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## Literature.

### CHRISTIANITY AND PSYCHOLOGY.

As biology dominated the nineteenth century, psychology bids fair to dominate the twentieth. It is the key that unlocks every door. Industry, education, ethics, history, medicine, and religion are all brought under the dominion of this new science. And, naturally, Christian thinkers who are in touch with current thought and sensitive to its direction are looking at the claims of the new psychology and asking questions. It is probably an exaggeration to say that psychology is 'the enemy' to-day as science was fifty years ago. But it is safe to say that the claim made by some of the leaders of the new science (such as Freud) to have explained religion away, and the grounds on which this claim is made, both stand in need of urgent and searching examination. This task has already been taken in hand by several very competent persons. Crichton Miller and Pym have both written good books on this line. There is room, however, for more books on the subject, and we offer a warm welcome to Mr. F. R. Barry's new volume, *Christianity and Psychology* (S.C.M.; 5s. net), on account both of its subject and of the ability with which it is handled.

The book is divided, really though not formally, into three parts. The first chapters contain a useful statement of the conclusions of the new psychology on three points: Instinct, the Unconscious, and Suggestion. This is familiar ground, but even one who is acquainted with the recognized authorities will enjoy this fresh presentation of the facts and the sidelights thrown on them by an independent mind. For the most part, Mr. Barry accepts the conclusions referred to—in some cases too easily, we think. But there are two important exceptions to this. He rejects decisively the belittling and degradation of reason implied in the prevailing theory of the Unconscious. But even more decisively he repudiates the way in which the human will is dethroned and pushed away into a very subordinate rôle. This part of chapter three should be read with care. To Mr. Barry the will is simply the personality in action, and purpose is of the essence of personality. The 'Law of Reversed Effort,' which exalts imagination above will, is therefore based on an error. What is wrong with

men often is that the will itself is debased, and suggestion can never be sufficient in such a case. What suggestion does is to reinforce the will, and what we need when our wills are wrong is not suggestion but regeneration.

The second part of the book shows how Christianity partly anticipates and wholly satisfies the needs of the soul as psychology declares them. Jesus provides what psychology shows we need, a purpose to unify life, and a power to realize this through our faith in Himself. He points the way to that forgiveness which sets the will free, and thus enables us to 'sublimate' our instincts in the service of the kingdom of God. Moreover, in the practice of prayer we have the state of mind in which suggestions of good are 'acceptable' and powerful. And, finally, the confidence which all forms of psychotherapy demand as the condition of a return to healthy-mindedness is furnished by the person of Jesus Himself when He is regarded as Lord of the soul.

Perhaps the strongest part of Mr. Barry's book is the last section, in which he comes to close quarters with a subject already handled in an earlier chapter—the alleged subjectivity of religious experience. He points out that the new psychology makes the same mistake as physical science did in the nineteenth century. It sometimes forsakes the ground of analysis and trespasses on that of interpretation, which belongs to philosophy. Many (though not all) of the adherents of the new system roundly declare that religion is either a form of auto-suggestion or a 'projection' by the individual of his own desires or by the herd of the bond which holds it together. Mr. Barry asserts that in such theories psychology forsakes its own province. But he is not content with this criticism. He proceeds to discuss these suggestions on their merits, and his discussion, besides facing what is the most pressing philosophical problem of our day, will be found to lay down the lines of a Christian apologetic of an entirely reassuring and satisfying kind. A summary of the argument would not do it justice. We must be content to say that it points to the validity of the age-long experience of the Christian society, to the regulative value of the historic personality of Jesus, and to the metaphysical necessity of a supreme and perfect Divine person-

ality as the only possible ground of personality in man. The idea of God alone makes sense of the universe. and, in addition, this idea alone makes sense of psychology itself and its conclusions. We call attention with pleasure to this remarkable book, which is one of the most admirable essays yet published on its important subject.

#### A CHRISTIAN DECALOGUE.

A new book by Dr. R. F. Horton is always something of an event. Once again, in *The Mystical Quest of Christ* (Allen & Unwin; 10s. 6d. net), he makes straight to the heart of things, and gives us a work at once thought-provoking and spiritually moving. The name, indeed, does not seem specially apposite to the contents, nor does the explanation given remove that impression. But whatever it be called, here is an honest facing of the problems that the faith forces upon one. What is the point of Christianity? Among all the babble of doctrine and welter and confusion of talk, can we discover one rule of life on which all Christians are agreed? We can: and it proves to be bewilderingly simple, if immeasurably far-reaching and deep. The end of faith is to make us Christ-like.

There is that wonderful Figure, which modern criticism and all the fingering of the Gospels and the endless teasing at their contents have not obscured, which whoso meets, feels that he has come upon an Outer Conscience, that this is what life ought to be, and that to fall below this, to be other than this, is henceforth sin. And what is His main characteristic? It is unselfishness: it is reserving no place for Himself in His own life, it is spending it eagerly and lavishly on others. This, then, is what we have to reproduce, not in the ascetic fashion of à Kempis, but claiming the whole world for God. And Dr. Horton works this out with thoroughness in chapters on the Choice of a calling, Art, Amusement, Illness, and the like. But in the second portion of his book he takes a wider sweep. He declares that, if our law of life be applied honestly and without reservation, it must result in a second, in a Christian, Decalogue. Christ did not supersede the Ten Commandments: He amplified them, spiritualized them, pressed them home further and deeper. And it is time, thinks Dr. Horton, that something of all this should be gathered into a further code to be set alongside of

the other. More than that, he attempts to draw it up. Here it is:

1. We must strive, in accordance with the will of our heavenly Father, to extend by every means possible the kingdom of Heaven on earth.
2. We must try to think of all races and nations as equally dear to God.
3. We must forgive every injury which has been done to us.
4. We must act on the teaching of the parable of the Good Samaritan, and must take seriously the precept of Jesus: 'Go thou and do likewise.'
5. As Christ for our sakes became poor, we should not estimate people by their possessions, but wholly by their character and conduct.
6. We should strive constantly to be absolutely honest in our everyday dealings, realizing that these are a very important test of our creed.
7. As Christ blessed the children, we should recognize the sacredness of child life.
8. Because Christ healed disease, we should use His power to heal disease, and should exert all our influence to secure healthy conditions of life for all.
9. Convinced that Christ came to establish peace on Earth, we should turn all our thought and influence to render war unnecessary and impossible.
10. Because we have received special talents, we should try to cultivate them and to use them in the service of Christ and His Church.

The last section of Dr. Horton's book is an attempt to answer the question, How is this Christ-likeness to be acquired? It deals in a fresh and appealing fashion with the lost art of meditation, auto-suggestion and its spiritual uses, association, and the other helps given to lift us on our way. In a moving passage he confesses that he has discovered that his besetting sin is depression. Let Dr. Horton take new courage, for he must be mastering his failing. There is not a suggestion of it here. This is the book of a young and untired spirit, eager-eyed, full of enthusiasm, and entirely sure that 'the first of the new beats the last of the old.'

#### THE NEW TESTAMENT IN THE SCHOOL.

A great deal of attention is being paid to the training of teachers, both day school and Sunday school, in order to fit them for giving religious education. For the most part this attention has

been directed to the improvement of their technical outfit; better methods of teaching, better apparatus, better grading, a better psychology, and so on. This is all to the good. The teaching in our Sunday schools has been far behind that in our day schools in efficiency, and that is a reproach to the Church. But it may be suggested that there is another direction in which training is even more urgently needed. It is necessary to deal not only with the method of teaching, but also with its religious content; in other words, not only *how* to teach but *what* to teach is one of our urgent problems.

The importance of this question is being increasingly realized. We have to mediate not only between the teacher and the expert professional, but between the teacher and the expert Biblical critic. The conclusions of criticism have been filtering down into the minds of the average person and the average teacher, often in a distorted form, and the result has often been simply a loss of confidence in the Bible without any real corresponding enlightenment. But the teacher cannot give lessons on the Bible with any heart or with any permanent result if he has lost confidence in the very book he is expounding. That is why a sound view of the authority and value of Scripture is urgently necessary.

