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what they mean is this, that if prayer is a force for getting things done, a great deal depends on what the force is like, what is in it, what is behind it. If prayer is a power which we put into God's hands to use, a great deal of its result must depend on what is behind it. We can well understand that in God's hands prayer that rises from a heart entirely at one with Him may be of far more use to Him than prayer that rises from a heart that is not in a state of grace at all. There is a certain moral and spiritual fitness for prayer that must surely enter into the power of prevailing intercession.

So far as I know I have not omitted any of the essential points in stating the Christian message, except perhaps the practical difficulty of unanswered prayers. But that is a subject so large and important that I cannot treat it as an aside. But now, when we have the whole subject before us, let us really face what it means. If this great statement of the New Testament is true, if we are as free to pray as to act, if prayer is a real cause among the causes that produce results, if it is a real and necessary co-operation with God, if it is one of the ways by which His will is done, if it is a real force that may modify the course of events, then what a tremendous power we have in our hands. *Do we use it?* If this is the way of liberating the resources of God and directing them on persons and events, then a very great ministry is open to us. Do we use it? Do we believe in prayer? If these promises of Jesus mean anything, then we should look on prayer as the service best worth rendering to the world, far more worth rendering than anything we can *do*, or anything we can *give*. God can more easily dispense with our labour and our money than with our prayers. The thing is so big, so urgent, so staggering, so challenging, that

you cannot help asking how far the ordinary believing man has any conception of what God asks of us and makes possible for us. May I, as I close, make this more practical by putting the matter to the test. What, *e.g.*, are the prayers of the Church service really worth? are they meant? do people expect them to be followed by results? or again, how many people out of a congregation go to the weekly service for prayer? or to special prayer meetings held for a special object? That is to say, how many Christian people believe in corporate prayer, such as our Lord definitely made promises to, and practise it? or, to come to our personal habits, what amount of time do we spend in intercession of a definite kind? and how largely do we use the opportunity of prayer to bring certain persons or causes before God habitually? Do not let us evade the point of such questions by objecting that we are not heard for our much speaking. It is not a question of much speaking. It is the having in our hands a power of blessing others which we neglect, a way of co-operating with God which we decline. If we believe Jesus, there is a way by which we may obtain blessing for individuals. Do we use it? If Jesus is right, then the thing that is *urgent* for us is to pray, in this definite sense of asking for others what they need. *That* is what God cannot do without from us. And therefore I appeal to you to face the real situation. I am sure that great masses of religious people do not believe in prayer in the sense in which Jesus encouraged it. If we are to accept His words and act on them we must make time for prayer, we must test God in definite ways, we must seize or make opportunities for corporate prayer, we must put all that is best in us into our praying, we must live in God, and always and fervently we must join the disciples in their request: 'Lord, teach us to pray.'

## Literature.

### ROBERT BOYLE.

THE best short biography of the season has been written by Miss Flora Masson. It is the biography of *Robert Boyle* (Constable; 7s. 6d. net). Although the book begins with Robert Boyle's

father, the great Earl of Cork, and that in his youth, and describes his rise to greatness and the steady increase of his family and power; although it touches upon the great events in the history of this country, and especially of Ireland, from Elizabeth to Anne; although the domestic life

both of the great Earl and of his seventh son Robert is described with sufficient minuteness to make us well acquainted with the various members of the family, their marriages and their experiences; although each individual is made to stand out clearly from the rest till we feel that we should know them if we met them; and although Robert Boyle himself is made to pass before us in all the circumstances of his noble and learned life, yet the book is of moderate size; it may be read almost at a sitting, and certainly will often be read right through, as some novels are, before the reader can get to bed. For Miss Masson has the gift of style. She never weakens her impression by using two adjectives where one is enough. And she moves with magnificent ease through the whole public and private history of the remarkable man whose life she has now portrayed as it never was portrayed before.

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#### MACAULAY.

The third volume has been published of the illustrated edition of *The History of England*, by Lord Macaulay (Macmillan; 10s. 6d. net).

As is the case with the volumes already issued, its most striking feature is the series of coloured illustrations which it contains. There are seven of them, all full-page plates and of the best workmanship, and all from famous paintings. Apparently the editor of this book has been denied access to no public gallery and to no private collection. Particularly effective is the reproduction of John Riley's portrait of Gilbert Burnet in the National Portrait Gallery.

Of other illustrations there are exactly one hundred and fifty. Many of them also are full-page and on plate paper. And when they are not, the fine surface and thick paper used for the book brings out all that can be brought out of them. Thus on pages 1294 and 1295 are the two sides of the great seal of William and Mary—clear cut and striking engravings. More battered is the great seal of James II., but again the engravings are faultless. It is impossible to overstate the advantage to the reader of these illustrations. They make Macaulay's History a new book.

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#### LAW AND PUBLIC OPINION.

