a dead butterfly.

THE CRITICS CRITICISED.

One suspects that Dr. Fitchett hugely enjoyed writing *Where the Higher Criticism Fails* (Epworth Press; 4s.), which sweeps along with not a little of the rush of 'Deeds that Won the Empire.' Although no opponent of Higher Criticism in itself, he holds a very orthodox position; and, feeling that there are many treacherous bogs about, advances cautiously, tapping every foot of ground before he will commit himself to it, sometimes rather comically, where to most eyes it looks sound enough. For what worries him is the utter recklessness with which theories are too often spun by the dozen out of airy nothings, and flung down dogmatically without any kind of proof except simple assertion, or the exercise of unchastened imagination. Where criticism fails, he feels, is partly through its curious lack of humour; and he makes great play, on the one hand, with the weird fantasies of a Preserved Smith or a Venturini, and, on the other, with the extreme caution of Canon Barnes' references to our Lord, which strike him as a rather cramped and unimpressive testimonial, the kind of thing that one might offer on behalf of an ordinary student of average intelligence and gifts. His own humour, always hearty, sometimes really clever, is on occasion almost boisterous. Even upon the road to Emmaus he cracks a jest, in itself an admirable one; only there one would prefer to walk in reverent silence. And on the whole one has the feeling that the world is a more puzzling place, and some things more manysided, than Dr. Fitchett seems to think.

There are three roads to peace recommended to those who are grievously troubled. There is the path of Christian Science, which counsels them to ignore and deny the reality of the ills from the illusion of which they suffer. There is the way of trying to be strong, and in our own strength overcoming. Then there is the solution of Faith in Christ. To show the futility of the first two and the success of the third is the purpose of Mrs. Horace Porter, who writes *The Christian Science of Thought* (Allenson; 3s. 6d. net).

The Rev. Thomas E. Miller of Dunfermline has written, and Messrs. Allenson have published, a

third volume of Bible Portraits. We have already had *Portraits of Women of the Bible* and *Portraits of Women of the New Testament*, and we now have *Portraits of Men of the Old Testament* (6s. net). This volume contains lectures on twelve Old Testament heroes, ranging from Othniel to Samuel. Mr. Miller accepts the 'narratives as they have come down to us,' retells the stories, and draws some sound lessons.

The University Press at Cambridge has sent out a full and scholarly study of *The Sixty-eighth Psalm* (8s. 6d. net), comprising an introduction, a revised translation and critical notes, by W. W. Cannon. It is a fine piece of work, in every way worthy of Cambridge learning. The introduction, extending to forty-one large pages, discusses the different interpretations of the psalm and the dates to which it has been assigned, deciding for the period of the restoration from exile. The psalm is an expression of the joy and hope that possessed the people, who were once more in possession of their own city. The translation is not only accurate but dignified and impressive, and the book is beautifully printed.

A pleasing missionary book for children has been published by the C.M.S. with the title *The Magic Dog*. The writer is G. C. Beach, and he certainly has the gift. The different nations of the world are described in their manners and customs, and the whole thing is so skilfully strung upon a thread of story, and so charmingly illustrated by little sketches in the text, that the average child will not realize that he is imbibing knowledge and missionary interest at the same time. The book is prettily got up and would make a pleasing gift for young people.

James Urquhart, F.S.A.(Scot.), is the recognized exponent of the teaching of William Honyman Gillespie. Gillespie's *a priori* argument for the Being and attributes of God can never be popularized, but it has profoundly influenced certain types of mind. Dr. John Clifford has confessed, 'In my college days I was specially helped by Mr. Gillespie's great work. A wave of scepticism had swept over my mind and carried away my faith in God. Gillespie's argument recovered it, and steadied my intellectual movements for years.' Mr. Urquhart has now edited *The Parerga of William Honyman Gillespie* (T. & T. Clark; 6s. net). The book is a labour of love, and it is well to have preserved these minor works of one whose name will ever occupy a respectable place on the roll of Scottish philosophers.