A good many books have recently appeared that have dealt, from this point of view, with the Old Testament, notably those of Mr. Redlich and Professor McFadyen. Interest has been concentrated on the Old Testament because of its peculiar difficulties. But the New Testament has its own problems and its own needs for the teacher, and at last a book has appeared which handles these adequately. It is *The New Testament in Modern Education*, by Mr. J. Morgan Jones, M.A., Professor of Church History and Religious Education, Independent College, Bangor (Hodder & Stoughton; 12s. 6d. net). It is a great book. We have read it right through with increasing fascination. The standpoint is perhaps more 'critical' than that of the majority of Church people, even when their views are quite 'broad.' But the intelligent teacher can make allowance for this, and in any case he need not accept all Professor Jones' opinions. But the book as a whole and in all its parts is a real achievement, and, we should say, quite indispensable to the teacher.

It is divided into two parts. The first part deals with the relation between religious and modern

education generally; and with such questions as the significance for the teacher of modern Biblical study and its results, and the educational interpretation of the New Testament. The handling of these and other general topics is in every way admirable. No teacher, however intelligent or instructed, will fail to learn a great deal from these discussions. The second part of the book passes to the treatment of specific parts of the New Testament. We have chapters on 'The Life of Jesus for Childhood,' 'The Synoptic Presentation of Christ for Adolescence,' 'Jesus Christ and the Kingdom of God.' There is a very rich chapter on 'Teaching the Parables,' and one that will raise some questioning in the teacher's mind on 'The Problem of the Miracles.' Taking the book as a whole, we should say it is one of the most valuable contributions to the literature of religious education that has appeared for a considerable time.

#### THE STORY OF THE OLD TESTAMENT.

Dr. Alexander Nairne, who is Regius Professor of Divinity in the University of Cambridge, has written *Every Man's Story of the Old Testament* (Mowbrays; 4s. 6d. net). The book justifies its title. It is written simply—Dr. Nairne is specially careful about this—and will be welcomed by the non-specialist reader. But it does not neglect the student. The book embodies the results of modern scholarship, not forgetting 'the master key of knowledge—reverence.'

It is the story of the Old Testament, telling, as far as possible, how, when, and under what circumstances the books were written. It is the story of the people who first possessed the Old Testament; of their experiences, their politics, their faith, and the story is told in such a way as to make it live anew. 'Treat it,' urges Dr. Nairne, 'not as a store of mechanic piety but as sacred literature, the eloquence of the Spirit of God.' And again he says, 'The Old Testament is much better than correct. The fair theology we cull from it comes all marred with antique superstitions and vestiges of human gloom. It comes too all glowing with light and warmth. For it comes as a story, vivid story of men's hope and trust, and doing and suffering, and goodness and badness, error and loyalty and affection and passion. Every several character in the drama touches our heart. The generations move onward to a goal of which they

are only in part conscious : their life itself is their appointed business. This is Israel's story, an entrancing story which he may read who runs.'

It certainly is an entrancing story as Dr. Nairne gives it to us. There is not a chapter, not a page, but is of intense interest. Throughout the book are many masterly character sketches, and there is an excellent summary of the history of Old Testament criticism in the Epilogue. Not the least valuable part of the book is the references throughout to books for further study. There is a wealth of excellent illustrations and five maps, two of the latter being sketch maps with helpful notes on the method of their production.

### THE POWER WITHIN US.

The 'New Psychology' is rapidly invading all the spheres which were formerly held sacred to ethics and religion. Psycho-analysis claims not only medical but moral victories, and the school of Nancy aims at even higher flights. Messrs. Allen & Unwin, to whom we owe so many of the recent psychological studies, have just published two books which deal with the achievements and ambitions of auto-suggestion from different stand-points. *Christianity and Auto-suggestion*, by Mr. C. Harry Brooks and the Rev. Ernest Charles (3s. 6d. net), has an outlook that is entirely and warmly religious. *The Power Within Us*, by M. Charles Baudouin (3s. 6d. net), an excellent translation by E. and C. Paul of 'La Force en Nous,' sets out a scheme of life that calls for no help outside itself.

Mr. Brooks and Mr. Charles have written a book which is not only extremely interesting, but is sure to be practically helpful. They are strong adherents of M. Coué, but they are also decided Christian believers, and their aim in this exposition is to place auto-suggestion in its true position in Christian life and thought, and also to utilize the Christian dynamic for extending and deepening its power. The secular practice of auto-suggestion continues in its place, but side by side with it the authors erect a Christian practice of auto-suggestion. The first part of the book compares the Nancy method point by point with the method of Jesus, and the two are shown to be identical in essence. The points are these: (1) Whatever the disease, the method of cure is the same; (2) Faith is simply the expectancy of a cure; (3) In

both methods means are taken to increase faith; (4) The healing power is a human endowment (the disciples also healed the sick); (5) Faith is as necessary in the healer or suggester as in the patient, in order to kindle faith in the patient; (6) The will is to be entirely surrendered in order to acquire power. This is a prominent feature of Jesus' teaching (and Paul's; cf. Ro 7). It is also the central point of M. Coué's method, the famous 'Law of Reversed Effort,' which runs thus: 'When the will and the imagination are antagonistic, it is always the imagination which wins without any exception.' (7) Finally the healing force is 'the power within.' According to the Nancy professor the source of power lies in the unconscious. Power courses through us. It is called by various psychologists 'mental energy,' 'élan vital,' 'libido,' 'urge.' Our authors call it the power of the immanent God, and that is where they begin to extend the meaning and scope of the Nancy formula.

This is the burden of the second part of the book. M. Coué has much on his side to give to Christianity. We learn, e.g., from him how vital faith is and what powers lie in it; also, that God must have all the ways of life, physical and mental, opened to His influence. But Christianity, on its side, adds enormously to the power of auto-suggestion. It provides a basis of faith far beyond anything possible to psychological science; it opens up sources of emotion for 'sublimating' instincts not within reach of any psychological system; but, above all, by appealing to the ultimate source of power, the God who dwells within us all, instead of to a merely intermediate entity, the unconscious mind, far greater results may be expected. Consequently, while insisting on the same expectancy as M. Coué, the authors extend his formula to contain an act of faith in God. They suggest, among other alternative formulæ for the believer, this, e.g.: 'O God, our Father, grant that the words I am about to speak may be said in simple faith in Thee: Day by day, in every way, I am growing better and better.' But they go much further than this. They show how the same attitude may, and should, be maintained in prayer generally, supplying specimen prayers for certain common troubles. And they also show how the formula suggested and the attitude it embodies become a means of growth in grace, in holiness, and in love. The book is not a large one, but it is a valuable contribution to Christian psychology, its main idea being

simply that auto-suggestion is religion unaware of itself.

M. Baudouin's volume has its own value and interest, but in both respects it is inferior to the book just described. Passing from one to the other is like passing out of the sunshine into a rather chilly and sombre chamber. Not that the French book lacks vitality. It is extremely well written, and is full of literary references and quotations that throw light on the argument. But there is something pathetic in the spectacle of a writer setting forth a scheme of life and deliberately putting aside the deeper sources of energy and idealism. It is all interesting and even vivacious, but you never seem to have any firm ground under your feet.

M. Baudouin does a good piece of work at the outset by showing how the materialism which looked on thought as a product has given way to a more spiritual view which sees in thought an agent and in moral energy something not dependent on the physical basis. From this he goes on to an analysis of personality and of its powers with an eye always to the conduct of life. In conduct, he says, the chief factor is not will or effort but thought. Fix your attention on an idea and a result follows. 'In auto-suggestion conception is everything; realization is subconscious and effortless; the *effort* of thought must be practically *nil*.' The two modes of action are the will and auto-suggestion. In the former, the idea is predominant; in the latter, the idea is everything. The result is, we can do really anything we wish by concentration. This is the great moral achievement of the new psychology. No longer need we say '*video meliora proboque, deteriora sequor*.' We attain a condition in which it is enough to see the better course in order to be able to follow it. We can do this by a concentration, which is, in effect, a kind of hypnotism. Of course we need *confidence*, confidence in ourselves, and (even more) in life and in the world. 'But,' says M. Baudouin airily, 'science furnishes ample justification for such confidence.' When we examine the proofs which science offers for such confidence, however, we do not easily share M. Baudouin's optimism. And indeed a few lines further on he confesses that this confidence is a leap in the dark. 'It is not a logical inference, but a joyous abandonment, the light-hearted boldness of one deciding to make a brisk advance towards life. It is certainly an

act of the emotions rather than of the intellect.' And that is pretty much all. M. Baudouin has many interesting things to say about perseverance and courage and effort and other admirable virtues. But 'the power within' is one with a small 'p,' and that is what we feel all through.

