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interpretation now and onwards, realizing that the Sovereign God is near to you' (Mt 4¹⁷). The problem before each parent may, then, be thus simply stated: How can we present the fact of the Invisible God to this child so that he may realize the close presence of his Infinite Creator and Saviour? Nothing short of that can be for a Christian a training in religion. Obviously, it appears at first blush to transcend our powers; but if this were so indeed, then Christ would have mocked us by commanding an impossibility. The truth is, there is boundless hope to be gathered from observation of the normal child's disposition, exhibiting as it does a most remarkable affinity with the three great departments into which we divide up what we call the Divine Revelation: namely, Goodness, Beauty, and Truth. We have fallen into a lamentable error by dissociating these three in education; conceiving of art and scientific research as if they had no connexion with the source of all truth and of all beauty. Against this error we may now notice a reaction which, as often, goes too far, till we think of the discoveries permitted to man's mind or the beauty which the artist is enabled to present upon the 'deathless canvas' as being modes of revelation no less glorious, august, and dignified than the sublime intimations as to God's righteousness and as to His austere demand for righteousness in His children. We must be careful to bear in mind that all members of this trinity of subjects are not on the same level. But with this caution we may welcome with something of rapture the child's readiness to choose what is *good* in truth and art, and, later on, to assimilate eagerly the facts about the universe which mighty intellects have garnered up in recent times. This readiness is, surely, the divinely implanted faculty for seeking God through the 'outskirts of His clothing.' It is deplorable

that religious people have banned art and science: but even more deplorable that artistic and scientific people have often been inclined to fancy themselves independent of the law of righteousness.

Religious education, therefore, consists not merely in learning the Bible, nor even, a greater thing still, in the leading of a virtuous life. It is more. It is the learning to love and adore God through the knowledge of His law and His love together; and by law I mean not only the moral law, but law as manifested in science and art, which, if not subjected to Him and employed as channels of His truth to man, become channels of error, extravagance, and falsehood.

Thus all education worthy of the name is a turning of the young mind from an erroneous view of life to the truth: effected through the vivid presentation of God's nearness in its double aspect, revealing the majesty of the Divine law and the infinite tenderness of the Divine love. In short, if goodness, truth, and beauty be a fairly adequate statement of the channels through which the Divine is revealed to man, education is the bringing the child by experience to realize the infinite bounty of God, and, in consequence, the majestic, constraining, awe-inspiring character of the claim on his affection and his obedience.

Two corollaries follow:

1. The modern dissociation of secular from sacred subjects in school curricula must tend to cause a distortion of perspective in the young who are striving to interpret life in terms of order.

2. Such distortion of perspective is rendered still more probable by the prevailing fashion of training children to look on communion with God as a wringing of benefits from Him; instead of what it ought to be, a spontaneous giving of thanks for the 'unspeakable gift' already received.

Literature.

JEREMIAH.

A BOOK on Jeremiah by the greatest living English-speaking exponent of the Old Testament needs no commendation. Suffice it to say that in his Baird Lecture for 1922—*Jeremiah* (Hodder & Stoughton;

10s. 6d. net), Principal Sir George Adam Smith has fulfilled the hopes of those who for long have looked wistfully forward to this volume. Alike by temperament, gift, and the line of his special studies, Dr. Smith is qualified to be the ideal expositor of Jeremiah. He knows Jeremiah's

country, and he has recently made a minute study of Deuteronomy, while both the period and the man have been engaging his attention for over thirty years.

The result is a study sympathetic in the highest degree—sympathetic to the difficult and sometimes exasperating problems of the text, sympathetic, above all, to the 'blossom and storm, beauty and terror,' that alternate throughout the whole of Jeremiah's book. In successive chapters are considered the gradual compilation of the Book itself, the Poet, the Prophet in his youth, in the reign of Josiah, under Jehoiakim, Zedekiah, and on to the tragic end. The book is a fine blend of criticism and interpretation. Difficult literary and historical problems come up for discussion—*e.g.* were chaps. 7 and 26 spoken on the same occasion, or different (Dr. Smith thinks on different)? Did Jeremiah at first support the Deuteronomic movement? Did he really counsel the citizens during the siege to desert to the enemy, and if so, why? Is the Oracle of the New Covenant authentic, or is it a later glorification of legalism, utterly alien to the spirit of Jeremiah? On these and other important questions Dr. Smith speaks with very persuasive words, which usually go to confirm traditional opinion.

Jeremiah has been called 'the psychologist among the prophets'; and not the least attractive feature of Dr. Smith's discussion is the care with which he traces, so far as can be traced, the development of Jeremiah's mind—his sense of predestination, his habit of protest, his physical and spiritual experience, which led him to express that mind in profound and incisive words about God and man. His subtle mind is analysed and his incomparably tragic career is sketched by Principal Smith with all the beauty and eloquence of language which we long ago learned to associate with his work.