Life's Transient Dream is a volume containing fourteen brief practical discourses by David Russell Kyd, who was for fifty-eight years minister of Foulis Wester in Perthshire (James Clarke; 3s. 6d. net). There is a short introduction by Dr. Wallace Williamson.

The Diocesan Press (formerly the S.P.C.K.) in Madras has never published a better biography—small though it is—than *Ragland Pioneer*, by Amy Wilson Carmichael. The authoress does not trouble to chronicle external happenings. She gets at the very heart of the man, and we feel with her that 'it might all have happened yesterday; for times change and customs; phrases pass, our very speech takes to itself new dress, the old sounds outworn to us, but the great elemental things of life do not change at all; like earth, air, water, fire, they abide unaltered and unalterable.' The little Life is living from cover to cover.

One of the best missionary books issued during the season is *Missionary Heroes of Africa*, by the Rev. J. H. Morrison (Doran; $1.50). Mr. Morrison has other well-known missionary books to his credit, but none of them will be more popular than this one, in which the writer tells, with graphic pen, the life-story of missionaries like Moffat, Livingstone, Laws, Mackay, Grenfell, Coillard, Mary Slessor. The book is written for the young, and we cannot imagine a better book for the purpose of interesting them in missions. The lives of these great men and women are a fascinating record as mere biography, and this fascination loses nothing at the hands of Mr. Morrison.

Dr. Frederick F. Shannon, who has succeeded Dr. Dwight Hillis and Dr. F. W. Gunsaulus as minister of the Central Church, Chicago, has collected some of the sermons preached by him on special occasions, giving the volume the title *Sermons for Days We Observe*. Though we do not observe all the days here—for Dr. Shannon has a sermon for Lincoln's birthday, Washington's birthday, Grant's

birthday, and Mother's Day (it seems a pity we do not observe the last)—something of value may be got from each address. Take this story from the one on Lincoln. 'A Springfield neighbour was drawn to his door one day by the crying of children. He saw Mr. Lincoln passing by with two of his sons, both yelling lustily. "Why, what is the matter with the boys?" he inquired. "Just what is the matter with the whole world," answered Lincoln. "I've got three walnuts, and each wants two."' The book is attractively got up in blue with red lettering, by the George H. Doran Company ($1.50).

One of the most hopeful activities of our time is the effort to popularize theology. This is as it should be, for the Bible is every man's library, and its message is addressed not to the expert but to the man in the street. In *The Essentials of Christianity* (Doran; $2), Professor Henry C. Sheldon, D.D., supplies a simple and non-technical treatment of the great doctrines of the Christian faith. His theses are: '(1) Man, as being constitutionally a religious being, must in the long run have a religion. (2) Christianity is distinctly superior to any other historic religion. (3) The essential truths and spirit of Christianity are so high and perfect that there is no real occasion to harbour the thought of their being improved upon.' Throughout the book there are manifest a sound judgment, a ripe and mellow wisdom which are fitted to conciliate and persuade the reader. Topics like the inspiration of Scripture are finely handled with the avoidance of all unnecessary controversy. The space given to the refutation of Premillenarian views may be taken as indicating that these have attained to more prominence in America than in Britain.

Dr. Clovis C. Chappell of Washington is one of America's popular preachers. He has issued a volume of *Sermons on Biblical Characters* (Doran; $1.50). The sermons have a distinctly modern flavour and are full of sound teaching crisply expressed. They make no attempt to scale the heights or penetrate the depths, but they maintain a good level throughout. The treatment is often suggestive and the illustrations are apt and memorable, if occasionally melodramatic.

Mr. Bardsley Brash has written a small book called *The Pilgrim's Way* (Epworth Press; 2s. net), because he believes that what we need to-day is the 'temper and mind of the pilgrim.' The book is Mr. Brash's account of the problems and pleasures, hindrances and helps, ideals and dreams of the pilgrim, and is an answer to the questions, 'Who am I?' and 'Why am I here?' 'Alice, amidst all the perplexing changes of Wonderland, cried out, "Who am I? Ah; that's the puzzle." It is indeed. For if we could answer that question, and also another—"Why am I here?"—we should know the meaning of life. We ask many questions, for—to use the phrase of the Elephant's child, of whom Kipling writes — we have "a 'satiable curtiosity"; and yet how rarely we ask the two which are most central!' The book is full of similar happy allusions.