#### EGYPT AND THE OLD TESTAMENT.

'The results of this investigation are disappointingly negative.' This sentence, which has reference to a single chapter of *Egypt and the Old Testament*, by Professor T. Eric Peet, M.A. (Hodder & Stoughton; 5s. net), might serve for the whole book. For this the author is not to be held responsible, for it must be recognized that 'at every point we are baulked by lack of sufficient information.' Moreover, he is a victim to the zeal of previous investigators, who have attempted to prove too much. His criticism in respect of this is directed mainly against Petrie and Naville (Hall twice). He follows Gardiner in placing Raamses at Avaris (Pelusium), and Pithom he locates 8½ m. further west, at Petrie's Raamses (or Rameses). In the last chapter the identification Tell el-Yahudiyeh=Leontopolis=site of the Temple of Onias, is assailed, the conclusion reached being that, while Petrie has made out a clever case, it fails to carry complete conviction.

Other elements contribute to the uncertainty, among which the existence of 'doubles' may be instanced. The 'documentary theory' is accepted, and from this standpoint much of the O.T. record (especially P) can hardly be cited in proof, falling too late in time. Local colour is discredited as vague, being post-dated by several centuries, evidence not of the writer's knowledge but of his ignorance. This is specially marked in regard to geographical names (see below).

In his own findings Professor Peet adopts a moderate, at times a non-committal, attitude. He has chosen the Short Dating. There is a known date for Amraphel or Khammurabi, given as 2123 B.C. From this the sojourn of Abram in Egypt is in turn dated, and the entry of Jacob into Egypt is placed about 1876 B.C. In accordance with this the Exodus may probably be dated in the time of Amenhotep II. (c. 1446 B.C.). This leads on to consideration of the Khabiru-Sagaz=the Hebrews, a compromise being reached. 'If the Khabiru-Sagaz are not *as a whole* identical with the Hebrews

from Egypt they may be so in part.' Further results of excavation are awaited, however, before a final answer is given.

The Exodus in the reign of Merenptah is definitely rejected, as is the route by way of the Wadi Tumilat ('not a particle of evidence'). In this matter the anachronistic geography, almost always overlooked, is fully discussed. While uncertainty remains as to the route taken, a start in the region of Avaris (Pelusium) and Tell el-Her (Migdol) is to be looked for.

The investigations within the definitely historical period (after 1000 B.C.) need not be detailed. Professor Peet has subjected to strict scrutiny every identification already made, and seemingly well established, and his verdict as a rule is negative.

Chapter ix., 'The Jewish Colonies in Egypt,' is worthy of special mention. There is one reference to the late Lord Carnarvon, the discovery made by him dating some years back, and a few sentences are given to Tut-ankh-aton (later, Tut-ankh-amon).

#### SANDERSON OF OUNDLE.

A Life of *Sanderson of Oundle* has been published by Messrs. Chatto & Windus (12s. 6d. net). This Memorial of the life, work, thought, and teaching of Sanderson has been written by a group of friends and associates. But although the book perhaps loses somewhat through this fact—there is a certain amount of repetition—they have succeeded in making not only the man, but also the educational ideas for which he stood, very much alive.

Sanderson raised Oundle from obscurity to the position which it now holds among English Public Schools; and as it is impossible to think of Rugby without associating Arnold, or Uppingham without associating Thring, so it is impossible to think of Oundle without Sanderson.

As early as 1796 the Oundelian trend of Oundle became manifest. For about that date the teaching of technical science was introduced into the school. Boys were to receive 'a competent idea of the several manufactures and the metals from the rude material and the mines to their last improvement.' It was this Oundelian trend which Sanderson developed when he became headmaster of the school in September 1892. It had passed through many vicissitudes between 1796 and that date, and it was then in a low state, with the number of boys steadily dwindling. At this time the school

had some reputation for turning out classical scholars and formal mathematicians; but scientific and technical subjects and modern languages were not included. Some idea of the work done by Sanderson may be gathered from chap. iv. which contains the following divisions: The Classical Side in Oundle School; The Workshops and Engineering Laboratory in Oundle School; Mathematics in Oundle School; Physics and Mechanics in Oundle School; Modern Languages in Oundle School; Music in Oundle School; Biology and Agriculture at Oundle; The Science Society and the Conversazione; The Cadet Corps; Religious Teaching in Oundle School.

One of the most interesting parts of the fourth chapter is an account of the development of the teaching of applied science. Sanderson was brought to the conviction 'that here was the means ready to hand of lifting science teaching generally to a higher plane.' He determined that the work in the Engineering Workshops should never become technical in the narrow sense of the term, and so lose its value as an educational medium. 'Practical problems were to lead the boy to the study of principles, and, more than that, they were to open up new avenues of work leading to the wider pastures of research and discovery. Applied science, he held, was complex and apparently difficult; yet it had romance and mystery which appealed to youth. Moreover, it was in direct contact with the ordinary life, the home life of the day. It was always progressing; there was less inducement to become conventional and stagnant and to fall a prey to stereotyped methods than there was in the study of general principles only. It had substance about it, and was full of information which was sought after, and it was always suggestive and stimulating to the curiosity.'

Sanderson studied the individual. He gave the minutest consideration to the diverse bents of the boys. With unceasing interest and delight he watched over the development of their characters and minds under the stimulation of the opportunities which he gave, and it was all done with one end in view, that the boys should be of service to their day and generation. And gradually the idea took hold of the school that the end of education was not possessiveness and individual accomplishment, but service.

This account of what Sanderson stood for in education cannot be safely neglected by Educa-

tionalists, nor can it be safely neglected by any one who has any part to play in education.

#### A NEW RELIGION.

Sir Francis Younghusband has an interesting mind with a happy knack of lighting upon interesting things. For example, he has in India a lifelong friend, a retired Government official whom he calls Svabhava, who all his days has been haunted by the feeling that it is for him to think out a new religion that will perfect and supersede all the existing ones, who has toiled ceaselessly, chiefly at western philosophy, it seems, to feel his way to that, and who believes he has discovered it, or at least its first satisfactory form. For he holds that truth is never final, never a closed system, but always an avenue leading on to something vaster, and better; and more; that, as we keep climbing, new peaks continually rise into view—that is our reward—that the hills throw back their heads, enticing us still higher. He is sure he has found something that the world supremely needs, something original that makes the old-established faiths seem tasteless and obsolete and faded. And in *The Gleam* (Murray; 12s.), Sir Francis sets down for us a record of his friend's mental history and its results so far.