Professor A. V. Dicey's *The Relation between Law and Public Opinion in England* (Macmillan;

10s. 6d. net), although cast in the form of lectures, is a book of first-rate importance for education. Nowhere else will be found so clear a description of the necessity for legislation of first educating public opinion, the mistake of legislating much in advance of it. Nowhere else will it be seen so conclusively that public opinion is not always directly or visibly educated, but moves in cycles or waves, nay, is nearly as incalculable as the weather, though no doubt just as really subject to law and order. Nowhere else will it be impressed upon the average citizen so indelibly that 'many a little makes a mickle,' that the opinion of the obscurest voter tells in the great result, and even the attitude of him or her who (as yet) has no vote at all.

This is the second edition of the book. Dr. Dicey has written a new Introduction of ninety-four pages in order to bring his work up to date. That Introduction contains a bird's-eye view of the legislation of this century, and an estimate of its relation to the public opinion of the country, whether as educating that opinion or as being educated by it. And, more than that, the Introduction records the change that has come over public opinion where law and legislation do not influence it. This is what Professor Dicey says about Preaching:

'The language of Richard Baxter—

I preached as never sure to preach again,  
And as a dying man to dying men—

describes the sincere purpose of the best and the most pious among the preachers of England up to the middle of the nineteenth century; but it hardly describes the attitude or the aim of the best and the most sincere preachers of to-day. This assertion does not imply any change of creed on the part of ministers of religion, still less does it point at any kind of dishonesty. My statement is merely the recognition of an admitted fact. Good and religious men now attach less importance to the teaching of religious dogma than to efforts which may place the poor in a position of at any rate comparative ease and comfort, and thus enable them to turn from exhausting labour to the appreciation of moral and religious truth. This is a change the existence whereof seems hardly deniable. It gives to the preachers of to-day a new interest in social reform; and, it may be added, the declining interest in the preaching of religious dogma in itself opens the minds of such

men to the importance of social improvement. But to speak quite fairly, this change produces some less laudable results. It disposes zealous reformers to underrate the immense amount of truth contained in the slow methods of improvement advocated by believers in individualism and *laissez faire*, and to overrate the benefits to be gained from energetic and authoritative socialism. The fervent though disinterested dogmatism of the pulpit may, moreover, in regard to social problems, be as rash and misleading as the rhetoric of the platform. It is specially apt to introduce into social conflicts the intolerable evil of "thinking fanatically," and therefore of acting fanatically. However this may be, the altered attitude of religious teachers in regard to social reform has, in common with the other changes of opinion on which I have insisted, added strength to the current of collectivism.'

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#### THE WILDS OF MAORILAND.

If this is in time, it is to recommend for this year's holiday the Southern instead of the Swiss Alps. The distance is greater and so is the danger. But the sensation will be new and very keen, for besides the scenery, nowhere found in all the world besides, there are the natives, untouched by civilization if you penetrate far enough, and sufficiently uncertain in their moods and manners to keep life from becoming commonplace even for an hour. To these sensations may also be added the discovery of a new religion and its prophet—a discovery no longer to be made in the European Alps. 'On our drive from Waiotapu we had heard much of the strange behaviour of Rua the prophet, and we gleaned even more of his doings at the hospitable little station-house beyond Galatea, where we passed the night. Rua, so we learned, hated the white people, and had gathered from far and wide such of his people as would accept his cult at his great new *pa* of Maunga Pohatu, near the mountain of the same name, in the very heart of the Urewera, where he attended to their spiritual and temporal needs. Not all the Urewera people had accepted Rua's affirmation that he was the returned Messiah, or that Te Kooti, the remarkable Maori chief of the late 'sixties, was in reality the John the Baptist who had years before proclaimed this second coming. However, even if a few of the natives of the

Urewera country had held aloof, there had been important acquisitions from beyond its confines. Rich Maoris from Opotiki and Gisborne had sold their lands and placed the treasure in the sacred hands of the prophet; others had drawn their savings from the chartered banks and put them in Rua's bank, from which they were to receive—out of principal, be it known, alas!—an annual return of 20 per cent. Altogether the great man had gathered some four hundred or five hundred followers around him, over whom he exercised great influence, making them work hard in cultivating quite a large tract of country for the common interest, prohibiting them from smoking or touching alcohol, and making them follow with pharisaical regularity numerous religious observances. Nothing is so abhorrent to the Maori character as continuous regular work, and for this reason there had been occasional defections from the ranks of the faithful. However, the backsliders were few as compared with those who remained loyal to their chief, working without ceasing, so an ardent convert told us, to carve a new Jerusalem out of a primæval forest. There was naturally some trepidation among the scattered white settlers along the borders of the Urewera in regard to the banding together of the natives, lest the murderous raids of Te Kooti be repeated, but the feeling at Galatea was that the movement was peaceful and religious rather than aggressive.'

The story of his travels in *The Wilds of Maoriland* (Macmillan; 15s.) is told by Dr. James Mackintosh Bell with great enjoyment, evidently to himself first, and then certainly to us. And the book is illustrated in the most glorious way from photographs belonging to the New Zealand Tourist Department, and from sketches made by Mr. C. H. Eastlake, the latter being reproductions in colour.