THE SUFFICIENCY OF CHRISTIANITY AND ERNST TROELTSCH.

The Rev. R. S. Sleight, M.A., Ph.D., has put English-speaking students of theology in his debt by his scholarly exposition of the system of Ernst Troeltsch in his book, *The Sufficiency of Christianity* (James Clarke; 12s. 6d. net). Having come under the powerful personal influence of Troeltsch, he is well qualified to do full justice to his teacher, and he is to be congratulated upon the industry and learning which he has brought to his task. The recent death

of Troeltsch has enhanced the timeliness of this book. Last month also five posthumous lectures by Troeltsch were published—some account of which is given in the 'Notes of Recent Exposition.'

Troeltsch is best known in this country as the leading exponent of the religio-historical method in theology. Starting from the idea of the religious consciousness as, primarily, a state of feeling and, secondarily, an experience involving the whole personality, and convinced of the essential unity and continuity of religious experience, he proceeds to interrogate history according to his threefold method of criticism, analogy, and correlation, expounds his doctrine of the *religious a priori* and draws the conclusion that in Christianity we find what is so far the regulative principle of religion. It is *essential* Christianity, however, not *ecclesiastical* Christianity, and not even Jesus, that provides the requisite norm; for Troeltsch sets his historical method aggressively against the dogmatic method of orthodox Christianity. Jesus is no more than a *primus inter pares* in Religion, and essential Christianity can be discovered only from history as a whole. Truth is only approximate; it develops down the ages through the increasing revelation of God to man's faith. Essential Christianity is an authentic work of the Logos in human life. Naïve souls, of course, need the support of 'symbols,' but these are mere forms of the Mythos, which have no equivalent in objective reality. Jesus is not a true Object of faith, but faith's supreme Subject.

This being the general scheme, it may be conjectured that orthodox Christianity will get short shrift at the hands of Troeltsch. It is a safe conjecture. There can be no such thing as an essential Trinity, or a supernatural Incarnation, or an objective Atonement. These belong to the Mythos, which may be of service to naïveté but have no meaning for modern culture. The test of truth must be wholly within experience, subjective and objective maintaining their ceaseless traffic there. Such things as an absolute personality or an absolute ethic are not to be even named among the learned. As to the Kingdom of God, Jesus always meant it in an 'other-worldly' sense, and that is an authentic note of essential Christianity, even *the* authentic note, for eschatology is the very breath of life in Christianity. The reason for this lies in the pessimism which cannot but

result from the strain of the duality in man's life. There are really two ethical ends, which cannot possibly coalesce short of eternity, one answering to the spiritual and the other to the natural. The best that can be hoped for here is a tolerable equilibrium between the two ethical ends. It is only in another world that the battle will be past, and then it will indeed be past, for all finite personalities will be merged in the One Infinite Personality.

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antly. We have gone to the book at several delicate and difficult parts and asked ourselves: What does he make of this now? And always the result is surprising and satisfying.

The combination of qualities in this writer, each in itself a merit, is remarkable. There is real 'unction.' There is delicate literary craftsmanship. There is skill in disentangling the relevant points. The quotations from literature are choice and not too numerous. All this may seem the exaggeration of sober praise. But it is only a deserved tribute to work that needed to be done and that has been well done. We commend the book for devotional reading in the home, and we commend it warmly to teachers who wish to have a book that will give them the message of the gospel history.

THEISM AND THOUGHT.

The second course of the Earl of Balfour's Gifford lectures, delivered at the University of Glasgow in 1922-23, has now been published under the title of *Theism and Thought* (Hodder & Stoughton; 15s. net). The first course, on Theism and Humanism, was delivered early in 1914, and, but for the catastrophe of the War, would have been followed immediately by the second.

The writer's personality and philosophic position, especially his use of the instrument of 'methodological doubt,' are too well known to require detailed exposition. The object of the two courses of lectures is the same, namely, to determine on what theory of the universe the highest values of ethics, æsthetics, and knowledge—the good, the beautiful, and the true—could be most effectively maintained. The method adopted is to take 'our reflective beliefs about Nature, Morality, and Beauty, and show that their values cannot be maintained unless we are prepared to pass beyond them—that unless they be transcended they must surely wither.' 'Theism and Humanism' developed the argument in the realm of Ethics and Aesthetics, showing that, on the hypothesis of Naturalism, 'their values are accidental in the first degree; they have behind them neither purpose nor the imitation of purpose; they hang, so to speak, in mid air, unsupported and unexplained.' *Theism and Thought* continues the argument from the side of Knowledge, and seeks to show that 'if intellectual values are to be maintained the reality of

spiritual guidance becomes the most important of our fundamental assumptions.' The conclusion of the whole matter amounts, in brief, to this, that Divine guidance must be postulated if we are to maintain the three great values—knowledge, love, and beauty.