This is a fascinating topic. For God's greatest gift to an age is a new prophet. And, hearing the rumour that a new authentic voice straight from the Divine has been heard in our day, we gather close about the bringer of the news and listen avidly; only to find that he somewhat disappoints, and raises expectations that he fails to realize. Sir Francis writes in a kind of hush of spirit. He believes whole-heartedly in his friend's originality—though how far he agrees with him we are not told—and creates the impression that he is always about to show us something startling. Yet, with the best wish in the world, it is a little difficult to share his enthusiasm beyond a point fairly soon reached. We are informed of 'immense strides forward,' but the ground covered is not always obvious; we have things printed sometimes in italics, so new are they, that are hoary with antiquity, till one is on occasion left wondering what notion of religion Sir Francis has before his mind when these trite axioms strike him as so novel. We are always being told of a wonderful spirit, but what we see is at times disappointingly ordinary—a mind spiritual and eager and haunted by a longing

to sound the deeps of things, but shifting and unstable, apt to be swept to and fro by the newest teaching that affects him, a curious mind whose religion is very largely speculative, and who quite early dismisses the various faiths as outworn, without apparently ever having learned from personal and actual experience what they can do for those who have accepted them, as he himself did not. Towards Jesus Christ, for example, he is entirely reverent; he can talk about Him theologically interestingly enough—though there is nothing in the least striking—but he does not know Christ as a devout Christian knows Him, and so misses the point of the whole thing, and is a mere external critic. Somehow he leaves the impression that he is not likely to come on the new faith he seeks; that he has too little reverence for the past, this man who as a boy felt he must find it, though what it was to be he had little or no idea except that it was to be new, quite new. That is not how new faiths are found. A Buddha, a Mohammed, a Paul, a Luther exhaust the old religions, wringing out of them the last drop before they are reluctantly convinced by practical experience that though they have pushed them to the uttermost they won't do.

Yet Svabhava is sure he has found the object of his quest. Let us set it down in Sir Francis Younghusband's words—this new religion that is to make Buddha and Mohammed and the prophets and Christ mere dull back numbers, whose passing interest is largely gone; mere dying stars, their lustre dimmed by this fierce new light.

'To summarize his conception: Svabhava conceives of the world as a Person (a Super Person), as Mother-World. Of this Person whatever we see as the outward natural world (including the bodies of human beings) is the "body" and what we speak of as God is the "mind." And the Godhead of God resides in special highly developed individuals as the intellect resides in special highly developed cells of the brain. The individual man is the son of Mother-World as he is the son of Motherland. And between him and Mother-World there is reciprocal love as there is between him and his Motherland. He both affects and is affected by Mother-World.

And from this world-love between him and Mother-World there springs a determination so to make the best of himself and do his best for the world. And the better he succeeds the greater he is. This is a Svabhava's faith and a simpler could

not be found.' None the less there still seems a chance for the older prophets.

#### A HISTORY OF QUAKERISM.

Quakerism has been fortunate in its historians, and its historians have been fortunate in the abundance of material lying ready to their hands. Within recent years the ground has been fully covered by the work of Dr. Rufus M. Jones and Mr. W. C. Braithwaite who co-operated in producing a standard history of Quakerism. Mr. Braithwaite's sister, Elizabeth B. Emmott, has now written *A Short History of Quakerism* (Swarthmore Press; 10s. 6d. net), which will be welcomed by many who have not found it possible to read the larger work. The story is told with rare skill, which holds the interest of the reader throughout. Having traced the antecedents of Quakerism to the mystics of the Middle Ages and the Reformation, the writer devotes the main part of the book to a narrative of the life and labours of Fox, Penn, and the other pioneers. The story of their heroic witness to the inner light, and of their patience under suffering and persecution, is one that deserves to be better known, for it is perhaps the purest in the annals of Protestantism.

Doubtless Quakerism had its weaker side of delusion and obstinacy. Among the rank and file there must have been not a few whose impulses and leadings were the fruit of a disordered fancy, and whose extravagant actions set men like John Bunyan and Richard Baxter against them. But when every allowance is made, the verdict of Professor Masson in his 'Life of John Milton' will stand. 'In fact, the Quakers behaved magnificently. By their peculiar method of open violation of the law and passive resistance only, they rendered a service to the common cause of all the Nonconformist sects which has never been sufficiently acknowledged.'

A concluding chapter is devoted to an exposition of the Quaker way of life. The whole book is one which deserves to be widely read, and its publication seems opportune at a time when so many are seeking to solve the dreadful problem of war, and to find some new and more Christian basis for the social order.

#### LIBERAL EVANGELICALISM.

It is a very new world in which we live, and restatement is the order of the day. For the old

truths have to be translated into an altogether novel language and accent. *Liberal Evangelicalism* (Hodder & Stoughton; 6s. net) is 'an attempt to produce a reasoned and coherent statement of the theological position of the people within the Church of England known as Liberal Evangelicals.' It is the work of a group of friends, men like Burroughs and Barnes and Guy Rogers, who already hold the eyes of their generation, and are sure to have a big say in the future of their Church, and of the religious thinking of the whole country. It is a noteworthy book, frank, reverent, helpful. But among many good qualities what stands out constantly is its obvious sincerity; that, and the deep religious passion that lies at the back of it. Very honest is its historical account of evangelicalism, that movement to which they are so proud to belong, of its glory, and its weaknesses, and the adjustments that must be made if it is to repeat its spiritual triumphs in our day: very loyal to truth is its handling of such central themes as the Bible, and the Person and the Work of Jesus Christ: very hopeful is its treatment of such thorny problems as Reunion, the Church, the Sacraments: very heartening its certainty that under the new conditions, and stated in a form to suit the modern mind, the gospel can be preached with the old thrill, and the old enthusiasm, and the old splendour of result. One of the deepest essays is that of Dean Burroughs on 'Evangelicalism and Personality.' Certainly the most fascinating is that of Canon Barnes on 'The Future of the Evangelical Movement.' He is no Modernist, so he declares, in the Roman Catholic sense; he is no Catholic in the sectarian meaning of that word; he is an evangelical, convinced that Evangelicalism will become the religion of the world, if it can free itself from its own type of scholasticism, from its intolerance of new ideas, from its too narrow scheme of theology, above all, perhaps, from its two grave hindrances—its Apollinarian heresy that regards Christ as only 'an apparent man with a Divine mind': and its Bibliolatry, with which he confesses much personal sympathy. Let us treat the Bible frankly, as Paul and Luther did in their day; let us lay aside our fears; let us believe in God; and the future lies with us, he says. This is a fine and stimulating book.

#### THE BAKITARA.

Even in this age there are few spheres in which the patient amassing of facts difficult of discovery

is being pursued with more assiduity and thoroughness than in that of Ethnology and Primitive Religion; and still fewer probably where the pioneers must walk with anxious caution lest, tricked themselves into error, they lead subsequent scholars far astray, till some later investigator undoes their unconscious ministry. In *The Bakitara*, by John Roscoe (Cambridge University Press; 25s.), we have a reliable study by an accredited and competent authority whose credentials are beyond dispute. This is the first volume of the Report of the Mackie Ethnological Expedition to Central Africa, which owes its inception to Sir J. G. Frazer, was financed by Sir Peter Mackie, and was put into the hands of Canon Roscoe by the Royal Society. And right well has he justified that honourable selection. He used no English interpreter. Even when 'it was necessary to appeal to some native who knew a language common to myself and the person under examination, all the information came to me through a native medium uninfluenced by contact with the western world.' Moreover, the king was most helpful, and even arranged a week's pageant of the old ceremonies, allowing them to be photographed and the book to be thus greatly embellished.

This first volume deals with a large tribe (whose territory lies in Uganda on the east side of Lake Albert) still important, but who a few generations back were much more powerful than they are to-day—a nomadic pastoral people intermixed with agriculturalists, which latter were originally a curiously free type of serf with large rights.

The book is full of interesting facts concerning the life and customs, and, to some degree, the thought of the people, of the Royal Family, and, above all, of the King.

What strikes one, perhaps, first is the immense place held by cows and milk and everything connected with them. Thus the dairy is one of the most important parts of the royal palace; there, on a special bed, the King must pass part of every night, and when he enters it sleep is finished for that night for his household; the milkers of the cows have to be eminently chaste, and when on duty may not look at a woman; the very herd-boy is a sacrosanct person. When the King drinks milk it is an imposing and mysterious ceremony. He sits on a special stool; there is present no one but the milkmaid—a most important personage,

who, when he is in the act of drinking, kneels with closed eyes, and there is absolute silence in the royal enclosure, all reverently kneeling with faces covered. When the King's death is announced, it is by a young man shouting from a pinnacle, 'The milk is spilt.' And this list might be indefinitely increased. Arresting, too, is the Sword Busitama, for which, without word spoken, the king stretches out his hand on various occasions. If, for example, there is talking in the Courts of Justice he forthwith silently smites somebody down; or going the round of his guards at night he brings swift punishment for drowsiness; or in the fashioning of the bow of a new king, strung in part with the sinews of a living man who gladly gives his life for the honour. Canon Roscoe, indeed, uses the past tense throughout, for the customs are dying.