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#### WORK AND WEALTH.

Under the title of *Work and Wealth: A Human Valuation*, a book of great importance and of immediate value to the teacher and the preacher, has been written by Mr. J. A. Hobson, author of 'The Evolution of Modern Capitalism' and other well-known works (Macmillan; 8s. 6d. net).

The book has an ethical quite as much as an economical outlook. It has been written not merely, and not so much, to show how to be

wealthy as how to be wise, not so much to show how to make money as how to employ the gifts God has given us. The principles laid down by the author for the use of our talents are, first, 'that a sound economy conforms to the organic law of distribution, "from each according to his power, to each according to his needs"'; and, secondly, 'that, precisely so far as the current processes of economic distribution of work and of its product contravene this organic law, waste accrues and illfare displaces welfare.'

These principles, or that principle, for it is one, the author applies to many activities of life. Among the rest he takes the case of the study of dead languages, upon which he says: 'To possess money which you have not made still continues to be far more honorific than to make money. For money-making, unless it be by loot or gambling, involves addiction to a business life instead of the life of a leisured gentleman. So it comes to pass that studies are valued more highly as decorative accomplishments than as utilities. A man who can have afforded to expend long years in acquiring skill or knowledge which has no practical use, thereby announces most dramatically his possession, or his father's possession, of an income enabling him to lead the life of an independent gentleman. The scale of culture-values is largely directed by this consideration. Thus not only the choice of subjects but the mode of treatment in the education of the children of the well-to-do is, generally speaking, in inverse ratio to their presumed utility. The place of honour accorded to dead languages is, of course, the most patent example. Great as the merits of Greek and Latin may be for purposes of intellectual and emotional training, their predominance is not mainly determined by their merits, but by the traditional repute which has made them the chosen instruments for a parade of "useless" culture. Though some attempt is made in recent times to extract from the teaching of the "classics" the finer qualities of the "humanities" which they contain, this has involved a revolt against the pure "scholarship" which sought to exclude even such refined utilities and to confine the study of the classics to a graceful, skilful handling of linguistic forms and a purely superficial treatment of the thought and knowledge contained in the chosen literature. It is significant that even to-day "culture" primarily continues to imply knowledge of languages and

literature as accomplishments, and that, though mathematics and natural sciences enter more largely into the academic curriculum, they continue to rank lower as studies in the education of our wealthy classes.'

This occurs in the chapter on 'Sport, Culture, and Charity.' It is a chapter which should be read with care by teachers; it contains much to disturb the conscience and stimulate the will. But the whole book is at once stimulating and disturbing. We have a long way to go before these ideas are realized. Let us go some way to-day.

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#### *A CONSTRUCTIVE BASIS FOR THEOLOGY.*

Jesus Christ was not a theologian. But theology was bound to come after Him. For the interpretation of life inevitably follows after the experience of life. Therefore, although theology is secondary and derivative compared with the primary religious experience of the individual, yet theology has as real and assured a place in religion as life itself; and the purpose of a great book, written by James Ten Broeke, Ph.D., Professor of Philosophy in McMaster University, Toronto, is to determine in a measure what the sphere, function, and problem of theology are in the religious life, and to find a constructive basis for theology in present thought. The title of the book is *A Constructive Basis for Theology* (Macmillan; 10s. net).

Any work on Theology must now relate itself to religious experience; and in the case of Christianity to the religious experience of Christ first of all. There are several steps to be taken, and they have to be taken in order. There are, first, the experience of Christ and His immediate teachings; there are, secondly, the numerous interpretations of the significance of Christ's experience and teachings; there is, thirdly, the embodiment of these doctrines in the life of the religious community; there is, fourthly, the primary religious experience of the individual as he responds to his religious environment; and there is, fifthly, the individual's own interpretation of his religious experience in the light of all that he knows, which may be sufficiently comprehensive in thought and in method to be a scientific theology in distinction from the implicit theology involved in every religious experience.

Accordingly, Professor Ten Broeke, as he moves

onward through the ages of the Church, steadily relates speculation to history, since the theology of each generation springs out of its intellectual, social, and religious life, which makes it necessary to view theological doctrines historically, and to regard theology as both general in the sense that it forms historically a continuous whole, and particular in the sense of being the theology of a given age or individual.

The book is divided into three parts. Part I. presents an outline of the chief movements in speculative thought preparatory to the rise of Christian theology and the general course of its development to the Reformation. Part II. shows how a new philosophy and a new theology sprang from the adoption of the principle of the Reformation. Part III. assumes that the theology of to-day should be the utterance of the religious consciousness which reflects the period in which we live, and endeavours to outline some of the contributions which modern sciences, especially psychology and philosophy, make to theology.

None of the great problems misses its elucidation, yet the book is not hard reading, for it is historical; and even when the doctrines of Kant, Hegel, Schleiermacher, or Ritschl are under discussion—and considerable space is given to these writers, because the author is convinced that they have made it necessary to go forward in the present to a new theology rather than back to the ancient conceptions of the Christian faith, while they give new life and strength to the essential Christian faith itself—even then there is no super-human effort required to follow the author, whose command both of his subject and of language to set it forth is commendable.