The Earl of Balfour is a master of speech as well as of thought. He never loses touch with his audience, and the weight of his argument is borne along with smoothness and ease by the nobility and grace of his diction.

In an interesting epilogue he deals briefly but most suggestively with two questions relating to the nature of God, and the mode of His intervention in the spiritual evolution of man. Here he holds with Theism of 'the religious type,' which postulates a Personal God, and he concludes: 'May we not, and if there be force in my arguments, *must* we not, also hold that inspiration, flowing from some diviner source, assists the long ascent of knowledge, love, and æsthetic joy, from their primitive beginnings, through the dimness of our present twilight, to a future of unknown splendour.'

ABYSSINIA.

Almost every month now Messrs. Seeley, Service & Co. publish a volume dealing with some little known country and people. And by so doing they are adding considerably to the sum of our knowledge. One of the latest volumes is *Unconquered Abyssinia* (21s. net). The author, Mr. Charles F. Rey, F.R.G.S., 'after giving a general description of the country and of the customs and practices which he saw there, gives a fairly full account of the history of the Abyssinians. After that, there come a number of chapters on 'Religion and the Church,' on 'The Army,' on 'Trade and Commerce,' and on the 'Political Situation.' One chapter deals with slavery. Although the Abyssinian is not allowed to buy or sell slaves, there are always a number of slaves used for household purposes. It was only in 1922, Mr. Rey says, that the servants of the British Legation were told that they must set free any slaves they possessed. He tells in this connexion a story which was related in the House of Commons by the Foreign Office representative when referring to this twentieth century emancipation. 'One employé of the Legation, a Moslem, protested that he had no slaves, and when he was confronted

result from the strain of the duality in man's life. There are really two ethical ends, which cannot possibly coalesce short of eternity, one answering to the spiritual and the other to the natural. The best that can be hoped for here is a tolerable equilibrium between the two ethical ends. It is only in another world that the battle will be past, and then it will indeed be past, for all finite personalities will be merged in the One Infinite Personality.

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with evidence which made it quite clear that his statement was, to put it mildly, something less than accurate, he explained that the slaves belonged to his wives. . . . The plea was not, however, considered adequate in this case, and he was told that as long as these slaves were held as slaves in his family, he could not be employed in the British Legation. But he was a man of resource and, on the spot, before leaving the room, he issued a decree of divorce against the two ladies and told them they were no longer his wives. The British representative, feeling a little embarrassed at having been the means of bringing about this domestic crisis, said something by way of deprecation of such very hurried divorce proceedings, but the gentleman was not at all put out. He said that the ladies could be very easily replaced, and that there was no need to feel disturbed about the matter; and the final result appears to have been the departure of the two ladies with their slaves, and the retention of the gentleman, minus family and slaves, in the employment of the British Legation.' This story casts some light also on marriage customs in Abyssinia.

Abyssinia is Christian. The form of Christianity professed, Mr. Rey says, 'is the monophysite. . . . This doctrine recognizes only one nature in Christ, against the view which has maintained itself as orthodox, that the divine and human natures co-existed in him.' The bulk of the people, and the Church itself, are opposed to any change. The present Regent, however, H.I.H. Ras Tafari Makonnen, is very well educated, and is pushing on with progressive schemes. Mr. Rey puts in a plea for support for him from the three great Powers which stand for the progress of civilization in Africa—England, France, and Italy.

OLD TESTAMENT INTRODUCTION.

Professor Peake has added one more to his many valuable services in the cause of Biblical study by recommending the publication of a translation of Professor Ernst Sellin's *Introduction to the Old Testament* (Hodder & Stoughton; 10s. 6d. net). Professor Sellin is a very eminent scholar, of unusually fresh and stimulating mind, whose contributions to Old Testament science are much less well known in this country than they deserve to be. Throughout his work there is a streak of conservatism which leads the more radical school

of critics to regard him as reactionary, and the traditionalists to welcome him as a friend. He is certainly no traditionalist, in the obscurantist sense of that word: he accepts the critical methods and very many of the critical results, e.g. the analysis of the Pentateuch into four chief documentary sources. But at many points he challenges the critical conclusions, and always by arguments that deserve to be carefully weighed; and he invariably enriches his discussion by brilliant suggestions of his own. He regards J, e.g., as extending down to 1 K 2, and as coming from the Davidic-Solomonic period: the narrative of E, whose origin he places in Shechem or Bethel, was, he believes, completed before the division of the Kingdom: while much of the narrative material of P is as old as or older than J or E. The form of the historical books is explained, he thinks, in part, by their having been adapted for reading at public worship or for lectures on the nation's history delivered at such worship, or perhaps in schools. In Hab 1⁵⁻¹¹ he sees a reference to Alexander the Great and his Macedonians. While the Psalter 'must in any case contain a nucleus of pre-exilic psalms,' the presence of Maccabæan psalms 'has certainly not yet been proved.' The Servant of Yahweh in the songs of Deutero-Isaiah is an individual, and that individual Moses. Such are some of his conclusions.