This is a fine book that will have to be added to the library of many a scholar, and that would make a starting-point for new recruits.

#### THE ONE GREAT STORY.

The One Great Story needs to be told afresh for every generation and for every age in it, and the Rev. Frank Ilsley Paradise has set himself to do this for the youth of our time in his book, *Jesus Christ and the Spirit of Youth* (Mills & Boon; 8s. 6d. net). He realizes the gap that often exists between the happy traditional faith of childhood and the perplexities of later years in such a world and in such a time as ours, and he has endeavoured to capture the loyalty and faith of the growing and inquiring mind for Jesus by presenting to it a picture of His life and His great service to humanity that will appeal to all that is best in the life of youth. It was a difficult task, but it has been well done. Mr. Paradise brings to it a breadth of mind that sets aside the things that are secondary and fixes our attention on the great things that matter. He has steeped his own spirit in the spirit of Jesus and has given us a picture of the life, stage by stage, which is very beautiful and very inspiring. We cannot think of any better gift for a young man or woman interested in questions of the faith and yet troubled by the difficulties and contradictions of life. It will bring such minds face to face with reality, and especially with reality in its most gracious and commanding form.

## BUDDHA.

Of books on Buddhism there is no end, but few of them have value. All too many are mere hurried compilations at third hand, with no adequate knowledge. The number of those with any right to speak on one of the most complicated subjects is still incredibly small. Yet happily, of course, they exist; and still more fortunately the group tends to grow. Mr. Kenneth J. Saunders is steadily pushing his way into an unchallengeable place in the small circle. His qualifications are many—among them a thorough knowledge of Pali, the correct attitude of mind, the amassed facts, the needed skill and interest as a teacher. *Gotama Buddha* ('Heritage of India Series': Milford; 2s. 6d. net) is a cheap little book. And yet it is, perhaps, as good as anything in English as a first introduction not so much to the teaching as to the fascinating personality of the great soul who has cut his name deeper than any other into the life and thought and history of the East.

Nothing, says Mr. John Lewis, B.Sc., is so desperately needed by the modern world as prophetic statesmanship; and he has written his book, *The Old Testament in the Twentieth Century* (Allen & Unwin; 6s. net), to show the practical relevance of that great literature to the problems of religion and society to-day. By concentrating chiefly upon the critical men and events he has given us a very vivid and rememberable sketch of Old Testament history, which he has illumined at many points by suggestive modern parallels. The fusion of Hebrew and Canaanite, e.g., recalls the fusion of Saxon and Norman; David is in one aspect a sort of Robin Hood, in another a sort of Zulu chief. The discussion, which is everywhere alive, offers a fine combination of fearlessness and reverence, and it is always unabashedly modern. 'The biographies of Elijah and Elisha are as full of legend as are the lives of St. Francis,' and the prophetic visions were 'subjective mental disturbances and not miraculous revelations.' Once the description is almost too modern. Mr. Lewis tells us that the prophets would be called 'Bolshevists' to-day. But surely not by any one who properly understood them. Amos' criticism of society is drastic enough; but the man whose message was 'Seek Jehovah, and ye shall live' (5<sup>th</sup>), is hardly

comparable to the Bolshevists as we know them. The Book of Ruth gets less than justice when it is described as a story of 'very little religious value'; elsewhere in the volume there is a truer estimate of it as a counterblast to the narrow nationalism of Ezra. Nazirite always appears as Nazirite. Appended are some very useful and easily intelligible diagrams illustrating both the progress of the history and the development of religious ideas. This volume makes an excellent beginning to the projected 'Christian Social Histories,' 'designed for those who are working for a Christian Commonwealth and who have chosen the method of education in Christian citizenship.'

Professor Widgery has an epilogue to his 'Outlines of a Philosophy of Life,' in which he deploras that humour finds so small a place in the formal systems of thought. Mr. J. V. T. Greig, M.A., in *The Psychology of Laughter and Comedy* (Allen & Unwin; 12s. 6d. net), has let his thinking play upon that subject, and has produced a book behind which lies a mass of reading. The literature on laughter is a large one, and Mr. Greig has explored almost every corner of it with curiosity and care. There is a huge bibliography of nineteen pages dealing with hundreds of volumes, and an appendix, fifty-five pages long, giving an historical survey of the various theories that have been held on comedy and upon why we laugh, which makes interesting reading. It is curious to note how many follow Plato in his verdict that malice lies at the base of it, or take other sombre views. Rousseau felt that, even at its best, comedy performs no useful social function and can be very harmful, while Baudelaire regarded laughter as the mark of man's fall! Others of course—Sidney, Harrington, Molière, Ben Jonson—believe that humour can be put to high and stately uses, but nobody has a view of it anything like so genial and kindly as that of Carlyle. Upon the whole, after perusing these various opinions, one feels there is not a little to be said for Voltaire's blunt and downright judgment, that 'no one doubts that the laugh is a sign of joy, just as tears are a symptom of pain; and any one who pushes his curiosity further in the matter is a fool.' Mr. Greig, however, does not agree: and has evolved a theory of his own. Though he sweeps us through all kinds of places, he begins at the beginning, and believes that a smile is due to an infant's sucking and the pleasant associations therewith, and that laughter is a 'response directly

or indirectly related to the behaviour of the instinct of love.' Children—ay, and the rest of us—so it appears, do not know it, but when they laugh at a clown, or Punch and Judy, or a man falling, or a hat blown off, or a drunkard—which nice children would not do—or ninepins, or the devil, they are being played upon by instincts of sex. So Mr. Greig affirms, and people can believe it if they choose. But Quintilian once remarked of laughter, 'I do not think that any one has explained it satisfactorily, though many have tried.' And Mr. Greig's book leaves that ancient verdict undisturbed.

Jeremiah has been very much in evidence of recent years. We have had Mr. W. R. Thomson's 'Burden of the Lord,' Principal Skinner's scholarly and comprehensive study of the prophet in his 'Prophecy and Religion,' and Principal Sir George Adam Smith's lectures delivered in Glasgow last year, to the publication of which we look eagerly forward. This is no doubt significant, for the convulsed world to which Jeremiah delivered his message is not unlike our own. And now comes another short study of *Jeremiah the Prophet of Hope*, by Dorothea Stephen (Cambridge University Press; 4s. 6d. net). This unpretentious little book will serve a useful purpose. The prophecies of Jeremiah, it is well known, are sadly in need of chronological rearrangement. As they stand, neither the history nor the development of Jeremiah's mind can be easily followed. This book supplies the necessary rearrangement. The life of the prophet is divided into six periods, and the discussion, conducted on the basis of the rearrangement, enables us to see the tragedy of that great life unfold—the tragedy which was also a triumph. The book is simply written; and as it is entirely free from technicalities, attention is concentrated all the time on really vital issues. Its brevity and avoidance of the irrelevant combine to make it an admirable introduction to the study of Jeremiah, whose story, as the writer says, 'in days when hope is not a sentiment but a task and an adventure, has a new value for us.' But why does she always spell Jehoiakim with *ch*? The analogy with Jehoiachin is misleading, as the Hebrew letters are different.

The literature on St. Francis is enormous. But students of that strange and fascinating figure who desire to be up to date will have to find room on their shelves for yet another book. Nor should they

grudge it. For it is pretty to look at, excellently printed, embellished with some interesting etchings, and, best of all, written with fullness of knowledge, and in an admirable spirit, by an eager mind absorbed in its subject. Mr. D. H. S. Nicholson is of opinion that in the mass of studies of the saint a curiously small place has been given to that mysticism which was so obviously an inherent element in his personality and religion. And in *The Mysticism of Saint Francis of Assisi* (Cape; 12s. 6d. net) he sets out to fill the gap. What he gives us is a careful, and indeed masterly, portrait of the proverbially elusive if arresting mind, painted by a discriminating affection, with much erudition in the field of mysticism for a background, from which the central figure, none the less, stands out vividly.