If any one is setting out on a course of sermons on the Old Testament characters or the like, he had better have a look at *Ancient Hebrew Stories and their Modern Interpretation* (Hodder & Stoughton; 7s. 6d.), by Professor Jordan of Kingston. For there he will find an admirably clear and lucid introduction of some seventy pages, giving in compact form the main results of the patient researches of modern scholarship, and thereafter a careful study of each story, the sources, the parallels, the ideas of permanent value embodied in it, and so on. But he will have to read with caution, for he will see the heads of sermons staring out at him from every page; will come on them almost too easily.

If I Miss the Sunrise, by J. H. Chambers Macaulay, M.A. (Hodder & Stoughton; 7s. 6d. net), is offered as 'a study in the reality of religion.' It is on the whole a somewhat perplexing and unsatisfactory book. The writer sets out to trace the process by which he passed from the materialism of last generation to a full faith in the God of love as revealed in Jesus Christ. There is evidence of wide reading, of competent scholarship, of unusual wealth and even exuberance of language. But the reader moves forward through a mist of words amid which he looks in vain for the sunrise of clear thinking. Better work is done when the writer comes to the exposition of the life and passion and resurrection of Jesus as the revelation of the God of love. Here the warmth of his Christian feeling finds scope, and inspires his apologetic with the glow of a fine

passion. The pages are brightened with a pleasing variety of literary allusions, and the book, if not a serious contribution to Christian thinking, is fitted to be a stimulus to Christian devotion.

Since the days when Tatian compiled his 'Diatessaron' the problem of harmonizing the four Gospels has had a fascination for many minds. Modern criticism has put the older harmonies out of date by showing that the Gospels do not supply the necessary chronological data. Still, for purposes of study and comparison, a harmony is useful and even necessary. To meet this need we have modern harmonies, in Greek or English, of the Synoptic or of all four Gospels. Of harmonies in English undoubtedly the freshest and the best is *A Harmony of the Gospels for Students of the Life of Christ*, by Professor A. T. Robertson, D.D. (Hodder & Stoughton; 10s. 6d. net). It is a revision of the well-known harmony by Dr. Broadus, who was the first to abandon the attempt to establish a hard-and-fast chronology, and to concern himself rather with bringing out 'the inner movements of the history, towards that long-delayed but foreseen and inevitable collision, in which, beyond all other instances, the wrath of man was made to praise God.'

In Professor Robertson's competent hands the harmony becomes a new work. Here there are no forced renderings, no special pleading. The data are given as free from bias as circumstances allow, so that students can use the book and interpret the facts according to their various theories. No effort is made to reconcile all the divergent statements of various details in the different Gospels. The differences challenge the student's interest as much as the correspondences, and are natural marks of individual work. In the appendix valuable notes are given on points of special difficulty. The tone of these discussions is impartial and eminently fair. The book should prove helpful to the student of the English New Testament.

In *The New Psychology and the Parent* (Jarrolds; 6s. net), Dr. H. Crichton Miller attempts to explain to the average parent the bearing of the discoveries of psycho-analysts on the rearing of children. That the book will have any great influence for good we do not venture to predict. Among many observations that are shrewd, suggestive, and sensible, there are some that strike us, and we think they will strike the normal parent of normal children, as rather grotesque. The author's views, it seems to us, are distorted by his extensive experience of abnormalities.

Christmas and the Year Round, by Frank Crane, D.D. (John Lane; 6s. net), contains something over a hundred very short essays full of whimsical wit and good sense. Dr. Crane rattles on in breezy style from topic to topic, his aim being, as he says, not to build a house but to supply bricks. It is not a book to be read through, but to be dipped into for refreshment in an idle hour. Yet there is much food for thought in it, for beneath the light touch there is a serious purpose.