Sometimes one is surprised at the perspective of the discussion; Daniel gets less than three pages, and Ezekiel only three and a half. But this is in accordance with Dr. Sellin's very reasonable habit of being more expansive when he has a really fresh contribution to make. The *Introduction* is a powerful book by a well-equipped and original mind, and more than a word of praise is due to the admirable quality of the translation by the Rev. W. Montgomery, M.A., B.D., which reads throughout like an original.

CHURCH UNION IN CANADA.

In his book, *Church Union in Canada: Its History, Motives, Doctrine, and Policy* (T. Allen, Toronto), the Rev. E. Lloyd Morrow, M.A., B.D., Ph.D., gives a full and illuminating account of the movement for Church Union in Canada and of the acute situation to which that movement has now led. His aim is to provide a text-book which, by its analytic and, as far as may be, dispassionate

history, may help towards the unravelling of a sorely tangled skein.

Here are the outstanding facts. In 1902 Principal Patrick of Winnipeg (still affectionately remembered by many in this country, and now deceased), speaking to the Methodist General Conference, ventilated the idea of one great Protestant Church for Canada. He spoke as a Presbyterian, but without authority from his own Church. Co-operation between the Churches was already practised in the wide and needy West, and this, added to the strong personal influence of Dr. Patrick, led the Methodist Church to open negotiations for organic union. The year 1903 found the Methodists, Presbyterians, and Congregationalists resolved to confer with each other on the matter. Overtures to the Episcopal and Baptist Churches met with no success. A Basis of Union was drafted by a Committee representing the three conferring Churches, but this operation occupied five years, during which time many Presbyterians had begun to feel that federal union would be more satisfactory than organic union. The General Assembly refused to consider anything short of full union, and in 1910 resolved to approve of the Basis of Union and to send it down to Presbyteries under the Barrier Act. This seemed to the minority to be a misuse of that Act, and while the Basis was approved by a majority of Presbyteries, organized opposition was then begun and has grown more bitter until this hour. The controversy is almost entirely confined to the Presbyterians. The question has been twice referred to the people, first in 1911, when they voted for organic union by rather more than two to one, and again in 1915, when they voted in the same sense by rather less than two to one. It was thus apparent that the opposition was strong and growing, and for some years there was searching of heart and perhaps a little vacillation, but in 1921 the Assembly resolved to consummate organic union 'as expeditiously as possible,' and in the following year agreed by a majority to instruct counsel to prepare draft bills for Parliament.

This instruction of the Assembly has exasperated the non-organic-unionists, for they interpret it as a coercive move. The Union Act, if passed by Parliament, would carry the Presbyterian Church, as a legal entity, into the Union, in which case those who have no desire for such union will be compelled either to enter it or go out into the wilderness.

This is regarded by the minority as grossly unfair; and there is little doubt that, if the Act does pass the Legislature, the Presbyterian Church will be badly split. People on this side of the Atlantic may ask: 'Why do non-established Churches require to approach the State at all?' To which the General Assembly in Canada would probably reply, in true Scottish fashion: 'Do you think we have forgotten the legal disaster to Scotland in 1904?' And so it turns out that, even in Canada, the question of relation to the State, which presented no difficulty to the Churches at the beginning of their union negotiations, comes in at the end with something like wrecking force.

The earlier points of controversy, of course, persist. These are mainly doctrinal and governmental. The doctrinal part of the Basis of Union does not profess to be ideal. It has all the faults of a compromise, a mild Calvinism standing beside a mild Arminianism without a smile of recognition. At points it is needlessly archaic in form. But the storm-centre here is that nobody is to be asked to pledge himself to any kind of formula. Candidates for the ministry are to be examined on the Basis, but that is all. Presbyterianism has certainly, in this instance, departed from its tradition. As to polity, some of the forms and names dear to Presbyterianism remain, but it is open to question whether the genius of Presbyterianism is conserved in the union proposals. The Presbytery, while retaining its name, will lose much of its distinctive character. For example, it ceases to have any control in the settlement of a minister. In polity as well as in doctrine the weakening influence of compromise is apparent.

Dr. Morrow is to be congratulated on a book which must have cost him much labour. We hope that his fine aim may be realized, and that a way of honour and of peace may be found for the Church in Canada.