*The Message of Mohammed*, by Ardaser Sorabjee N. Wadia, M.A., sometime Professor of English and History at Elphinstone College, Bombay (Dent; 3s. 6d.), is an unusually successful little book, to be warmly commended to all desirous of knowing what the faith of so many of our fellow-subjects really is. It is written by a devout, convinced, but singularly honest mind, who wins our trust at once by his wise attitude to the other religions, by his refusal to evade uncomfortable facts concerning his own, by his frank criticism here and there of his fellow-Moslems, of the Koran, even of the Prophet. Yet he is all athrill with gratitude and reverence toward one who is to him the Master of all Masters, proud of his faith and its wonderful achievements, and very wistful that its old glories may be revived.

This is a lucid and well-written study of the prophet and the main lines of his teaching. It meets with dignity and point certain misconceptions of the one or the other, and, while it leaves some dark shadows on the picture, it increases the reader's respect for both. Moreover, it is a beautiful little book, and for these days really cheap. By the way, is it quite hopeless that the maddening diversity in the spelling of the prophet's name should somehow cease?

*The Resurrection Body* (Doran; \$1 net), by the Rev. Wilbert W. White, Ph.D., D.D., is too small a book for such a difficult subject. The criticism of Harnack's distinction between the Easter faith and the Easter message is good, but not very original. The same remark applies to the conten-

tion that 'the distinctive teaching of Christianity about the future is not that the soul is immortal. Paganism teaches that. It is, that there is the resurrection of the body.' The obstacles to acceptance of this doctrine are frankly recognized, and the crude forms in which it has been held are set aside; but, as indicated, the treatment of the subject is too slight to be very helpful. The author's original view of the resurrection body of Jesus—that it was outside the tomb before the stone was rolled away—is interesting rather than important, even if it be true.

The personality of a great man makes almost any biography of him popular, and one does not wonder that when it is well done, even a slight sketch makes a place for itself. *Radiant Christianity: The Life-Story of Henry Drummond*, by Mr. A. H. Walker, B.A. (Epworth Press; 1s.), has been reprinted five times, and a new edition has just been issued. It is a small book, and the 'life-story' is only a sketch, but it is very well done indeed, and has a distinct note. Drummond is taken as a representative of vivid and joyous religion, and his own character and his message to youth are shown to bear out the description. We commend Mr. Walker's little book cordially, and hope for the new edition a wide influence.

In *A Little Road-Book for Mystics* (Faith Press; 2s. 6d. net), Aelfrida Tillyard has many helpful things to say to all who fain would be 'friends of God, well accustomed to sweet and familiar converse with Him.'

Mr. Sydney Walton wrote numerous short articles which were published here and there under the title of 'Whispers from the Pew.' In response to the representations of friends he has published them in book form under the title *The Sieve of Blindness* (Garrod; 5s. net). That is the title of the first paper. The book might have been better named after another of them—'An Apostle of the Obvious.' When the obvious, however, is clothed with such fine literary form as Mr. Walton gives it, it is by no means to be despised.

How many authors can say of their books what Mr. D. S. Brown, M.A., of Rousay, Orkney, says of his? It is called *The Faith that works by Love* (Edinburgh: Henderson; 5s. net), and he says

that he re-wrote it annually for years, thinking over every sentence and over its teaching. All this because his mind was possessed with an idea that became more and more fruitful and suggestive, the idea of man's essential union with God. This is the truth the book is designed to prove. Faith is the condition of this union, love the soul of it, and 'works' the result of it. This is just Christian mysticism. The real message of the book, however, is no general truth like that but something very definite, the *essential* and *primal* oneness of man with God. And so there is a golden chapter on 'The Spiritual Union of Infancy,' in which the writer shows that this elemental eternal element, God in us, is in us from the beginning. It is a seed of the great things to come. It is unconscious, but it is the ground or centre of our being, and it is there in every single human soul. It is primitive, rudimentary, but it is *life*, and the first of the three graded states of life—the seed beginnings, the second birth, and the long unfolding of the life of God in the soul. The rest of the book is excellent, but this first chapter should be read by all teachers and parents. They would realize that as education is the development of personality, the religious factor lies at the foundation of all education.

Messrs. Hodder & Stoughton have published an interesting little book by Mr. George Radford, M.A., which he calls *Remembrance: A Lenten Reverie* (2s. net). It deals, in a thoughtful, meditative manner, with the profoundest of all problems, the purpose of God in creation and redemption. God had a purpose which He has been patiently working out all these centuries. This is the 'Great Design,' and the writer traces it through its stages and shows how, amid, and by means of, conflict, choice, and pain, it has been realizing itself. Its goal is sonship and the reign of perfect truth on earth. This 'reverie' is a suggestive and helpful piece of work.

The Zionist policy of colonizing Palestine and transforming it into a Jewish State has become, since the War, a question of international politics. If you wish to realize what life in the land of Israel means to a patriotic Jew, then read *The Feet of the Messenger*, by Yehoash (Solomon Bloomgarden) (The Jewish Publication Society of America). The book purports to be translated from the Yiddish by Isaac Goldberg, but one thing is certain,

it is the work of a master of English. A really remarkable book, it gives a vivid account of the experiences of a Jew from New York who settled in one of the Jewish colonies near Jaffa, until driven out of Palestine by the world war.

A deathless ardour for the ancient homeland breathes on every page. 'We passed by an old barefoot Arab who was leading a loaded camel. His forefathers for I don't know how many generations back had surely driven camels and grazed their sheep on this self-same spot, and had pitched here their black tents, lighting fires at evening, baking "pitties," and afterwards sitting around the fire telling stories in the tranquil night. I had only just arrived, from a distant land—had not yet drunk a glass of water in it, not yet walked ten yards upon its soil, and yet—I felt more rooted here than he. I was the long established dweller. From the blood there leaped the muffled clamour of centuries: "My birthright."'

Strangely enough the writer sets little store by Jerusalem. He can gaze calmly upon the Jews' Wailing Place; he has no dream of a restored Temple, and evidently little expectation of a Messiah still to come. His religion has none of the dark features of later Judaism, but rather is akin to the sunnier side of Israel's ancient faith with its harvest and vintage festivals. His hope for the future is that the time will come again when on the great holidays 'Jewish daughters will come out to dance and frolic in the vineyards.'

The writer has a wonderful power of making one see the Jew at work in Palestine, and of making manifest by many a subtle touch that Zionism is a spiritual force to be reckoned with.

*What mean Ye by this Service?* by 'Elizabeth' (Longmans; paper 9d., cloth 1s. 6d.), is a brief explanation of the Communion Service of the Church of England. It is in dialogue form, a young girl voicing her difficulties, and a grown-up friend answering these, taking each part of the service in turn and expounding it simply and clearly. The little book will be very helpful both to clergy and catechumens.

In *The Harmony and Unity of the Kingdom of God* (London: Lyal; 1s.), the writer, Mr. John Coutts, in the form of a dialogue between 'Student' and 'Enquirer,' discusses many of the fundamental

problems of thought and existence. His main idea seems to be that of a profound harmony between all forms of being as equally revelations of the unseen Spirit of God. This idea is worked out in a series of studies on 'Man the Microcosm of Creation,' 'The Work of the Holy Spirit,' 'The Spiritual Kingdom of Law and Grace,' and 'The Intellectual Realm in Divine Order.' There are profound thoughts struggling for expression here, sometimes in queer forms but always with intense earnestness and the sense of a message.

