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## Literature.

### LISTER.

THE Life of *Lord Lister*, by Sir Rickman John Godlee, Bt. (Macmillan; 18s. net), has been written, if not for surgeons, at least for those who are interested in the progress of surgery. Nevertheless the writer of this review, who is neither a surgeon nor specially interested in surgery, has read its six hundred and sixty pages. For Lord Lister's life, as here set forth, is the life of one with whom to live, even for the hours that the reading of his biography occupies, is both a discipline and a delight. It encourages one to seek always and at whatever cost the highest attainable things; and it charms one to know that a fellow-sufferer and sinner could quietly pursue that purpose and in manifest measure attain his end. Simpler character, more transparent life, could scarcely be. Joseph Lister was born a Quaker, lived a Quaker, and testified to the power Quakerism possesses of producing saints. His biographer is in utmost sympathy, and we thank him, as a member of the medical profession, for the religious atmosphere in which his great 'Chief' is ever seen to do his work. It is true that the direct references to religion are few—adaptation to the audience he writes for, accounting perhaps for that. But the fact that Lord Lister was a religious man, even a deeply pious and firmly believing man, is unmistakable, and it is a fact of great price.

At the very end of the book there occurs one outspoken word. Four names have been mentioned together—Sir William Roberts (vivacious Welshman), Dr. Matthews Duncan (dour Aberdonian), Sir William Turner (of a stern countenance), and Lister. 'These four friends,' says the biographer, 'had many points in common. They were all possessed of great intellectual power and accuracy of thought and expression. Slovenliness was to them a sin. They were pure-minded, and transparently honest. To each of them quackery in all its forms was anathema. And there was one other bond not often spoken of, but well recognized, a simple, it might be said a childlike faith in the Christian religion.'

'Many of those who were very closely associated with Lister discovered this in his case, though, except to a few, he seldom spoke or wrote on such

matters. In his youth and early manhood indeed, as was more the custom in those days, he freely discussed what are called spiritual subjects with his relations and even his more intimate students. In later life the curtain of reserve was only on rare occasions drawn aside. An old house-surgeon writes:

"I hope that in your account of our great Master you may be able to tell the world something of his mind on the really great things: the Eternal truths. For my own part I cannot but feel that his life was, what is termed in theological language, a life of faith, even if he had never spoken a word to indicate his views. That he believed in the Divine Father of all, that he regarded the problems of life and death with simple faith and reverence, that he had firm faith in a personal immortality, I have no doubt, and I treasure as my greatest possessions letters in which he has given expression to such faith and hope."

'This,' continues the biographer, 'is unquestionably an accurate estimate of Lord Lister's position. About 1895, it was the fashion to ask distinguished scientific men to give public expression to their views on religious matters, with the object of showing that those who had probed the secrets of nature most deeply could still be devout Christians. Lister was at the time President of the Royal Society. He answered the question when it was put to him in these words, but he did not consent to their publication till 1909: "I have no hesitation in saying that in my opinion there is no antagonism between the Religion of Jesus Christ and any fact scientifically established."'

But the biography of Lord Lister has another interest. It tells the story of a struggle for the recognition of a great and beneficent invention—the use of antiseptics in surgery. It is a struggle which shows that no mistake could be greater than to suppose or say that theologians are peculiarly slow in recognizing new truth. A finer champion no discovery could have, for Lord Lister missed no opportunity of advocating his cause, and misused none. It was a discovery, moreover, of the utmost necessity and the utmost value. Yet it took his whole long life and all the influence of his ability and character to win a victory. Men—even eminent surgeons in plenty—simply refused

to look at it, or, if they tried it, tried it so perfunctorily that good results were impossible. Two things Lord Lister's life impresses on all the world, two great lasting lessons, and that with intense insistence—one is the value of the open mind, the other the value of attention to details.

As to details: 'I am sometimes accused,' he says, 'of taking a deal of unnecessary pains with my cases, and it is also said that any good results which I may get are due to my own personal care. If such were the case, Gentlemen, if I obtained better results than other surgeons by the more careful use of the same means, that would indeed be something to be proud of.'

And as to prejudice: 'In investigating nature you will do well to bear ever in mind that in every question there is the truth, whatever our notions may be. This seems, perhaps, a very simple consideration, yet it is strange how often it seems to be disregarded. I remember at an early period of my own life showing to a man of high reputation as a teacher some matters which I happened to have observed. And I was very much struck and grieved to find that, while all the facts lay equally clear before him, those only which squared with his previous theories seemed to affect his organs of vision. Now this, Gentlemen, is a most pernicious, though too prevalent, frame of mind. When I was a little boy I used to imagine that prejudice was a thing peculiar to some individuals. But, alas! I have since learned that we are all under its influence, and that it is only a question of degree. But let us ever contend against it; and remembering that the glorious truth is always present, let us strive patiently and humbly to discover it.'