The Holy City: A Tragedy and Allegory in Three Acts, by Dorothy St. Cyres (Longmans; 5s. net), is a noble drama in blank verse, dealing with the ancient theme of the conflict between conscience and expediency. The heroine is a girl who is torn between the claims of home and the call of a new prophet in whom she passionately believes. It is only at the very end that 'the Master' sees as he dies the City of his faith. All his disciples have left him except the faithful Mahrah. The spirit of the poem is elevated throughout and the verse dignified and beautiful.

Baron Max von Oppell finds the search for truth the chief good in life. He would say that if truth were a bird, and he had it in his hand, he would let it go for the pleasure of pursuing it. 'Once life itself provided for, the riddle is beyond doubt the most real and earnest thing before us.' And even if we shall never solve the riddle, why should we not think of it for its charm? Thus, throughout his little book, which reflects a mystical pantheism, the writer meditates, finding in beauty, time, life, and all else an expression of a dimly perceived spirit. The book is entitled *The Charm of the Riddle* (Maclehose; 3s. 6d. net).

Generally speaking, people do not regard the Sunday School as a school in the strict sense of the word, and the churches have not advanced as a body along the lines of educational reform. This, at any rate, is the opinion of the Rev. E. F. Brayley, M.A., LL.M., Vice-Principal of Culham Training College for Schoolmasters, Oxford. 'It is stated,' he says in his introduction to *A Sunday*

School in Utopia (Macmillan ; 5s. net), 'that the Church lost half a million children during the war. If religious bodies do not regard Sunday-school work as important enough to be economically organized, scientifically and systematically psychologized, and paid for, we must not be surprised if the children refuse to take us seriously.'

He, at least, approaches the Sunday School with a due sense of its importance, and in the volume referred to he has set forth in lucid style the results of a rich experience. This is a book which should be in the hands of all 'ministers of religion,' clerical and lay. For there is nothing suggested that may not be achieved. The book is practical despite its visionary title. It gives a clear outline of modern child study; it offers helpful suggestions in the art of teaching; it embodies the results of recent psychological findings; it is full of useful hints for all who are engaged in the great work of religious education; and the gift of humour enables Mr. Brayley to soften many a shrewd blow which he aims at antiquated methods. Take the following extract from the chapter on 'The Superintendent and his Work': 'He must have a very high ideal of the Sunday School. He must resolve that the Sunday School shall be the best school, because it is God's school —best in method and apparatus. Very often he should begin with a bonfire—to burn up all the old hymn-books and the harmonium that won't play, that have been bequeathed to the Sunday School by the Church people. Therefore, he will give the clergy and churchwardens no rest. Backed up by teachers, he will be a thorn in their side until they make the Sunday School a real School.' Books like this are needed.

The second annual volume of Snowden's *Sunday School Lessons, 1923* ('International Uniform' series) (Macmillan ; $1.25), will appeal to those teachers who prefer the Uniform to the Graded Course. The first quarter is devoted to studies in St. Luke's Gospel; the second quarter to great men and women of the Old Testament; the third to great men and women of the New Testament; and the fourth quarter to the Missionary message of the Bible. Each lesson is carefully planned out, the whole Bible passage being quoted. Correlated material is abundantly provided by Scriptural references. In the lesson development the outstanding ethical teaching is printed in heavy black type and suggestions for questions are given at the close of each subject. The style is expository.

Any one who wishes to see what can be said for the literal theory of verbal inspiration in face of some of its greatest difficulties will find *The Creation, Fall, and Deluge,* by Rev. A. H. Finn (Marshall ; 5s. net), of interest. It is pathetic to find such an argument presented to the world to-day, an argument that contends for the strict scientific and historical trustworthiness of the early chapters of Genesis. It is even more pathetic to reflect that there must be many for whom the Divine authority of Holy Scripture rests on such an argument.

For Soul and Body, by Harriette S. Bainbridge (Marshall ; 1s. 6d. net), is a series of talks on Spiritual Healing, very earnest and full of good counsel. The two notes always are believe, and believe with a faith that is full surrender. Then the Lord's own vigour will flow into your body. The author has had a remarkable experience of spiritual healing herself, and speaks throughout with complete confidence.