'Reading,' said Bacon, 'maketh a full man.' But obviously that depends upon the type of book on which one feeds. Without doubt, however, *The Idea of God*, by Professor C. A. Beckwith, Illinois Professor of Christian Theology in Chicago Theological Seminary (Macmillan; 10s. 6d. net), falls well within the dictum. This is a full book that fills the reader's mind, built on a large scale, and sweeping one through a wide tract of interesting country. It starts out from the axiom that the old historic idea of God has ceased to be adequate: that masses of facts in our modern life and thought, such as the new views of the Bible, the new psychology, the new social emphasis in religion, are clamouring for a re-defining of Him. There is always much knowledge, usually a shrewd insight, and now and then a touch of audacity in this careful consideration of the long brooding of the human spirit upon God, and of the immense range of topics that impinge on that, or that flow out of it; and in the persistent feeling and groping of the author's hands towards a new statement satisfying to his mind. In the end he defines God as creative or purposive Goodwill, and in an interesting final chapter attempts to show us how our sacred things, prayer and the like, look in the light of that. Yet one supposes that he does not himself lay undue stress upon it; for, speaking of Paul and of Jesus among others, he remarks that while 'each of these ideas of God was in turn adequate for the particular period in which it appeared, it became progressively insufficient for later conditions.' If this be so, his own reading of the Divine is not likely to have a long run; but it may help some minds while it lasts.

In *Christianity and Liberalism*, by the Rev. J. Gresham Machen, D.D. (Macmillan), we have a statement of orthodoxy as against modernism

which, whether we agree with it or not, commands our respect. We are glad to find so much with which we are in agreement. We have no more use for 'liberalism' than Dr. Machen has, if by liberalism we are to understand a vague medley of views which take all the substance out of sin and redemption, out of the Person and work of Christ. We heartily assent likewise to Dr. Machen's powerful exposure of the futility of the cry for a creedless Church. On those topics we most cordially commend the book. On some other points we cannot extend to the author's treatment the same measure of praise. The chapter on the Bible is quite unworthy of the author's ability. So is what he says on the Fatherhood of God. Here Dr. Machen is confused, unconvincing, and self-contradictory. 'The modern doctrine of the universal fatherhood of God is not to be found in the teaching of Jesus.' 'And it is not to be found in the New Testament.' Yet on the same page (p. 61) we find this: 'Something analogous to a universal fatherhood of God is taught in the New Testament. Here and there the terminology of fatherhood and sonship is even used to describe this general relationship.' What are we to make of Dr. Machen here? Then as to his demand that 'liberals' should separate themselves from the orthodox, Dr. Machen should surely be aware that such clear-cut distinctions are never practically possible. He apparently is prepared to make the Westminster Confession the test. Its meaning he says is unmistakable. But does Dr. Machen himself accept sincerely, and in the plain sense of the words, the teaching of the Confession as to the duties of the civil magistrate to protect the Church from heresy? We hope not. Or does he honestly believe that in the plain sense of the word the world was made in six days? We doubt it. We assume that on both these points Dr. Machen is at variance with the thought of the seventeenth century. If he is to diverge from the standard on such points and remain within the Presbyterian Church, he must learn to speak with less dogmatism of the necessity of other divergents going out to the wilderness.

The stream of missionary biography flows from a perennial spring and continues without intermission to refresh God's heritage. *McCullagh of Aiyansh*, by the Rev. J. W. W. Moeran (Marshall Brothers; 6s. net), is the story of one who spent his life among the North American Indians. Their

success among the Indians of the great North-West is a particular star in the crown of the Church Missionary Society, and no finer spirit ever went forth to that work than James McCullagh. Of Irish parentage, he was a born soldier and served in the army till he was twenty-nine. Then he had the unique experience, while serving in Malta, of receiving on one and the same day his commission as an officer and his call to become a missionary of the C.M.S. He chose the latter, and found his sphere among the Naas Indians in British Columbia, where he laboured for thirty-eight years.

The story of his life is well told, and abounds in thrilling incidents, while over all is the indescribable glamour of pine forest and mountain, canoe and dog-sleigh. McCullagh faced and subdued the rudest savagery. He offered his bare breast to the assassin's knife; he stood over the grave of his first convert, tracing around him a circle in the snow, and defying a horde of cannibals who had come to dig up and devour the body. Under stress of dire necessity he amputated frost-bitten feet with his pocket-knife; he hammered out his own forceps while his first dental patient waited; he marched with the Indians, carrying his own kit of seventy pounds weight. 'What I really desired was to feel in my own body the hardships and temptations peculiar to the Indian, that I might be able to understand him better, and sympathise with him more fully.' He passed through perils of fire and flood, endured trials from the heathen, and no less from his own converts. Yet his hand turned not back from the plough, and he had at last the joy not merely of converting a tribe from heathenism, but of building up a Christian society. Here truly was one who did his work like a man and a Christian, and so long as such lives are lived and such transformations are wrought, the Church may proudly say, what an old Indian chief said to McCullagh, 'Now let the heathen hold their peace, it is manifest to the whole world that God is with us.'

'In books and journals and lectures, the teacher is often referred to the authority of Froebel or Pestalozzi or James or Madame Montessori; why not, then, to Jesus, the highest Authority of all?' writes the Rev. Harold Wilson, M.A., in *Children as Jesus saw Them* (National Sunday School Union; 9d. net), a charming little booklet containing a fresh study of childhood as it appears in the Gospels.

He collects and reviews all the incidents and sayings concerning Jesus and the children in the fourfold record. It is a human study, not without knowledge of what has been done for the psychology of children, grading and all the rest, but altogether inspired by a fresh mind and a real love for children themselves. Teachers and parents alike will find much to reflect upon in this delightful little book, which, we may add, is adorned by many literary references and quotations.

The Rev. W. A. H. Legg, M.A., died in 1921 after a very influential ministry. He was, we are told by the Rev. Edward Shillito, a brilliant preacher, and it was given to Mr. Shillito to select from his literary remains a representative body of his sermons. This has been done in an interesting volume entitled *Life Beyond the Grave* (Nisbet; 2s. 6d. net). There are six sermons, all dealing with questions bearing on a future existence. They face frankly, fearlessly, and also competently, the three points on which most people's minds concentrate at present: Is there any future opportunity of repentance? Is it certain we shall recognize each other beyond the grave? And what is the value of the spiritualist contribution to the hope of a future life? These matters will be found discussed in the sermons, with caution where caution is needed, and with perfect confidence where this is what the heart demands.

In the general tendency to apply the New Psychology all round to different fields of human mentality it was inevitable that it should be directed to political theory and practice, and this has been attempted in a very interesting book, *Social Life and the Crowd*, by Mr. J. Lionel Tayler, L.R.C.S., L.R.C.P., London University Extension Lecturer on Biology and Sociology (Leonard Parsons; 7s. 6d. net). While orthodox Psychology deals with conscious processes and emphasizes reason, the New Psychology assures us that the source of behaviour and belief is to be found in instinct and desire, hidden for the most part in the unconscious and merely camouflaged as rational. Mr. Tayler operates with this conclusion. He points out that real aristocracies and real democracies have never existed in this imperfect world. Peoples have been swayed by custom, desire, and gregarious inclinations. These, and not rationalism or truth, have influenced political action. Words like 'reason'

and 'truth' have been the weapons of controversy, but the real combatants have been rival desires. Men and women are not fundamentally reasonable beings at all, and therefore the idea that only education is needed to produce a true democracy is fallacious. What is needed is some powerful influence to orientate human desire and train it for the service of humanity, in other words, ideals of social and personal evolution. This influence is to be found in the education of the human individual in the different and enlarging spheres of his interest—the family, the nation, and humanity. This is the path of increasing progress. This will give the widening outlook and enlarging experience which alone can supply its opportunity to that Power that presides over our rivalries and bickerings and is ever shaping our destiny.

*The Great Seal of the Gospel*, edited by Mr. Alexander Marshall (Pickering & Inglis; 2s. 6d.), is a collection of 'true tales and forcible facts' about men and women who 'set their seal that God is true.' In other words, it is a book of short anecdotes to be used in evangelistic work, illustrative of ways and means of conversion.

A companion volume to the above is *Paths of Peace*, edited by Mr. John Gray (Pickering & Inglis; 2s. 6d.). This book is a 'storehouse of studies, outlines, records, eyegate lessons, helpful notes, for Bible students and busy workers.' This description will indicate the nature of the contents. There are Bible studies, brief records of more or less well-known religious persons, gems of prose and poetry, anecdotes and outline addresses. Both books occupy the same standpoint, which, without offence, may be described as that of the 'mission-hall.'