To conclude. W. E. Henley was once a patient under Lister's care in the Edinburgh Infirmary. His sonnet on 'The Chief' is not to be forgotten:

His brow spreads large and placid, and his eye  
Is deep and bright, with steady looks that still.  
Soft lines of tranquil thought his face fulfil—  
His face at once benign and proud and shy.  
If envy scout, if ignorance deny,  
His faultless patience, his unyielding will,  
Beautiful gentleness, and splendid skill,  
Innumerable gratuities reply.  
His wise, rare smile is sweet with certainties,  
And seems in all his patients to compel  
Such love and faith as failure cannot quell.  
We hold him for another Herakles,  
Battling with custom, prejudice, disease,  
As once the son of Zeus with Death and Hell.

### IMMORTALITY.

If any one desires to know what is of faith concerning the life to come, let him read *Christianity and Immortality*, by Canon Vernon F. Storr, M.A. (Longmans; 7s. 6d. net). There is no subject in which eccentricity is easier or more reprehensible. Canon Storr deliberately declines to let loose his fancy and offer speculation for truth. No doubt he has to draw conclusions, and they are not always unmistakable. But then he says so. If he has no authority in Scripture or the character of God he is very careful of his steps. Thus it is a reliable book. And a reliable book is our present need.

There was a writer once who said that he understood the fate of the sheep and he understood the fate of the goats; what he did not understand was the fate of the alpacas. Canon Storr is concerned about the alpacas. The men who are dying that we may live 'cannot fairly be called wicked, but belong to the large class of the neutral or undecided. I would emphasize this word "undecided," for it contains the kernel of the problem. Thousands die who have never had the opportunity to make the decision whether they will give their allegiance to Christ or not. Christ offers life to all men, but we must be in a position to understand what the offer really means before we can be said to accept or reject it. I am not speaking of the heathen who die in complete ignorance of Christ, but of those who, though they have often heard of Christ, and have some general understanding of His claim, have for various reasons never been confronted with the real gravity of the issue. It has never come home to them personally. The deeps of their souls have never been stirred. Their wills have never been moved to a real decision reached after deliberation. "I had heard of thee by the hearing of the ear." So long as Job was in that condition he had not understood God or come into vital relation with Him. "But now mine eye seeth thee, wherefore I abhor myself, and repent in dust and ashes" (xlii. 5, 6). When he had come face to face with God the whole current of his life was changed. He knew both himself and God. He had penetrated to the profound region where the Divine and the human meet, and a new spiritual illumination came to him. Our native sense of justice tells us that it is unreasonable, and indeed immoral, to mete out

the same treatment to a soul spiritually undeveloped, which has never faced Christ's offer of life with full personal understanding of it, and to one which like Milton's Satan has deliberately said, "evil be thou my good." We may surely believe that for the spiritually immature and those who die with characters unformed some further opportunity for probation will be provided.'

It is a striking fact that Canon Storr does not accept the progressive theory, so greatly in favour at present with some writers. He does not believe that we pass through death and find ourselves just as we were and then begin a course of purgative progress towards perfection. For that means the presence of Sin. His words are excellent and unanswerable. 'Most of the misery of the world is caused by sin, and to a man like St. Paul the two profoundest realities in his life were his own sinfulness and Christ's redeeming grace. To be free from sin was the deepest desire of his soul. His wish to be with Christ hereafter was the expression of that desire, as it has been the expression of a similar desire on the part of thousands all through Christian history. It is true that we are unable to conceive how the transition from sinfulness to sinlessness can be effected; but even those who look for a continuance hereafter of the moral struggle postulate an eventual freedom from sin as the issue of the whole development. Must not such freedom necessitate at some point in our growth a sudden change? Have we really lessened the difficulty for thought by carrying over sinfulness into the other life? Eliminate sin, and you make possible the growth of that unhindered fellowship with God which is the crown and meaning of personality. The soul's latent capacities then have full opportunity for expansion, and the wealth of the Divine life lies open for its appropriation.'

#### THE CHRISTIAN IDEAL.

'A Book for Men'—a book which will tell men just what Christianity is—such a book is certainly to be desired. And the Rev. A. E. J. Rawlinson has written it. Everything is omitted from each short chapter that would not help to make clear the subject of it. The remainder is the pure gold of Christian evidence. And the whole ground is covered. The title is *Religious Reality* (Longmans; 4s. 6d. net).