#### HENRY FORBES JULIAN.

*Memorials of Henry Forbes Julian*, Member of the Institution of Mining and Metallurgy, joint author of *Cyaniding Gold and Silver Ores*, who perished in the *Titanic* Disaster. Written and edited by his wife Hester Julian, author of *A Memoir of William Pengelly, F.R.S.* With Introductory Notices by the Rev. J. O. Bevan, M.A., F.G.S., F.S.A., and H. Livingstone Sulman, F.I.C., late President of the Institution of Mining and Metallurgy. Also Letters from the *Titanic* and the *Carpathia*, with portrait and plates (Griffin; 6s. net).

That is the whole title-page. The book is in perfect taste. And it is written with so natural a sincerity that on every page there is something of human interest, whatever the subject spoken about, whether cyaniding or sight-seeing or 'dying like a man.' The story of the foundering of the *Titanic* is told as a matter of history, but with what an undercurrent of painful surrender. It is this heart and will business that first makes history and then tells it; all else is not worth the name.

But Mrs. Julian would have made an acceptable biography even if she had not had this compelling interest behind, as she has done already, indeed, in the case of her father's biography. She describes her experiences in the great American cities with abundant humour and sometimes with inevitable regret. For the book is a religious book. All is 'as in the great Taskmaster's eye.' Her husband's devotion to science never cost him his religion. And when she writes of American wealth and luxury she sometimes finds sorrow and sighing break in upon the laughter.

'In New York, Chicago, and other congested centres, where men make haste to grow rich, the prevailing conditions seem to have swept aside many of the old barriers that used to impede the activities of wealth and to have prepared a soil unusually favourable for the rapid growth of plutocracy with the many evils that follow it. The prevalent habit of attaching undue importance to material conditions is greatly to be deplored. By not a few people in these great cities poverty seems to be regarded as the worst of evils, and a purely materialistic standard of progress is thus created. Outward success has apparently brought in its wake great spiritual dearth through the extinction of many potent elements in the higher life.'

On the vital and urgent question of armaments read *The War of Steel and Gold*, by Mr. Henry Noel Brailsford (Bell; 5s. net). It is no hackneyed newspaper résumé of what everybody knows already. It is the work of a man who has felt and lived; and who, seeing that this is the great question to be faced by the coming generation, has studied it through and through, and now writes originally and even startlingly upon it. The book must be read.

There are many books on Education, as Mr. F.

Clement C. Egerton, author of *The Future of Education*, says. But there is room for this book (Bell; 3s. 6d. net). It touches the problems that are exercising the minds of us all as only a sympathetic educational expert can touch them. One of these problems is Discipline. It is perhaps the most immediately interesting of them all. The author believes in Madame Montessori's ideas. 'Madame Montessori holds that occupation is a surer means to order and self-control than "discipline," in the usually accepted sense of the word, or punishment. She has tried her theory, and it works. What more can be said? It *does* work, and no occasion for the old-fashioned methods of preserving order ever presents itself.' The author insists strongly on the study of each separate child's individuality. Altogether the book is careful and discriminating, and should on no account be missed by those who have to do with the training of the young.

A short and very friendly *Memoir of the Very Reverend Professor Charteris, D.D., LL.D.*, has been written by the Rev. Kenneth D. McLaren (A. & C. Black; 1s. net).

The Rev. G. Wauchope Stewart, B.D., has contributed a volume to the Guild Library of the Church of Scotland on *Music in the Church* (A. & C. Black; 1s. 6d. net). Mr. Stewart is an all-round scholar who has added to his general knowledge a special command of the history of music; and as his dearest affections are given to the study of Christianity, it would have been hard to find a better contributor: it will be hard to find a better monograph on the subject. No easy task was his. The range is very wide, the literature is often hard to master and too often vague and unsatisfactory. Yet Mr. Stewart has not confined himself to history; he has given us three practical chapters at the end of the volume, one on the Congregation, one on the Choir and the Organ, and one on the Present Condition and Prospects of Church Music in Scotland.

A volume of *Moral Extracts from Zoroastrian Books for the Use of Teachers in Schools* has been compiled by Mr. Jivanji Jamshedji Modi, B.A., Ph.D., and has been issued from the British India Press in Bombay. There is no man who is better acquainted with modern Parsism than Shams-ul-

Ulma Modi, whose intimate work is known to the readers of THE ENCYCLOPEDIA OF RELIGION AND ETHICS. In this volume he goes back to the sources and collects a vast number of precepts and prayers and translates them into unexceptionable English.

Under the title of *Know your own Mind*, Mr. W. Glover has issued a little book of practical psychology (Cambridge: At the University Press; 2s. net). The beginner in that fascinating and popular study will find it all he can desire for simplicity and reliability. The pastor and preacher will be greatly assisted to sureness of touch by knowing its contents.