APOLLINARIANISM.

Apollinarianism, by the Rev. C. E. Raven, D.D. (Cambridge University Press; 12s. 6d. net), is a valuable contribution to the study of the history of Christology. Dr. Raven has gone to the sources, made many things clear which were formerly in haze, and established some new positions which are likely to prove impregnable. Students of early Church History cannot afford to neglect this book.

Broadly speaking, his conclusions are as follows: Apollinarius, although condemned as a schismatic by the East and as a heretic by the West, was in reality the most able and honest exponent of orthodox Greek Christology. If we approve the rejection of the Christology of Apollinarius, we must in fairness reject that of Athanasius and of many others, both ancient and modern, who are supposed to be orthodox. Dr. Raven has no hesitation in rejecting them all. What vitiated all Greek thinking on the subject was the dogma of a stark antithesis of the Divine and the human. The Divine in Jesus was thought of in such a way as to make His humanity unreal. Apollinarius, by his resort to the two doctrines of *Kenosis* and *Transference of Attributes*, made an honest attempt to rehabilitate the humanity of Jesus, but he was condemned for his pains, although his fundamental positions were those of the great Nicenes.

Dr. Raven is convinced that Paul of Samosata and the more respectable Theodore of Mopsuestia represent a Syrian Christological tradition which must be reckoned with in any worthy reconstruction of Christology. In that tradition the humanity of Jesus is given its full value independently of all metaphysics. The Gospels certainly encourage this starting-point, for they show how the disciples, through contact with the Man Jesus, found God in Him. Jesus Christ is One, and all Christian experience of Him implies that He is Divine; but this is quite consistent with holding that our intellectual constructions of His Person must begin, not with *a priori* notions of what the Divine is, but with the actual Jesus of history.

THE 'SUPER.'

There are many different kinds of biographies, and each may be good, or, as is more frequently the case, less good, of its type. Dr. Jackson of Didsbury College has just written the life of S. F. Collier, the head of the Manchester Mission. The title is *Collier of Manchester* (Hodder & Stoughton; 6s. net). As we should expect when we know that the author is Dr. Jackson, this is a most excellent biography, although Dr. Jackson was handicapped by the fact that he could trace very few of Collier's letters, that no diary was kept, and that no sermons remained except a few early ones. Having too little material is a handicap which seems easier to surmount than having too much. Dr. Jackson,

at any rate, has surmounted it. He knew Collier well—he was his intimate friend for over thirty years—and he has written an account of his life which is adequate; and this is no light praise.

Collier was barely thirty when he became the head of the Manchester Mission, so the story of his life is really the story of the Mission. Before he went to Manchester, he had only, as Dr. Jackson says, 'tried his wings.' When he left Didsbury College at the end of his course, he was appointed 'District Missionary' in Kent by the Wesleyan Methodist Church. He had to do evangelistic work over a very large area. It was a difficult time, and Dr. Jackson adds: 'The Methodist Church has since grown wiser, and now no longer sends untried youth on quixotic adventures of this kind.' The Manchester Mission was a very small thing indeed when Collier went to it, and his success may be partly gauged by the fact that by 1913 there was a staff of voluntary workers of 2500. His surpassing business qualities, his generosity and confidence in others—'His extraordinary faith in us,' one of his workers says, 'we felt we simply had to justify'—and his power of putting himself into the place of those whom he was trying to help—'You're the man that was always sorry for coves like us'—partly explain his success. And his sense of humour helped too. One of Collier's secretaries told Dr. Jackson the following story:

'It was the eve of the Mission Anniversary, and both of them had been driven and harassed to their wits' end. Collier went home about tea-time, and the secretary settled down to get letters typed ready for signature on his return later. "I really felt," she says, "things were getting on top of me, and when the 'phone went, and I was told 'the Super wants to speak to you,' I seized my notebook in desperation expecting to hear, 'Just take this down, will you?' Instead, the familiar voice came through, 'I say, would you rather be a dog—an ordinary dog, I mean—or a dog with a broken tail?' 'Why, an ordinary dog, I suppose.' 'Well, I wouldn't,' was the quick retort; 'an ordinary dog has his day, but a dog with a broken tail has a week-end!' Then followed a characteristically infectious guffaw, and before I could say a word more he had rung off. But I went back to the letters with a laugh on my lips, and the work went merrily to the end.''

AQUINAS REDIVIVUS.