What is Christianity? What is the Christian ideal? 'It is the ideal of consecration to service. It means discipleship in Christ's school of unselfishness, both individual and corporate: for there is a selfishness of the family, of the class, or of the nation, which bears as bitter fruit in the world as does the selfishness of the individual. Christianity, in a word, means the carrying out into daily practice of the ideal of the *Imitatio Christi*, the imitation of Jesus Christ, in the spirit if not in the letter. It means that as He was, so are we to be in the world. It means that all things, whatsoever we do, are to be done in His Spirit and to His glory: that our every thought is to be led captive under the obedience of Christ. It means that we are to love GOD because GOD first loved us, and to love men because they are our brothers in the family of GOD: because love is of GOD, and every one that loveth is born of GOD and knoweth GOD. It means that we are to consecrate all comradeship and loyalty and friendship, all sorrow and all joy, by looking upon them as friendship and loyalty and comradeship in Christ, as sorrow and joy in Him. It means that we are to live glad, strong, free, clean lives as sons of GOD in our Father's House.

'It means also struggle and hardship. It means truceless war against the spirit of selfishness, against everything that tends to drag us down, against the law of sin in our own members. It means a truceless war against low ideals and tolerated evils in the world about us. It means soldiership in the eternal crusade of Christ against whatsoever things are false and dishonest and unjust and foul and ugly and of evil report.

'It is an ideal which, considered in isolation from the Christian Gospel of redemption and the power of the Holy Spirit, could only terrify and daunt a man who had a spark of honesty in his composition: and for this reason the mass of men refuses to take it seriously. It is an ideal which, in the case of all who do take it seriously, convinces them of sin.

'Nevertheless to lower the ideal, to abate one jot of its severity, to compromise, on the score of human weakness, though it were but in a single particular, the flawless perfection of its standard, were to prove false to all that is highest within us, and traitor to the cause of Christ.

"Never, O Christ—so stay me from relenting—  
Shall there be truce betwixt my flesh and soul."

### THE EVOLUTION OF EARLY CHRISTIANITY.

It is somewhat to be feared that the war will unfit us for the writing of great books. Only in philosophy has the serious and sustained writing of books been pursued throughout the war. We are cut off from the inflow of German literature. Where is the great lasting literature of the future to come from? The only answer we can see at the moment is America.

There are not a few American books this month. Some of them are really good. One at least is really great. It is a study of *The Evolution of Early Christianity*—'a genetic Study of First-Century Christianity in relation to its Religious Environment,' the author calls it (Cambridge: Univ. Press; \$2.25 net). The author is Shirley Jackson Case, Professor of Early Church History and New Testament Interpretation in the University of Chicago.

Professor Case is a scholar. He is one of the few to whom the word applies without reserve. When he gives you a list of the best literature on a topic—and here he gives such a list for every topic he touches—he makes no mistakes, not even a misspelling. When he describes an incident he sees it with all the antecedents and consequents that affect the truthfulness of his description. When he traces a movement of thought he knows where to begin, what steps to take, how far it is necessary to go.

It is the *evolution* of Christianity, remember. All is on that level, along that path so confidently trod now by every American scholar. There are no surprises of intervention, no cataclysms. Eschatology is reduced to the smallest size, because the eschatology of the New Testament seems still to be quite unintelligible to us apart from convulsion. The method has its dangers. Professor Case does not disregard them. It does not seem to hinder him from calling the Jesus of his book a Redeemer and the very Son of God.

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### INTELLIGENCE AND GODLINESS.

'President Wilson says we must make the world safe for democracy. The safety of democracy demands *intelligence* and *godliness*. The present world war will have been waged in vain if it hands

democracy over to an ignorant and godless people. A democratic people must be able to think clearly and act righteously. *The world will never be safe for democracy until intelligence and godliness are the common possessions of the whole human race.* Democracies must learn how to make secular and religious education efficient and universal.'

To serve that great end, Mr. Walter Scott Athearn, Professor of Religious Education in Boston University, has written a book on *Religious Education and American Democracy* (Boston: Pilgrim Press; \$1.50 net). His great idea is that education must be a co-operation. Every man and every woman who understands what is meant by education—that it involves both the intellect and the spirit—must enter into a combination which shall by co-operation double the strength of the individuals. Something has been done already. 'The citizens of Malden, Mass., have started out to develop a city system of religious education that will parallel its system of public schools and be equally efficient. The direction of this movement in the city is in the hands of one hundred representative citizens who are organized into a Council of Religious Education. This Council, knowing that its work involved the solution of technical educational problems, has secured the services of the faculty of the Department of Religious Education of Boston University, as general directors of the movement. By a unanimous vote the Council has adopted the following program of work: (1) The development of a community system of religious education. (2) The unification of all child welfare agencies of the city in the interests of the largest efficiency. (3) The supervision of a complete religious census of the city with special references to the religious needs of children and young people. (4) The direction of educational, industrial and social surveys for the purpose of securing the facts upon which a constructive community program can be based. (5) The study of the recreational and social conditions of the city, the training of local leaders, and the building of a scientific, well-balanced program of work, study and play for the children of the city. (6) The creation of a community consciousness on matters of moral and religious education.'