*Philosophy: What is it?* Dr. F. B. Jevons, being asked the question by one of the branches of the Workers' Educational Association, answered it in a small volume with that title (Cambridge: At the University Press; 1s. 6d. net). The editors of the numerous cheap series of books, which are so prominent a feature of present-day publishing, will all be sorry that they did not secure this volume. For it is comprehensive and yet clear—just the book for the quick reader and the harassed student.

Mr. Stewart A. McDowall, M.A., has issued a new edition of his book on *Evolution and the Need of Atonement* (Cambridge: At the University Press; 4s. 6d. net). He has changed the book a good deal. Especially has he said more about the Atonement. He has added 'a considerable section' on original sin; and he has treated more fully the problem of pain. Scientifically the book is what it was; theologically it is very different and much more satisfactory.

Dr. Harris Lachlan MacNeill, Ph.D., Professor of New Testament Language and Literature in Brandon College, Manitoba, has contributed a volume to the 'Historical and Linguistic Studies related to the New Testament' of the University of Chicago. His subject is *The Christology of the Epistle to the Hebrews* (Cambridge University Press; 3s. net). The mastery of this work will be to the student of the New Testament a landmark in his life. Dr. MacNeill brings out the relation of the Christology of the Epistle to the developing Christology of the Primitive Church.

*Sentences and Prayers introductory to Public Worship* have been selected or prepared by Mr. F. Henry Blanchford and published by the Congregational Union at the Memorial Hall (1s. 6d. net). Blank pages are provided at the end for additional sentences and prayers, and for special services and festivals.

In *A Man's Reach* (Eaton & Mains; \$1.00 net) Mr. Charles Edward Locke describes some of the ideals of Christian character which appeal to him most forcibly. They include 'heroism in everyday life,' 'a cheerful countenance,' 'self-mastery,' 'reverence,' 'appreciation,' and 'getting along with folks.' It is as an optimist that Mr. Locke writes, but as a Christian optimist. He includes Christ in his scheme of life. He is very sure that apart from Christ very little can be done for character. The book is fresh and exhilarating as well as sane and workable.

A valuable and cheap physician is *Keeping Young and Well*, a book of advice on the care of the body, compiled by Mr. G. W. Bacon, F.R.G.S. (Fowler; 1s. net).

Dr. Augustus H. Strong, President Emeritus of the Rochester Theological Seminary, has published a volume of *Popular Lectures on the Books of the New Testament* (Griffith & Rowland; \$1.00). They are 'familiar and even colloquial'—we use his own appropriate words—and they are none the worse for that. Dr. Strong is always in touch with reality; what he says has life in it and begets life in others, not mental life only but also spiritual life. For he is never content to impart information; he is always on the watch for souls as one who has to give account.

There has been so much talk of undermining the foundation of Old Testament criticism by the discovery that the names of God in the Pentateuch are not to be relied on, that it was perhaps necessary for some really competent student of the Old Testament to examine the matter thoroughly and tell us how it stands. But we should think that Principal Skinner must have grudged the time required for the examination. He has done it, however, and done it once for all. It is not likely that those who read the book, which has now been published under the title of *The Divine Names in*

*Genesis* (Hodder & Stoughton; 6s.), will any longer seek their conservative salvation in Wiener or Dahse. Complicated as the subject is, Dr. Skinner has made the issues perfectly clear, and the conclusions he comes to are inevitable.

Professor Hugh Black, D.D., has published a selection of the sermons which he preached in the First Congregational Church of Montclair, New Jersey. The title, '*According to my Gospel*' (Hodder & Stoughton; 6s.), is the title of the first sermon in the volume, and it is more. It is a manifesto. Dr. Black always preaches a Gospel, and it is always Pauline. If Paul was not ashamed of the Cross, no more is he; wholly convinced he is that it is still the power of God to salvation. The sermons have no connexion but this, and they need none. There is variety, there is literary grace, there is conviction; but whatever else there is, there is always the lifting up of the Son of Man.

Messrs. Hodder & Stoughton have issued a revised edition of Dr. James Moffatt's new translation of *The New Testament* (6s. net). On its issue the book had an excellent reception, but nearly every reviewer wanted some alterations made. Dr. Moffatt has made some of the alterations suggested; and we may be sure that if he has not made them all it is not because he has not considered them. It is a wonderful achievement for one man. For, be it remembered, the translation is new; there is no revision; the very text is new from which it is made. The text is that of the late Baron von Soden. Another thing—it is an interpretation. Every translation is in some degree an interpretation; but Dr. Moffatt's is so idiomatically English that he is compelled to make up his mind upon the meaning of every sentence.

*The Soul of Russia* (Kingsgate Press; 5s. net) means the religion of Russia, and, under that title, Mr. Charles T. Byford has given a popular account both of the Orthodox Church and of many of the Russian sects. It is a fascinating story, though scarcely an attractive one. The strange thing is that our interest is with the sects rather than with the Church. We are ready with our forgiveness for their eccentricities and extravagances; but for the tyranny of the government we have no forgive-



ness. Altogether the Russians are a most religious people. In describing their religion Mr. Byford has described themselves.