Some addresses given by the Rev. A. Douglas Brown at the Keswick Convention have been published by Messrs. Morgan & Scott with the name *Revival Addresses* (2s. 6d. net). They are earnest appeals to members of the Convention to yield themselves afresh to God, so that there may be a great outpouring of the Holy Spirit throughout the land. Mr. Brown tells of a crisis in his own life when, after twenty-five years' ministry, the Spirit of God made it clear to him that it was his duty to leave his comfortable church, and give himself to evangelistic work.

Just three years ago at Crans near Geneva—her childhood's home—Renée de Benoit died at the early age of twenty-seven. Though so young her life had been full of useful work. On the declaration of war she went as an army nurse to Lyons and remained there until her marriage, when she and her husband, Dr. Pierre de Benoit, gave themselves to mission work in India. After her death a number of her letters were collected. They breathe that spirit of longing for personal sanctification which she placed above outward activity in God's service. The letters, along with a short memoir, have now been translated into English and

have been published by Messrs. Morgan & Scott (3s. 6d. net). All profits from the sale will go to the Kanarese Evangelical Mission. The title given to the volume is *A Child of the Morning*.

In *My Moorland Patients* (Murray; 12s. net) we have an illuminating and most interesting human document written by a country doctor. It was intended by the writer to be published anonymously, but since his death, just a year ago, his friends have issued it with the author's name, the late R. W. S. Bishop. After a varied training as a medical student at Leeds, London, and Paris, he found that the 'call of the wild' in his native Yorkshire was irresistible and he took up practice in Kirkby Malzeard. When one reads this remarkably vivid narrative of fact it is with a feeling that it deals with the period of the Brontë novels. But Dr. Bishop writes of what happened so recently as just before the outbreak of the Great War. Emily Brontë herself had not a more intense love for the wild stretch of country behind Haworth village than Dr. Bishop had for the same moorland, whether in the beauty of dawn, or in the dense fog and snowdrifts of winter. And he says of the inhabitants: 'These folk, though having constantly before their eyes scenes of great beauty, are yet curiously indifferent to or unconscious of it all.' There is not a chapter in this book that does not represent most vividly the characteristics of these isolated dwellers on the moorlands, the humour, the pathos, the tragedy of their lives.

Dr. Bishop says that his moorland friends were 'very obstinate, very quarrelsome, and very irreconcilable in their quarrels.' 'They never forgave and they never forgot.' The inhabitants of one village were, however, a marked contrast to their neighbours. He found that the explanation was that a former squire had been a very saintly man, with great force of character and high ideals. He took the deepest personal interest in the moral and spiritual welfare of all the village children from their earliest years. He taught them in the Sunday School, and remembered all their birthdays. 'Those he taught so well and lovingly were now parents and grandparents, and the lapse of years and experience of life had added to their gentleness and sweet reasonableness.'

Dr. Bishop has a native's command of the Yorkshire dialect, and uses it with admirable effect.

To the Hebrews, by Lesser (Pickering & Inglis; 4s. 6d.), is a good old-fashioned exposition of the Epistle. To the writer questions of criticism do not exist. The element of humanism, which has made the Bible a new book to many, is of no account. The book contains a verse by verse commentary written in a devout and earnest spirit.

The Dramatic Instinct in Religious Education, by Thomas W. Galloway, Ph.D. (The Pilgrim Press; $1.75), is an application to Bible teaching of the educational method of expression work. The writer believes that 'children have a natural inclination to play and act, that this inclination is good and not bad, that this impulse may be used to get the child to study the biblical stories with more purpose and emotional openness and enthusiasm than can be had in any other way.' Five specimens of Biblical dramas are given. Teachers of the young will welcome anything that will increase the interest of the children in Bible stories, and without doubt the dramatic instinct may be made a powerful instrument in religious education if it be used with wisdom and reverence. But there are obvious dangers. The mediæval mystery plays will ever remain a fearful example of the depths to which this sort of thing may fall.