The volume is full of activity and brotherhood and of new suggestion.

## RICHARD CROSS.

There are men even in our day of whom the world is not worthy. One of them is *E. Richard Cross*, whose biography has been written by Marion Wilkinson (Dent; 5s. net). A Quaker by choice (do we not say now conversion?) not by birth, 'he was a Quaker to the backbone, in temperament, in ideal, and in spiritual experience. . . . He came to the Society of Friends as to a spiritual fold . . . because he desired to share with us a fellowship and kinship of spirit which he himself had known, a well of water of which he himself had drunk'—so says the editor of *The Friend*. He hated war, as all Quakers do, but he saw that with this war Britain could do no other. For he never insisted on theory overriding fact. One of his characteristics, perhaps the most characteristic of them, was this, that 'he never would sacrifice the practicable to the unattainable.' But he was not in the same hemisphere with the time-server. 'While he always had a shrewd idea of the practicable, he never for an instant lost sight of the goal to be ultimately attained.'

He had the literary man's gifts without his temperament. Vanity was removed far from him. He was Chairman of the Directors of *The Nation*. And he could criticise with rare sureness of touch as well as with rare consideration for feeling. This volume contains a number of papers, literary and religious, every one of them worth publishing; for as rare as anything else about him was his conscience. When he undertook to prepare a paper for a literary society he put all he had and was into it. The literary papers are on Tennyson, Wordsworth, Lowell, Morley, Francis Thompson; the religious papers on certain aspects of the character and message of the Minor Prophets.

Mr. Cross was one of the select band whom Lord Bryce chose to prepare the world for the consideration of a League of Peace; and he was chosen by Mr. Lloyd George as a member of the Liquor Control Board. Of every enterprise he was heart and soul and cement. For his humour was unailing, his tact unerring, his charm irresistible. Laughter was one of the gifts God sent him into the world with, and he used it to God's glory.

So you see this is a book worth reading. It gives you a friend worth having. It helps to make the whole round world your friend. Richard Cross

himself despaired of no man (see the R.V. on that text), and after him you go and do likewise.

## IN THE DAYS OF VICTORIA.

It is always agreeable to an author to recall the events of bygone days, especially when he can proudly say, 'quorum magna pars fui'—and it is sometimes agreeable to his readers. Mr. Thomas F. Plowman has written down 'Some Memories of Men and Things,' and has called his book *In the Days of Victoria* (John Lane; 10s. 6d. net).

The pleasure of the reader depends partly upon the writer's literary gift. Without that no memory can be made memorable. It depends also on the memories he has—not the memory; that is a small matter, and may hinder more than it helps. But most of all it depends upon the man he is. For it is the author's own personality that makes a book. And the first thing is his modesty. Certainly we must see him. The 'I' must be in evidence. But the 'I, I, I' is detestable. Well, Mr. Plowman is here, but he never thrusts himself forward. He has no wonderful tales to tell; he has no secrets to reveal whether of the little or the great whom he has known; but he has lived a social, friendly, appreciative life, and finds genuine enjoyment in recalling it.

One story has never been told so fully before. It is the story of Thackeray's attempt to enter Parliament. Mr. Plowman was an active agent in that contest, and the impressions it made upon him he has retained with astonishing vigour throughout his life. The deepest impression is of Thackeray's magnanimity. He was, unexpectedly, defeated. When it was over he said: 'Let me tell you a little story and a true one. Some years ago, when boxing was the fashion, two of the greatest champions fought a great fight on Moulsey Hurst; their names were Gully and Gregson, and they fought the most tremendous battle that had been known for many a long year, and, as must happen to one, Gregson had the worst of it. While lying on his bed blind, for both his eyes were closed, he asked for some drink. A friend gave him some, and he asked whose hand it was—it was Jack Gully's, who was the first to shake him by the hand to show that he had no animosity against him. So should be the conduct of all loyal and true-hearted Englishmen, who should fight a good fight to the utmost, and when it is over shake

hands and hold no animosity. With these feelings I go away from Oxford. I will shake Mr. Cardwell by the hand, and congratulate him on being the chosen representative of this great city. It is a victory for him to be proud of, and a victory for us to be proud of that we have fought. I part with my opponents as I part with my friends.'