A philosophy of some kind we must and shall have. The great question is, Of what kind is it to be? Shall it be animistic and spiritual, or shall it be materialistic and mechanical? The Rev. J. Gurnhill, B.A., holds that the only form of philosophy which interprets the whole of life is spiritual, and under the title of *The Spiritual Philosophy* he has published a book to prove it (Longmans; 7s. 6d. net). He finds his proof in the Bible. He believes that the Bible, rightly interpreted, contains nothing antagonistic to Evolution or any other finding whether of science or of philosophy. On the contrary, Evolution cannot be understood without the light thrown upon it by the Bible with its doctrine of God the Father and of Salvation through Christ the Son. The Kingdom of God is the realization of that towards which Evolution has been working. And that means spirituality. A mechanical evolution is on the broad view an absurdity.

It is forty-one years since Mr. Edward Clodd wrote his book on man's origin and early history and published it under the title of *The Childhood of the World*. And so enormous, he says, has been the advance of knowledge concerning primitive man since then that he had to decide whether he would mend his book or end it. He decided to mend it. So here it is in a new edition, rewritten and enlarged (Macmillan; 4s. 6d. net). Mr. Clodd has not wholly removed the evidence of his dislike to Christianity, but it is significant that he has gone in that direction.

In *The Eternal Springs of Revival* (Marshall Brothers; 2s. 6d.) the Rev. John Findlater brings forward certain elements of Christianity which he finds were always made prominent 'while the spring-tides of revival were on the flow, and then faded from view with the ebb of the holy waters.' What are these elements? They may be summed up in one word, and that word is Christ. If we would have a real revival of religion let us look to Christ, let us preach Christ, let us live Christ. That is his earnest pleading with us. But that is led up to through chapters of much experimental religion and much prayerfulness of spirit.

Mr. Murray's 'Wisdom of the East' is as pretty and appropriate a series of books as one can lay hands on. Its object too is good—to bring East and West together. The latest book is an account of *The Spirit of Japanese Poetry* by Yone Noguchi (2s. net).

Under the title of *Christianity and Economic Science*, Dr. W. Cunningham, Fellow of Trinity College, Cambridge, has published five lectures which he delivered last October at the London School of Economics, on the Influence of Religious Conceptions upon the Historical Development of Economic Doctrines and Theories (Murray; 2s. 6d. net). His deliberate purpose is to bring Christianity and Economic Science closer together, that the work of both may be done more efficiently.

C. Gasquoine Hartley (Mrs. Walter M. Gallichan) gained her reputation as a writer on Spain. Lately she has given her mind to Woman. After publishing *The Truth about Woman*, she has pursued her study, and now has written on *The Position of Woman in Primitive Society* (Nash; 3s. 6d. net). It is a study of the Matriarchy. The author's purpose is to show that the 'senior partner' has not always been man and need not be man now; that woman is fit to rule, not over man, but in society wherever called; and that her motherhood is no barrier to her taking upon her the duties of citizenship, far less her mere sex. All this runs through the book, which nevertheless is a study of mother-right, and the many perplexing problems that gather round it.

'Henri Poincaré was, by general agreement, the most eminent scientific man of his generation—more eminent, one is tempted to think, than any man of science now living. From the mere variety of the subjects which he illuminated, there is certainly no one who can appreciate critically the whole of his work. Some conception of his amazing comprehensiveness may be derived from the obituary number of the *Revue de Métaphysique et de Morale* (September 1913), where, in the course of 130 pages, four eminent men—a philosopher, a mathematician, an astronomer, and a physicist—tell in outline the contributions which he made to their several subjects. In all we find the same characteristics—swiftness, comprehensive-

ness, unexampled lucidity, and the perception of recondite but fertile analogies.'

The paragraph is quoted from a preface which the Hon. Bertrand Russell, F.R.S., has written to the English translation, made by Francis Maitland, of Poincaré's *Science and Method* (Nelson; 6s. net).

The volume is a contribution to the Philosophy of Science, a branch of knowledge that will have to be cultivated in the future more than it has been in the past. The contents of the volume are varied and at first seem to be somewhat miscellaneous, but they are all to be comprehended under that title, and every one of the chapters is a useful and often illuminating discussion of its topic, whether that topic be the Future of Mathematics, the Relativity of Space, Mechanics and Radium, or the Milky Way. The chapter of most general interest is that on Chance. It is of interest to the theologian for one, since it touches closely the doctrine of Prayer.

If, in *Open Roads of Thought in the Bible and in Poetry* (Oliphant; 6s. net), the Rev. T. H. Wright has not hit upon a new theme, he has certainly worked an old theme well. His subjects are (1) the Tree of Knowledge of Good and Evil, (2) Satan, (3) Immortality, (4) the Unseen World, and (5) the Ideal Excellence. In every case he first of all discovers the teaching of the Bible, and then he passes down the centuries and shows what the great poets made of it. He is, as we knew already, a sound Bible scholar; we now know that he is a well-furnished student of English literature. For with all its charm of style this volume is a careful responsible reflexion of the thoughts which possessed the minds of Dante, Milton, Goethe, and the rest, on these matters of moment. The volume does not give the impression that it was first delivered as lectures; it is too compact for that. But it does suggest that it could be made use of for that purpose both easily and acceptably.