Of those interested in Metaphysics not a few in recent times have been suggesting a return to standpoints that were thought to be transcended for good. We have Neo-Kantians and Neo-Realists, and now we are invited to listen to the Neo-Scholastics. To some it may sound incredible, but it is true. There are Neo-Scholastics, and if we judge by the work before us, *Principles of Natural Theology*, by George Hayward Joyce, S.J. (Longmans; 8s. 6d. net), they deserve a hearing. Mr. Joyce would lead us back to the feet of Aquinas. His subject here is limited to Natural Theology, and he will have us regard it as a real science. It is possible, he proclaims with accents of confidence, for Reason, using the Aristotelian logic and following the steps of Aquinas, to demonstrate the existence of God and from that to determine His attributes and His relation to the world. It is a book of great merit. Were it for nothing more than this, that it shows how really massive and imposing a structure of thought Aquinas reared, its value would be great. Too many of us have lightly dismissed the Schoolmen as hair-splitting dogmatists, the product of what we are pleased to term the 'dark ages.' Their age was not so dark after all, and the sheer intellectual power of some of them has never been excelled. Mr. Joyce makes that quite plain.

Let us admit that this book is the product of a mind of no ordinary calibre, and that in its negative aspect, as a critique of other philosophies, it is of great apologetic value. As to its positive side, however, we must confess to some misgiving. In general we feel that Scholasticism grew up in, and requires, a whole mental atmosphere which we cannot recapture. Kant may have committed this or that fallacy, but he did effect, or at least initiate, a profound change of which thought can never more divest itself. We really cannot get back to Aquinas and live intellectually on the Aristotelian logic. Then Mr. Joyce's system, proceeding apparently with rigour of reasoning, leads to some conclusions which the modern mind refuses to accept. Thus he describes God's bliss — 'It admits of no increase, nor can anything arise to cloud it even for an instant. It abides ever the same without change.' Does Mr. Joyce seriously mean that it is all the same in feeling-value to the Father whether He sees His will accepted or

opposed by the creatures He has made? Do all earth's sorrows and agonies never cloud for an instant the bliss of God? If this be the finding of Natural Theology, one may answer that Revelation, not to speak of the moral sense of mankind, contradicts it.

In *Jesus and Civil Government*, the Rev. Dr. A. T. Cadoux has given us a very full critical examination in the light of New Testament Scriptures of the problem of 'Christianity and Coercion,' including, necessarily, Christianity and War (Allen & Unwin; 6s. net). He tells us that it was his sympathy with the pacifist position during the War, coupled with his inability to deny the force of his objections to it, that compelled him during the years that have followed to re-examine both the teaching of Jesus and the part that coercion plays and has played in the moral development of the race. It is impossible not to be impressed with the fairness and clearness with which Dr. Cadoux sets forth the results of his inquiry. However much his readers may differ from him, they will admit that this is a thorough and loyal examination of the truth of Scripture, leading up to the conclusion that Jesus did not condemn all coercion, and that both non-resistance and coercion have their recognizable place as instruments of love alike in private, national, and international life.

Among the large number of books on Psycho-Analysis that pour from the press there cannot be many like *Psycho-Analysis and Everyman*, by Mr. D. N. Barbour (Allen & Unwin; 6s. net). The author is more than an ardent disciple of Freud. He has imbibed Freudism wholesale, and presents the Austrian psychologist's system in all its most unwholesome aspects. But he combines with this (quite unnecessarily for his purpose) the rationalism we used to be familiar with as issuing from the rationalistic press. His account of the origin and growth of the Christian religion is, in the light of scientific criticism, ludicrous. The early chapters of the book expound the main conclusions of Freud's position in an intelligent and interesting manner, but the exaggerations of the psychology and the absurdities of the religious theory detract largely from any value the book would otherwise possess.

Aspects of Reunion, by the Rev. Harold H. Rowley, B.A., B.D. (Allen & Unwin; 6s. net), is a book which deserves a wide circulation. The 'aspects' which it opens out are not those which are most widely discussed in connexion with Church Reunion, but they are the vital ones all the same. Too often the possibility of union between Churches is reduced to a question of finding the Highest Common Factor. Each Church considers what it is to surrender upon the principles of maximum and minimum. Mr. Rowley shows a more excellent way. He courageously asks what is the Ideal Church, and answers his own question with penetration, charity, and practicalness. He invites the Churches to take for their standpoint, not externalities, but the inner life of the Church. His whole treatment of the subject is marked by a fine Christian sanity. The chapters on Church Membership, The Sacraments, and The Creeds can be heartily commended to the mind of the Church. We may not approve of every detail, but we cannot fail to recognize throughout the book the authentic spirit of real reunion.

Guide Posts and Gateways, by Mr. Vernon Gibberd (James Clarke; 3s. 6d. net), is another addition to the already large library of children's sermons. There are three dozen addresses for the young. They are the work of a preacher with an evident love and knowledge of young people, and with a real gift for presenting the Scriptures and their message in such a way as to arrest attention and stimulate thought and imagination.