Two uniform volumes of Miss Royden's addresses have been published this month by Messrs. Putnams. They are *Political Christianity* (noticed in 'Entre Nous') and *Prayer as a Force* (3s. 6d. net). Both volumes are sure of a public, for the freshness of Miss Royden's thought and the directness of her preaching are known.

An admirable little manual on *Christian Faith and Practice*, by the Rev. H. U. W. Stanton, Ph.D., is published by the R.T.S. (1s. net). It is an outline of the main features of the faith and life common to Christians, prepared chiefly for non-Christians. Dr. Stanton's long experience as a missionary, and his work for vernacular literature, have helped him in a task which was waiting to be done. It has been done well, and this little book will be useful to many at home as well as in the mission field.

The addresses which were delivered at the Westminster Convention, held in St. Martin's-in-the-Fields in July 1922, have found a permanent

form in a volume called *The Christian Call and Motive* (S.P.C.K.; 5s.). The object of the Convention was to prepare communicants for the November Westminster Mission. Eighteen addresses were delivered by the Bishops of London and Edinburgh, the Dean of St. Paul's, Father Waggett, and Mr. E. S. Woods—among others. It is good to notice that fourteen of the addresses were upon God and His character—waiting upon God, and four on the active side of service. The purpose of the Convention was for the deepening of the spiritual life, and the addresses make a strong appeal for consecrated lives.

The latest issue of 'Texts for Students' is *Selections from the Qur'an*, made and introduced by the Rev. H. U. W. Stanton, Ph.D., and published by the S.P.C.K. (1s. net). The extracts are well chosen, and arranged with excellent titles, and Dr. Stanton's introduction is admirably brief and clear. The Qur'an is probably one of the dullest books in the world, but there are great passages in it, and it has an interest of its own as the Moslem Bible. Both the interest and the greatness are enhanced by Dr. Stanton's editing.

It is not easy to make really good children's sermons. Still less easy is it to preach effectively to boys approaching the age of adolescence. The late headmaster of Ardvreck School, Crieff, Mr. W. E. Frost, possessed that gift in a superlative degree. A second series of his addresses is published under the title of *Fight the Good Fight* (S.P.C.K.; 6s. net). To begin with, these addresses are based on texts and are full of sound scriptural teaching. There is nothing in them of the fanciful and trivial, which blights so many sermons to the young. The illustrations are drawn mainly from the field of history, particularly of the war, and they not merely illuminate the subject but often thrill the reader. They are just those stories of deathless heroism which no boy can listen to without feeling the lump rise in his throat and the quick throbbing of his heart which tells him of the glory of a noble life. To Boys' Brigade officers, Scoutmasters, and all who have in hand that most difficult of all work, the moral and religious training of boys, this book should prove a veritable gold mine.

The publications of the S.C.M. maintain their freshness. *China To-day through Chinese Eyes* (2s. 6d. net) contains seven papers written by four eminent Chinese scholars. They deal with such subjects as China's Renaissance, the Literary Revolution in China, the Impression of Christianity made upon the Chinese people, and the Chinese Church. The papers are all of high quality and most informing. They give a real insight into that mysterious entity, the Chinese mind, and to all interested in the Christianizing of China they provide much food for thought.

Three books for Sunday-school teachers have been issued by the 'Teachers and Taught' Publishing House, London. They are *The Concise Guide* for (respectively) the Primary, Junior, and Intermediate series of lessons prepared by the British Lessons Council. The Editor of the *Guide* in each case is Ernest H. Hayes, who himself writes the notes for the Junior and Intermediate courses. These helps are extraordinarily good. They contain everything (including guidance as to methods of teaching) that a teacher could require, and they are richly illustrated. Whatever scheme a teacher has to use he will receive much assistance from these books in the art of giving a Bible lesson. The prices of the two Junior courses is 9d., and of the Senior 3s. 6d. net.

A contribution to the question of Church union is made in a beautifully printed book that comes from the University of Chicago Press. It is called *The Community Church*, and the writer is Albert Clay Zumbrunnen ($1.50). The idea is that one Church should serve a community and should admit the representatives of all the various denominations to its membership. They would not lose their denominational tie, but would retain it in the fellowship of one actual congregation. A Church of one denomination might act as the Community Church or a Church representing a federation or denomination, or finally a Church formed by a union of denominations. The exposition of this broad scheme must be sought in the book, but as a matter of fact there are already a great many such Community Churches in the United States.