The Rev. A. H. Mumford, B.D., Principal of the Moravian College, Fairfield, has written an explanation of some of the difficult sayings of our Lord. The title is *Hard Words* (Pilgrim Press; 2s. 6d. net). Whether his exposition is final or not is of no great consequence either to him or to us. To him, because he is much more concerned with life than with theology. And to us because we must work out our exposition in every case for

ourselves. Who can say, for example, what is meant by the blessedness of the meek except what is obvious to everybody? But Principal Mumford is interested in life; he would encourage us to obtain the reward of the meek by a daily practice of meekness. And his success in that encouragement is the value of his book.

The Rev. Jeremiah Zimmerman, D.D., LL.D., having with his wife travelled more than five thousand miles in India, and having given what study he had time for to the religion and the religious books of the Hindus, has now written and published a book on *The God Juggernaut and Hinduism in India* (Revell; \$1.50 net). Of course he had his kodak with him, and the book is plentifully illustrated with scenes and incidents taken on the spot. The style of writing is quite pleasant and popular. Dr. Zimmerman makes no pretence of adding to our knowledge of the religion of the Hindus or of their sacred writings. His aim is to commend Christianity as he condemns Hinduism. And inasmuch as he writes of what he has seen and known, his writing is always instinct with life and reality.

'That the telepathic phenomena among human beings on earth, are but a rudimentary display of powers which reach their full development in the life above; now seems to be implied both by Psychology and Revelation. To prove that fact, and exhibit something of the breadth, flexibility, and wonderful character of the principles involved; is the object of this book.'

How is this object accomplished? By the record of an elaborate series of experiments and experiences in telepathic communication on earth; by associating these experiences with visions and dreams which appear to touch the unseen world; by concluding hastily that they do touch the unseen world, by supporting the conclusion with the use of 'psychic phenomena,' the usual matter of the spiritualist, and by thence asserting, confidently and triumphantly, that as there is telepathy on earth so is there telepathy in heaven, and we can tell *now* what we shall be if we will only read this book and believe it.

Its full title is '*Telepathy of the Celestial World: Psychic Phenomena here but Foreshadowings of our transcendent Faculties hereafter.* Evidences from Psychology and Scripture that the Celestials

can instantaneously and freely communicate across distance indefinitely great.' The author is Horace C. Stanton, D.D., S.T.D. (Revell; 8s. net).

Those who think that they need to communicate physically with the unseen world, and think, further, that they can do so by means of spiritualism will revel in a book called *Spirit-Psychometry*, which has been published by Messrs. Rider & Son (3s. 6d. net.). It contains not only much information (to those who can appreciate it) on Spirit-Psychometry (lovely word), but also the record of trance communications by unseen agencies through a Welsh woman and Dr. T. D'Aute-Hooper. And it is appropriately illustrated with full-page engravings of a Dinosaur eating a Pterodactyl and other interesting imaginations.

A valuable book has been written by a Roman Catholic scholar on *The Scottish Monasteries of Old* (Schulze). The author is the Rev. Michael Barrett, O.S.B., Monk of St. Benedict's Abbey, Fort Augustus. The book is not less but more valuable that the author is so much in love with his subject. He regrets the loss of the monasteries, he claims that Scotland owes many things to the monks—civilization and gardening and the beginnings of coal-mining and salt-working—but he uses no offensive language of John Knox or any other Reformer. His purpose is to describe the Houses as they were, and he does so with knowledge as well as restraint.

*The Life of Saint Teresa*, from the French of 'A Carmelite Nun' by Alice, Lady Lovat, with a Preface by Mgr. Robert Hugh Benson, published by Messrs. Simpkin, Marshall & Co., has reached its second edition (10s. 6d. net). Probably it will reach several editions more. For it has been rendered into good English at a most propitious moment. It is a large book, over six hundred pages, but it is just such a minute account as this that is being sought after. We all know Saint Teresa a little; we all know her from the outside; this is our opportunity to come to an intimate knowledge, afforded us by one who writes wholeheartedly as from within. Nor will the modern Protestant, even of keen susceptibility to Roman dangers, find any real offence in the book. For above all limitations of circumstance or biographer, Teresa rises clear and sane and worthy.

There is no novelty in the reasons given by the Dean of Bangor *Why we Believe that Christ rose from the Dead* (S.P.C.K.; 2s. net). How could there be? But a firm faith in the bodily resurrection of our Lord is set forth by Dean Roberts with clearness and considerable cogency.

A most useful book is Canon Edmund M'Clure's *Modern Substitutes for Traditional Christianity* (S.P.C.K.; 2s. 6d. net), and it is no surprise to find it already in a second edition. Mr. M'Clure has taken the opportunity of adding a chapter on Modernism and generally subjecting the book to revision.