It is a profitable as well as a pleasant book. We learn that in some ways we are nearer God than our fathers were.

### SAINTS.

Where are we to go to find them? The very word has become touched with unbelief. One thing is certain—that we are not confined to the Roman Church. Let us go to the very extreme. Let us try the Quakers. Ah! there you have saints, and they are finer far than the Roman saints. They have manifestly more of the mind of Christ, and they have at least as much of the love of man.

L. V. Hodgkin has written *A Book of Quaker Saints* (Foulis; 6s. net). She has written it, she says, for children—'for children of various ages.' Well, let us be numbered among them. For we have enjoyed the book as heartily as any child of any other age. It is true history. But the writer of it has given the history flesh and blood. The dry bones live and stand upon their feet. The author has some gift of imagination. She lays herself alongside those men and women—George Fox and his followers—of whom the world was not worthy; she makes herself humble that she may learn of them; and so she enters into their life, right into their homes and hearts; and she makes out of it all the most delightful series of true stories that any child of any age is likely to light upon in these days of distress.

The book is illustrated too—illustrated in the same spirit, with the same beauty and peace.

The new volume of the 'Peeps at Many Lands' series is on *Poland* (A. & C. Black; 2s. 6d. net). The author is Monica M. Gardner. It contains twelve full-page illustrations—four of them in colour—including two by Artur Grottger. And if that is not attraction enough, it contains the wonderful woeful story of Poland, told so that the children will really enjoy the reading of it—all but the youngest.

The Rev. H. Maynard Smith, Vicar of Holy Trinity, Malvern, has written and published a small book on *Prayer*, with that one word for the title of it (Blackwell; 1s. net). It is brief, as he says, and yet it covers much of the ground, all that is most urgent indeed. With one statement we do not agree. Mr. Maynard Smith says: 'The Lord's Prayer contains the words *hallowed, trespass, and temptation*, which are not in current use at the street corner, but no one pretends that they are not understood.' We do not need to pretend, we know, that they are not understood. It is a matter, that of the *language* of our worship, which will have to be taken in hand seriously. The clergy have simply no notion of the importance of it.

The editor of *The Christian World Pulpit* (James Clarke & Co.; 5s. net) is now casting his net wider than ever. In the latest half-yearly volume (July to December 1917) he has no preacher oftener in his pages than four times, and only one so often, the Rev. Dr. Horton. Two men appear thrice, Dr. Orchard and Dr. Warschauer. But does that signify a general levelling up of preaching power in our day? Who *are* the great preachers? There are a few surprises—always welcome. Thus there is a fine strong sermon by the Headmaster of Westminster School on the Miracles of the Gospels. And there is a recognition, more than once, of the reality of Angels, good and bad. Is the recovery of the 'Principalities and Powers' to be one of the effects of the war?

Give your body a chance. Learn about it. Understand it. Respect it. The book for all this is *The Romance of the Human Body*, written by Ronald Campbell Macfie, M.A., M.B., C.M., LL.D. (Wells Gardner; 5s. net).

The whole story is in it, and it is a well-told story. Every part of the body is described, untechnically yet scientifically. And there is that pleasurable sense throughout the reading which accurate and imaginative writing gives. For Dr. Macfie is a literary man as well as a physician.

It is said that where ignorance is bliss 'tis folly to be wise. That is not true. It is never folly to be wise. And ignorance is never bliss. And here least of all. No, ignorance is certain misery, sooner or later. So read Dr. Macfie's book, and be healthy, wealthy, and wise.

There is no man living who knows Jerusalem better than Mr. E. W. G. Masterman, M.D. He has written much on it already. Now his great opportunity has come, and he has sent out without delay an admirably illustrated, tellingly described narrative of *The Deliverance of Jerusalem* (Hodder & Stoughton; 1s. net). In truth there is much more than the Deliverance in the book. There is a description of the city and the country round it, as if Mr. Masterman had followed General Allenby mile after mile of his victorious progress.

The German Press is said to be well censored now, but surely it was not so at the beginning. For Mr. Michael A. Morrison has gathered an astounding picture of the German mind out of the German journals. Perhaps the censoring helped him. For it is the official mind that is the greatest wonder. A strange picture of our own character could be made out of our own daily press, but surely—no, certainly—none in the least like to this. Mr. Morrison calls his book *Sidelights on Germany* (Hodder & Stoughton; 2s. 6d. net).