Is a new revelation of truth being given to-day? The authors of *Infinity in the Finite* (Daniel; 3s. 6d. net), G. R. and Agnes Dennis, believe that there is such a revelation and that they are the bearers of it. Their book is a statement of a sort of Christian pantheism. It is an earnest book, but does not seem to us to contain anything strikingly new.

'Sermonic Masterpieces' is an American way of advertising a volume of sermons. What would be thought of a volume by Spurgeon, if it were announced as 'Spurgeonic Masterpieces'? *More Sermons on Biblical Characters*, by the Rev. C. G. Chappell, D.D. (Doran; \$1.50 net), contains sixteen sermons founded on the Scripture records

of men like Moses, David, Stephen, Paul, and women like Jezebel, the Shunammite, Martha. In the study on Jezebel we read: 'In my entire ministry I never recall to have seen one single man or woman converted who had not in some fashion been brought into contact with the teachings of the Gospel in their young and tender years.' These addresses, always graphic and arresting, are printed in America. If presented in this country their language would probably be subjected to an undue critical revision.

The Rev. T. T. Matthews, D.D., for thirty years a missionary of the London Missionary Society in Madagascar, where he carried on a wonderfully successful work among the native tribes, has just published a sixpenny pamphlet entitled *Foreign Missions* (G. & W. Fraser, Aberdeen). Professor J. A. Robertson, of Aberdeen U.F. Church College, in a foreword writes that 'a more vigorous, comprehensive, and searching plea for the support of missionary enterprise by the Christian Churches could not be conceived.' Only a missionary whose whole heart was still in the mission field could have written it.

Rev. Percy Dearmer, D.D., pursues his intrepid way in his endeavour 'to explain point by point what an intelligent Christian ought to know about his religion . . . in the light of the knowledge which the world has acquired up to the present year of grace.' In the third volume of his *Lessons on the Way* (Heffer; 4s. net), as he calls his tutorial studies for teachers, he is fairly in the deeps, dealing with such difficult themes as the Resurrection, the Ascension, the Holy Spirit, Pentecost, and the like. But his success is as marked as in the earlier volumes. There is the same honesty, and vividness of style, and naturalness of spirit, the same sane and attractive idea of religion, and his charity is wide and generous-hearted, even upon such thorny things as Apostolical Succession and Prayers for the Dead. A teacher, he remarks, 'must risk being difficult rather than being inadequate or untruthful.' But, though he shirks nothing, here all is clear. To read his account of what happened at our Lord's Ascension, or at Pentecost, is to be made to see the thing as with one's own eyes. This is, in short, a fine little book deserving to be much used.

Concerning Christ, by A. H. McNeile, D.D.

(Heffer ; 3s. 6d. net), is a connected series of sermons and addresses dealing with the character and work of Christ. The first part is concerned with the earthly life of Christ—Child and Man—leading to some doctrinal considerations of His Nature and Person. The second part is similarly arranged : the stories of Passion Week are followed by a few chapters in which a line of thought is suggested by which to approach the doctrine of the Atonement. Dr. McNeile writes with much freshness and evangelical warmth. His realization of Gospel scenes is vivid, and his application of Gospel principles is wise and telling. He has given us a delightful book.

It seems only the other day that we were welcoming Professor E. F. Scott's book on 'Hebrews,' and now we have another work from the same distinguished scholar, which will take rank with anything he has done, hardly even excepting his work on the 'Fourth Gospel.' The title is *The Spirit in the New Testament* (Hodder & Stoughton ; 7s. 6d. net). All who have looked into the history of the subject are conscious that in some important respects the contents of the Christian message vary from age to age. Our realization of the essential identity of the Christian faith, in spite of its changing forms, is largely due to the doctrine of the Spirit, to the belief that when Jesus left the world He bequeathed to His followers His Spirit, which would through the ages guide them into ever new truth. Yet there is no important branch of Christian theology on which even intelligent Christians have vaguer ideas than the doctrine of the Holy Spirit.

Ultimately what we want to know is the meaning of the Spirit for us to-day ; but in this inquiry, following the historical method, we have first to find how the doctrine arose in the primitive Church. There can be few men quite so adequately equipped for such a study as Professor Scott. He shows how the idea of the Spirit had its origin in the Old Testament, and was transformed by the experience of the new life which, in the first followers of Jesus, evidenced itself in so many ways, though Jesus Himself had said little of the Spirit. Ethical and spiritual conceptions of the Spirit were gradually developed, and these in turn tended to become mechanical when the Church with its official ministry and sacraments was recognized as the channel of grace.