Mr. M'Clure has published the additional chapter in Modernism separately, 'in order that those who have already bought the previous edition may be able to complete the work at a small outlay.' The title is *Modernism and Traditional Christianity* (S.P.C.K.; 6d. net). Notice also two pamphlets published by the S.P.C.K. at 2d. each—one on *The Canon of the New Testament*, by the Rev. T. R. Walker, M.A.; the other on *The Representation of the Laity in Church Councils*, by Mr. H. D. Acland.

*The Place and Work of the Prophets in the Catholic Church* is not well known, and Canon T. H. May, M.A., did well to issue the little book which contains the results of his study of the subject (S.P.C.K.; 1s. 6d. net). His conclusion is that the prophetic gift has never been lost. In recent times there have been prophets—he names Ken, Wesley, Pusey, Keble, Liddon, Church—and there are prophets still.

Inspiration is 'a divine influence upon the souls of men, quickening their spiritual powers, and leading them to the apprehension of some truth about God which otherwise they could not have discerned.' This is the definition of the Dean of Norwich. Dr. Beeching has published three advent lectures on *Inspiration* (S.P.C.K.; 6d. net), and those who think that theology is a stagnation should notice that in these lectures Dr. Beeching (orthodox but observant) denies that truths of science or of history are revealed to prophet or apostle, or in any way come under the definition of inspiration.

In his lectures on *The Incarnation* (S.P.C.K.;

6d. net), delivered before the Summer School for Clergy at King's College, Windsor, N.S., in 1913, the Rev. W. S. H. Morris, M.A., lays much emphasis on the humanity of Christ—not on His being a man, and a true man, but on His being 'man'; not on His becoming one of the sons of men, but on His being Son of man; not on His passing through an experience similar to ours, but on His solidarity with us. That is the thought to insist on now. In that direction lies our hope of a doctrine both of the Incarnation and the Atonement that will bring light.

At the office of the Student Christian Movement there is published a study of the Christ as a Man under the title of *The Manhood of the Master* (1s. 6d. net). His character is analysed, each chapter handling some element of it—His Joy, His Magnanimity, His Indignation, His Loyalty, His Endurance, His Sincerity, His Self-restraint, His Fearlessness, and His Affection—and all that we may go and be likewise. The author is the Rev. Harry Emerson Fosdick, D.D.

A volume of *Guild Addresses*, delivered by Sir Charles Dalrymple, Bart., has been issued by the Tract and Colportage Society of Scotland (2s. 6d. net). They are for the most part intimate talks with local allusions; but the universal note of evangelical Christianity is always heard.

In *The Life and Work of Roger Bacon* (Williams & Norgate; 3s. net) we have an admirable introduction to Roger Bacon's personality and work. The book is the Introduction which the late Dr. John Henry Bridges prefixed to his edition of the *Opus Majus*, published at the Clarendon Press in 1897, together with corrections and notes by Dr. H.

Gordon Jones, F.I.C., F.C.S. As Dr. Bridges gave us the best edition of the *Opus Majus*, so Dr. Gordon has given us the best edition of the Introduction. The volume contains all that the reader need know before he begins the study of a book which is a surprise of simplicity and worth to every one of its students.

The liberal theologian has never had a chance with this generation. To be evangelical, however contracted the sympathy, has been something; to be ritualistic, however short the outlook, has been more; to be liberal has been nothing. And even yet, the Rev. T. Rhondda Williams, large as are his sympathies and long his vision, will find little general acceptance for his book on *The Working Faith of a Liberal Theologian* (Williams & Norgate; 5s. net).

Sometimes he deserves no more. He says, for example, 'In discussing the question of authority, much confusion arises from using the word in different senses. It would conduce to clearness if the word were used to denote only *the claim to command belief and conduct whether or not that belief and conduct find inward support in the soul*. In that sense the truly liberal theologian will say that there is no authority in religion. Wherever such a claim is made it breaks down upon candid investigation.' But who makes such a claim? Who ever defined authority in that way—unless in order to say that in that sense there is no authority? Our Lord claimed: 'All authority is given unto me.' Did He mean authority 'to command belief and conduct whether or not that belief and conduct find inward support in the soul?' Do the Catholics with their Church mean that? Do the Protestants with their Bible? Mr. Rhondda Williams must revise his definition and rewrite that chapter.

## Christianity and the African Mind.

BY THE REV. D. R. MACKENZIE, KARONGA, NYASALAND.

THE rapid spread of education in Nyasaland, and the aptitude which the great majority of the younger people have shown for the assimilation of new ideas, have led to the suppression into the realm of the subconscious of the old ideas regarding the world and its constitution which an earlier

generation held as axiomatic. In the realm of the subconscious, however, these ideas persist, showing themselves in sudden flashes of unexpected revelation, and they are of great importance in estimating the true nature of native Christian belief. When a native becomes a Christian, the change that