How has India met the temptations of a world war in which this country is involved? An answer is given by Mr. DeWitt Mackenzie, an American newspaper man (the word is his own), who went to India for the express purpose of finding it out, and spent his time well, using his alert inquisitiveness in interviews with all sorts and conditions of men. He then wrote down the result, in the very words of the men he interviewed (at any rate within inverted commas), and issued a book with the title of *The Awakening of India* (Hodder & Stoughton; 2s. 6d. net).

Dr. Henry Van Dyke has no past. From the first day of the war he saw what it signified, and in the responsible position of United States Minister to Holland threw all his influence on the side of the Allies. Nor was his influence small. He is a speaker; he is a writer; he is a personality. Now he has published the articles which he contributed to *Scribner's Magazine* in the end of 1917 (adding two short chapters on the cause of the war and the kind of peace America is fighting for) under the title of *Fighting for Peace* (Hodder & Stoughton; 5s. net).

One of the ways in which the war is going to bless us is with the gift of biographies. Already

some score have come. They are biographies of young men. They are biographies of young men who behaved handsomely, even heroically. And the secret of their good conduct was faith in Christ. That is the argument for Christianity that tells. It will have cumulative power.

The latest to our hand is the biography of *George Elton Sedding* by his brother (Letchworth: Garden City Press; 5s. net). Its sincerity and its simplicity are its charm. Indeed, it was not written for publication. Sedding lived a full life. By trade and inheritance an artist in metal, he was by choice and the calling of God a fisher, traveller, climber, Bible-class teacher, scout leader, and Christian. When the war came he heard Christ's voice in it.

After waiting for a while, with some of his fellow-scoutmasters, to see what was the most helpful course to follow, at the end of August George determined to enlist in the Public Schools Battalion of the Royal Fusiliers. Finding this recruiting office closed, he went to the nearest one then open, which proved to be that of the Norfolk Regiment. 'This is an anniversary,' he wrote to his sister from France on August 29th of the following year: 'I was in the recruiting office this time last year. What a lot has happened since!'

He made himself at home among the Norfolks, but their dialect sometimes puzzled him. This is a letter from the front: 'It is wonderful what a small space we can squeeze into now with practice. When we return, we shall be giving little tea-parties in a cupboard, and eating off one saucer! We are in a fairly advanced trench now, and the bullets are always thudding away, as I write, on the sand-bags. We are well below ground, though. The machine-gun gets excited now and then, too. It is rather curious the way some of the Norfolk fellows express things. One said, "It is quite a long time since I saw you respectable." I said, "Oh, is it? I'm just going to have a wash!" He said, "I don't mean that. I mean, seen you to have a talk to!"'

The end came quite unexpectedly, but he was ready for it.

For the Liverpool Board of Diocesan Publications Canon A. Nairne, D.D., has prepared a teacher's introduction to Sirach, Wisdom, Philo, and the Epistle to the Hebrews. The title is *The Alexandrine Gospel* (Longmans; 1s. 6d. net).



If it had been possible to exhaust the meaning of Scripture anywhere we should have got to the end of the Seven Words by this time. But here comes a new volume of sermons on the Seven Words on the Cross, and it is thoroughly fresh and invigorating. The title is *Visio Crucis* (Longmans; 2s. net). The author is the Rev. Max S. Wontner, Diocesan Inspector in the Chelmsford Diocese.

On 'It is finished' (Jn 19<sup>30</sup>) the idea is expressed that by us the words are utterable every day. But we must understand that the work finished is the burden borne. So in the higher sense we can never utter it. For the finish of all work is in the glorified presence of God.

The Rev. Jesse Brett, L.Th., Chaplain of All Saints' Hospital, Eastbourne, has published a volume of studies in the Sacred Passion of our Lord under the title of *The Cross* (Longmans; 3s. 6d. net). The note is intense devotion of heart to the Redeemer on the Cross. Not every one will enter into the secret of it—perhaps those who do not are those who require the book. Certainly it is not sentiment alone. There is the demand for obedience and self-control—that we should, after surveying the cross, live soberly, righteously, and godly in this present world.

The Rev. N. P. Williams is just the man to state *Our Case as against Rome* (Longmans; 2s. 6d. net). For he bows before authority with unquestioning reverence—before the authority of the Church and Tradition. We know how competent he is. Some notes of one of his addresses were given in THE EXPOSITORY TIMES after its delivery. We know how uncompromising he is. We know how clearly he sees and how keenly he feels the importance of the things that separate.

Is Mr. Williams quite fair when he says that in the 'development of the historical and critical study of the Word of God, the Roman Catholic Church has had singularly little share'? He refers especially to archæological research. Have not the Roman Catholic scholars of France taken a leading part in that department of study? It is worth looking into.