Few are so well qualified to write on Psychotherapy as Dr. W. Brown, who holds, along with other important offices, that of Wilde Reader in Mental Philosophy in the University of Oxford. The fact is evidently widely recognized, for within

three months a second edition of his book, *Suggestion and Mental Analysis* (University of London Press ; 3s. 6d. net), has been called for. It is not a mere reprint, but an enlargement of the first edition. After explaining and criticizing various points in the theory and practice of psycho-analysis, hypnosis, and suggestion, he warns us—and the warning is timely—that the psycho-therapist ought to be a sound physician, a sound psychologist, and something of a philosopher and religious man.

The Wrath of God in the Teaching of Jesus.

By Edward Grubb, M.A., Letchworth.

Did our Lord teach that the ultimate Divine answer to human sin is the manifestation of Wrath? Did He reveal a God whose patience with the evil in men's hearts is limited, and who, if their unrepentance exceeds the limit He has appointed, will torment or destroy them? This is not exactly the old question of Eternal Punishment: it goes deeper. The question now asked is whether punishment itself, when all means of salvation seem to have failed, is (in the teaching of Jesus) the Divine way of finally dealing with sin.

On a superficial reading of the Gospels, the answer seems quite clear. Jesus does apparently speak repeatedly of 'outer darkness,' 'unquenchable fire,' 'wailing and gnashing of teeth,' 'the worm that dieth not,' as the portion of the finally ungodly. In the older theology this was spoken of as the 'justice' of God, which used to be contrasted with His 'mercy.' The question before us is whether the God of whom Jesus taught, and in communion with whom He lived, was thought of by Him in those terms; and whether the idea of God as Judge and Avenger can be reconciled with the conviction of His Fatherhood.

Many Christians would probably be content to answer that Fatherhood represents *one side* of the Divine nature, and that there is a sterner one. This sterner side is revealed to us in the natural law of consequence, expressed by Paul in the memorable words: 'Whatsoever a man soweth, that shall he also reap; he that soweth to his own flesh, shall of the flesh reap corruption' (Gal $6^{7\cdot 8}$). That persistent wrong-doing leads to disaster would seem to be of the essence of a rational and moral universe; were things arranged otherwise, there would be no corrective of human folly. The law of consequence is, in part, remedial: it is through finding out the results of evil that we learn to do better: 'a burnt child dreads the fire.' Was it this law of consequence that Jesus had in mind when (as reported) He spoke of 'unquenchable fire'? The difficulty is that there is no hint, in any of the passages concerning Judgment attributed to Him, that the 'fire' is remedial and purgative—unless in the sense that fear of it will induce men to repent. It is always presented, in those passages of His recorded teaching, as God's *final* answer to human sin: not as chastisement but as retribution.

Is this reconcilable with His conception of the Divine Fatherhood? All will admit that Jesus taught that the best human fatherhood we know is a clue to the character of God (Mt 7^{11}, etc.). Even the most perfect human father, we should say, must sometimes punish his children; but, if so, he will always do it for what he believes to be their good, and not for the purpose of retribution or of matching ill-desert with pain. The question therefore is not whether Divine chastisement for man's good can be included in the conception of Fatherhood, but whether we have to set, side by side with our Lord's thought of God as Father, the other conception of God as Judge and Avenger: whether, in the mind of Jesus, God was something else as well as Father, and whether the two aspects can be reconciled.

This vitally important subject has been very ably treated by Miss Dougall and the Rev. C. W. Emmet in a book recently published, *The Lord of Thought*.[1] Their contention is, broadly, that the conception of Fatherhood covers *all* that Jesus taught of God, that the other strain of teaching is not consistent with it, and not authentically His

[1] *The Lord of Thought: A Study of the Problems which confronted Jesus Christ, and the Solution which He offered.* Student Christian Movement, 12s. 6d. net.