A small volume of Devotional Studies for Lent and Holy Week has been published by Messrs. Skeffington (2s. 6d. net). The author is the Rev. T. W. Crafer, D.D. He is the Incumbent of St. Germain's, Blackheath, and we are told in the foreword that the little book, to which he gives the title of *The Atonement and the Eucharist*, is the outcome of 'private meditations made day by day during Holy Week and shared each evening with those faithful ones of his own flock to whom the preacher could speak intimately about such holy mysteries.' The idea of the contact between the Atonement and the Eucharist is worked out in each

of the Devotional Studies. This small volume might well be used by the believer to the growth of his spiritual life.

A volume of Studies in Church History has been issued by the S.P.C.K. from the pen of the Rev. R. S. Arrowsmith, M.A., Rector of Seale, Surrey. It deals with the period from Wycliffe to the breach with Rome, under the title *The Prelude to the Reformation* (8s. net). It is not a complete history of the period, for such important subjects as the Friars, Lollardy, and the significance of the Renaissance have been omitted. In point of fact it is correctly described as a 'study,' an inquiry into the conditions of Church life in the period under review and in certain aspects only. Within these limits (self-imposed, of course) the present volume is one not only of real merit but of very great interest. Its chief merit is that it is first-hand research and based on original documents. Mr. Arrowsmith has made excellent use of the episcopal registers published in the last few years, and of the episcopal 'Visitations' which refer to his period.

Religion had a large part in mediæval life, and the Church exercised a wide influence. But in the period preceding the Reformation it was in no respect worthy of its great opportunity. The bishops were largely non-resident and only visited their dioceses (when they visited them at all) occasionally. They were worldly, venal, and frequently immoral. One of them refused to allow his clergy to put away their mistresses, because, if he did so, he would lose the fines payable for episcopal permission to keep mistresses. The clergy followed the bishops, and the picture drawn here on the authority of the 'Visitations' is one which shows how inevitable reformation must have been if religion was to survive at all. Chapters are given in this fascinating story to the Bishop, the Cathedral clergy, the parish priests, and the religious houses, and a vivid picture of mediæval life concludes the volume. In the course of the narrative many interesting glimpses are given to us not only of dark interiors but of the brighter aspects of religious life. On the whole, however, the prevailing tone is sombre, and Mr. Arrowsmith is ruthlessly frank. He has produced a monograph which is authoritative and from beginning to end thoroughly engrossing.

*The Constructive Revolution of Jesus*, by Professor

Samuel Dickey (Swarthmore Press; 6s. net), is a vivid book that ought to be read, and that should prove a moral stimulus to those who study it. The point is that even yet we have hardly begun to grasp how great a Figure and how original a mind it was that suddenly arose in Galilee, with the result that what we call our Christianity is a tame affair, a colourless shadow barely worthy of the name. With knowledge and aptness the world of our Lord is described, its parties, its outlook, its problems, its movements of thought, and in the midst of it Jesus with His revolutionary mind, His amazing daring, His cataclysmic thoughts, 'His moral effrontery,' all leading up to a searching study of His attitude to the economic order of His own day and of ours. This last is a thorny subject; but Dr. Dickey, while fearless, is always sane and temperate and careful to found upon Scripture. The main impression left upon one is a healthy sense of our Lord's bigness, and the littleness of our attempts, so far, to follow Him, and think His great thoughts after Him.

Canon J. B. Lancelot, M.A., who delivered the Pilkington Lecture in 1922, chose for the subject of it *The Verdict of Experience*. He took for his text Nathanael's question, 'Can any good thing come out of Nazareth?' The Lecture has now been published (Liverpool: Thompson & Co.; 1s.).

Mr. A. G. Widgery, M.A., is now lecturer in the Philosophy of Religion at Cambridge, but formerly he was Professor of Philosophy and Comparative Study of Religions in the College at Baroda. And, before leaving India, he published there a work on the latter subject which is a reliable guide to those setting out into this fine line of country; while those who long ago staked out a claim in it, and have been working ever since at its inexhaustible deposits, will find many things here heaped together for them in a handy form, and often real additions to their knowledge. The aim of *The Comparative Study of Religions* (Williams & Norgate; 12s. 6d. net) is 'to describe some of the chief facts of the religions, and these, as far as possible in the language of the sacred scriptures, liturgies, and formularies of the religions themselves.' An informing introduction is followed by crowded yet lucid chapters on The Sources and Nature of Religious Truth, Supernatural Beings, The Soul, Sin and Suffering, Salvation and Redemption, Religious Practices, The

Emotional Attitudes, and Religious Ideals. The method in each chapter is to heap together masses of facts patiently gathered, and then to set down the conclusions drawn from them. A useful book.

The Maharajah Gaekwar of Baroda appears to approximate closely to the old Greek dream of what a ruler ought to be. For one thing, he is much interested in practical philosophy; and Mr. A. G. Widgery, M.A., some time ago published in India, under the title 'Goods and Bads,' some philosophical talks he was invited to have with him. This book he now reprints in the West,

calling it *Outlines of a Philosophy of Life* (Williams & Norgate; 7s. 6d. net). It has the interest of a first walk through a great city. For, while the author keeps well within the boundaries of his title, one never knows what one will come upon round the next corner. The chapter on Intellectual Values climbs, naturally, to the heights of Theism and Philosophy; but that on Physical Values lands one, not so expectedly, in town planning, and drainage, and games for girls, and sex, and other things; and that on Moral Values in such problems as love marriages, boarding schools or day schools, socialism—to name three. This is a fresh little work.

## Compromise and the New Testament.

BY THE REVEREND J. H. WATT, M.A., RECTOR OF THE CHURCH OF THE GOOD SHEPHERD,  
EDINBURGH.

A PAPER on an abstract subject wisely begins with an attempt at definition, and a search for a definition of 'compromise' at once reveals the fact that the word has two senses, one good, one bad. Thus Murray's *Oxford Dictionary* defines it in the good sense as follows: 'Adjustment for practical purposes of rival courses of action, systems or theories, conflicting opinions or principles by the sacrifice or surrender of a part of each.' It also defines the verb in the bad sense: 'to expose to risk or danger, to imperil' some political, intellectual, or moral cause or principle. Perhaps it is also worth noting that of the seven different shades of meaning there illustrated, six are in a good sense and only one in a bad.

It has been wittily said that those who now use and cite the Old and New Testament have to 'mind their P's and Q's,' and of course the problem of *ipsissima verba* is increasingly urgent. Yet it is surely still legitimate and possible to draw a general inference and to establish general principles without stopping to discuss the genuineness of each saying. The purpose of the present essay is to appeal to the spirit and not the letter, and to give the general impression conveyed by a body of evidence rather than to use the worn-out and doubtful method of proof texts.

The subject falls readily enough into four sections. The first considers compromise as an element in human character, the second reviews its influence

in human history, the third summarizes the evidence of the New Testament, and the last and least satisfactory endeavours to find some practical principles and conclusions and seems to achieve most meagre success.

1. *Compromise and human nature.*—Compromise and its opposite go deep into nature. Indeed it sometimes seems as if the compromising and uncompromising were permanent elements of temperament. Certainly some people seem to be hot-headed, relentless, unbending, uncompromising from their mother's womb, though they might glory in their own zeal and be far from sharing Jeremiah's regret—'Woe is me, my mother, that thou hast borne me a man of strife.' Certainly the instinct for accommodation seems equally congenial in others. It would be possible to risk two generalizations which may at least promote discussion. In matters intellectual man is less prone to compromise than woman: respect and zeal for truth seem to be stronger in man. On the other hand, in matters moral, woman is less prone to compromise than man, more ready for resistance on an issue, braver if less tolerant, more zealous if less patient.

However this may be, we do know well the two types in human nature. The first, the uncompromising, have clear-cut principles, hard and shining to themselves as diamonds. To them doubt is dishonesty and faltering sin. They will apply their