Five lectures by the Rev. William Temple on the last five clauses of the Apostles' Creed have been published under the title of *Issues of Faith* (Macmillan; 2s. 6d. net). They are for the multi-

tude, but Mr. Temple has the gift whereby what ever he touches becomes more luminous, and even the learned will find suggestiveness.

The philosophical productiveness of America at the present time is astonishing. Many of the most acute thinkers, and some of the most artistic writers, are occupying themselves with the exposition of the problems of philosophy. And they feel that they have a message. The study of philosophy does not end with itself. If its problems are sometimes insoluble, they are sometimes so soluble as to be of the utmost worth in the work of the world. So they believe. And they give themselves to the duty of making the study of philosophy a popular study, and its results of practical utility in public and in private life.

To that end Mr. R. W. Sellars, Assistant Professor of Philosophy in the University of Michigan, writes and issues *The Essentials of Philosophy* (Macmillan; 6s. 6d. net). He has no hope (has he any desire?) of making the study of philosophy easy. He uses language which has to be learned. But no man ever went out with a clearer sense of a call, or with a prouder sense of a mission. His book demands time, but he himself wastes none. And the essentials of philosophy are in it.

To obtain a right conception of '*Figgis of Brighton*'—the biography of the Rev. J. B. Figgis, by Mr. J. Westbury-Jones, M.A., has been published under that title (Marshall Brothers; 6s. net)—it is necessary to read this book to the end. For it is written in sections, and each section gives you but a part of the man. First the life itself—so short that you have a surprise to find yourself at the end of it; next his wider interests (Foreign Missions, the Evangelical Alliance, etc.); then his Churchmanship; after that his Literary Work, his Attendance at Conventions, his Travels, his Home Life and his Friends. Every part begins and ends, and so the man is unknown unless the book is read throughout.

Perhaps he is best known as a Keswick leader. 'What Keswick became for Figgis can be best described in his own words. "So much time was given to the movement for the deepening of the spiritual life; so deeply was my ministry coloured by it, and even in outward ways my life affected by it, that I dare say some people think that it, more than anything, represents what I was and am.

How could I keep away when I knew that Keswick was a very 'Pool of Bethesda,' and that there willing hands were stretched forth to help the weak and teach the ignorant? The truth of God bade me come; the love of the brethren bade me stay: and so, in spite of deficiencies of which I am sorely conscious, I did what little I could to uphold the banner, and to rally others round it, the banner on which is inscribed 'Holiness to the Lord.'"

The first volume of 'The Modern Churchman's Library' has been written by the Rev. M. G. Glazebrook, D.D., Canon of Ely. Under the title of *The Faith of a Modern Churchman* (Murray; 2s. 6d. net, paper 1s. 6d. net), it is sent out as a general introduction to the series. All the great doctrines of the Faith have some attention given them and some of the practical things of life. And in every case we learn how a Modern Churchman receives and teaches them. What is a Modern Churchman? Here, and in all this series, he is a member of the Church of England who seeks to keep himself in touch with science and philosophy. His chief duty is adaptation. He goes to Scripture, as we all do, for his facts; then he interprets Scripture to the acceptance of a mind of modern thoughtfulness. The danger is, of course, evaporation. But the worst that can be said of Canon Glazebrook's chapters is that now and then there is scarcely sharpness of outline enough for quite secure comprehension.

From the Pilgrim Press of Boston there comes a new edition of a book familiar to teachers in the United States. It is *The Seven Laws of Teaching*, by John Milton Gregory, First Regent of the University of Illinois (75 cents net). The book has been revised by William C. Bagley and Warren K. Leyton of the School of Education, University of Illinois—a pious as well as a profitable labour.

Has *The Use of Motives in Teaching Morals and Religion* been sufficiently studied? We do not mean the book published under that title (Boston: Pilgrim Press; \$1.25 net) and written by Thomas Walton Galloway, Ph.D., Litt.D., Professor of Zoology in Beloit College. We mean the subject itself. At last one man has given himself to it, and so thoroughly, so learnedly, so practically, that henceforth the might of motive

ought to be felt by every teacher and every preacher.

What is the manner of Professor Galloway's writing? Take this: 'It is *more important to motivate expression than impression*. In proportion as the expressive side of life is important in the development of life is it necessary to find adequate and right motives to determine expression. Because action is a better measure of character than learning is, and is at the same time more educative of character, it becomes very important that the motives called on to secure conduct shall be sound. A person may be taught a lie and not become a liar; one cannot choose and practise a lie without becoming untrue. Appeal to false and artificial motives for learning may be merely futile and unfortunate; using false motives in securing conduct is to vitiate the very machinery of choice. There is more self-activity in expression than in impression. In just the same degree is right motivation more profitable and essential in respect to conduct. The motives must be one's own in order that choice shall have any value.'

In that clear, comprehensive way every part of the subject is expounded in this book. And it has many parts. We commend the book above all to Sunday-school teachers.

Mr. David Keppel has read the Apocalypse with some care and much enjoyment. His joy is especially in the discovery that he can understand it. So now he hastens to tell others what it means, and does so with surprising success (for his book is quite small and compact) in a volume which he calls *The Book of Revelation not a Mystery* (Methodist Book Concern; 50 cents net). Mr. Keppel is not a scholar, or he has read his proofs badly, for the Hebrew and Greek he quotes is all astray; but he has common sense and insight into the things that make for righteousness.

The Rev. H. A. Wilson, M.A., has written a Book for Lenten Meditation. Its title is *The Time of Refreshing* (Scott; 2s. net). Its originality is a wonder. Of word? No. Nor of thought. It is the originality of personal experience—together with the skill to declare it to others, the imaginative skill to make others enter into it.

The second volume of Dr. A. Lukyn Williams' Commentaries on the Minor Prophets is *Joel and*

*Amos* (S.P.C.K. ; 1s. 6d. net). The method is the same—the veriest minimum of explanation, in order that the Prophet himself may be read. Every note is a triumph of condensed clearness.

The petition in the Lord's Prayer, 'Thy kingdom come,' has suggested to the Rev. Walter J. Carey, M.A., R.N., the thought of Christ's Kingdom as *The Kingdom that must be Built*, and he has written a book with that title (S.P.C.K. ; 2s. 6d. net). The first thing is to find the King. And

just that first thing is where so many fail. Why do they fail? Mr. Carey gives three reasons—they are not yet quite escaped from the animal, their evil deeds have blinded their eyes, and they have never had the gospel properly presented to them. What is his cure? Three things again—make them think, remove from their minds false views of religion, and pray for them. All that sounds ordinary; it is truth, it is truth for to-day, and it is well sent home to heart and conscience in this book.

## The Eugenics of Faith.

BY THE REV. A. T. CADOUX, B.A., D.D., EAST BOLDON.

THE diagnosis of the Church's ailments has recently been so abundant as to be in itself a grave symptom. For this abundance lies in the great variety of particulars each of which is given by its exponent as the true cause of our troubles; but, if so many particulars are wrong, the true cause will surely be more deeply seated than any of them; and the capacity for challenging the particular and passing by the essential is itself a symptom at least as serious in religion as elsewhere.

Any grave deficiency in the Church must be the result of lack in one or both of two things—a sincere acceptance of the ethical demands of her religion or a living faith in its truth. Given these two, nothing can hold her from leading the world, and nothing but lack of these is enough to account for her lack of power.

These two desiderata are in experience inseparable. The former depends upon, while it affords expression to, the latter. No careful student of the words of Jesus can refuse to agree that His ethic is inseparable from His doctrine of God. His most characteristic moral teaching finds its deepest root in the saying, 'Ye therefore shall be perfect, as your heavenly Father is perfect' (or in Luke's version, 'Be ye merciful, even as your Father is merciful'). To a man to whom a merciful and perfect heavenly Father is the greatest and most indubitable of all realities the commands of the Sermon on the Mount are not only possible but natural. To one who has not this belief or anything like it some at least of these commands would seem dangerous, intolerably hard, unreal, or

wrong. And, conversely, throughout the New Testament Christian action is regarded as the natural outcome and best evidence of Christian faith. In so far then as the present condition of the Church is due to an inadequate following of the ethical teaching of Jesus, we must seek the cause of this in a lack of faith which has undermined her obedience.

The observable facts are, in the first place, that though the Church during the past few decades has not lacked ethical seriousness of a sort, she has shown little serious acceptance of the ethics of Jesus. She has rather been concerned about the enforcement of the ethical standard generally accepted by the world, or perhaps, one should say, of certain of the higher and more respectable of the many ethical standards current in the various circles of society. But these standards, though they imply an underlying belief in the moral rectitude of the universe, do not necessarily involve any explicit religious faith, and are certainly not, like the ethics of Jesus, based upon a triumphant assurance of God's love.

And the second observable fact is that, apart from what is betrayed in their ethics, there is a general lack of robust faith in the Christians of to-day. We have had a belief of a kind, but it has mostly been a belief that a man holds, not one that holds him. Instead of faith we have had an apologetic theistic philosophy. God, who must be to us the most real of all beings, is a Perhaps, an Hypothesis, a Balance of Probabilities. If this obtained only in academic regions the hurt would