Incidentally there are illuminating studies of such questions as the original significance of the 'laying on of hands,' the nature of 'speaking with tongues,' the ideas connected with Baptism in the primitive Church, the meaning of the 'Paraclete,' and the interpretation of Jn 16^{8ff.} Incidentally we note that Paul contrived to combine, as the Church has been unable to do, the Catholic belief in the Spirit, the supernatural power that helps otherwise helpless men, with the Protestant belief in Faith, the active moral response of man to God's approach, without which response there is no salvation. This scholarly, judicious, and independent inquiry into the Biblical conception of the Spirit will mark a new stage in the history of the doctrine.

Dr. Wilfred Grenfell, the author of that fascinating narrative of the frozen north, 'A Labrador Doctor,' has now published a volume of short but picturesque and characteristic stories of the same region under the title *Northern Neighbours* (Hodder & Stoughton ; 7s. 6d. net). There are nearly a score of these sketches, of which the first, entitled 'Off the Rocks,' shows Dr. Grenfell's remarkable power of vivid narrative. This will bear comparison with any description of how a vessel in imminent peril of being driven on the rocks by a raging tempest is saved by heroic rescuers as if by a miracle. But Dr. Grenfell is always at his best in depicting the human side of the simple folk among whom he has carried on his labour of love.

A most interesting addition has just been made to the wonderful romance of the discovery and opening up of Central Africa and its chain of great lakes. It is entitled *After Livingstone : An African Trade Romance*, by Mr. Fred L. M. Moir, a founder and now a director of the African Lakes Corporation Ltd. (Hodder & Stoughton ; 6s. net). This is a plain unvarnished tale of a really heroic business enterprise, and yet from beginning to end it grips the interest of the reader. Ian Hay, who writes a 'Foreword' to the narrative, describes it as 'a long overdue chapter in the history of the British Empire.'

Professor H. R. Mackintosh, D.D., of New College, Edinburgh, has collected into a handsome volume various essays in Christian doctrine and in philo-

sophical or historical theology which have seen the light previously in different journals. The title of the book, *Some Aspects of Christian Belief* (Hodder & Stoughton; 7s. 6d. net), sufficiently indicates the connexion between its component parts. It will be enough to chronicle the appearance of the volume and to indicate its contents. History and the Gospel, the Conception of a Finite God, the Vicarious Penitence of Christ, are among the doctrinal subjects. The Philosophical Pre-suppositions of Ritschlianism, The Psychology of Religion—Old and New, The Subliminal Consciousness in Theology, Christianity and Absolute Idealism, are perhaps the most interesting of the others. The subjects are themselves inviting enough, and in the hands of an accomplished writer and theologian like Dr. Mackintosh they make a book of exceptional interest and value.

One of the 'Master Missionary Series' which is being published by Messrs. Hodder & Stoughton is *Jackson of Moukden* (3s. 6d. net). Dr. Arthur Jackson was only a few weeks in China, but nothing could be more suitable than that his life should be included amongst the 'Master Missionaries.' In November 1910 he went out to Moukden to teach in the Medical College there. When he arrived the Pneumonic Plague was spreading rapidly through the cities of China, and in January the first case of plague occurred in Moukden. All the doctors rallied to the help of the Chinese, and Dr. Jackson volunteered to take charge of one of the railway stations. This work turned out to be of the most dangerous type. For eight days Dr. Jackson stood between the city of Moukden and a train load of infected coolies. In a few days over seventy died. When the work was practically over and the camp was being disinfected, Dr. Jackson himself succumbed. The Life of Dr. Jackson has been written by Mrs. Dugald Christie, the wife of the head of the Moukden Medical Mission, and no choice could have been happier.

This month we have also received three other volumes of the 'Master Missionary Series.' They are *Chalmers of New Guinea*, *Livingstone: The Master Missionary*, and *Ion Keith-Falconer of Arabia*. The author of *Chalmers of New Guinea* is Mr. Alexander Small, B.L., and, considering how many and how excellent are the previous Lives of Chalmers, it is wonderful how fresh this one is. The Life of Livingstone is written by his grandson, Dr.

Hubert F. Livingstone Wilson, who has not only that advantage, but also the advantage that he himself is a medical missionary at Chitambo, the very spot where the great missionary explorer died. The Life of Ion Keith-Falconer is by Mr. James Robson, M.A., of Sheikh Othman.

One strong point about the 'Master Missionary Series' is the fact that, though the volumes only set out to re-tell stories which are already well known, yet several of the authors have managed to add a considerable amount of fresh information. This is the case in the volumes received this month, and it was also the case in the Life of *Mackay of Uganda*, by Miss Mary Yule, which was reviewed last month.

The American Jewish Year Book, 5684, September 11th, 1923 to September 28th, 1924 (Jewish Publication Society of America), contains a critical survey of the whole Jewish world from Palestine and Europe to the utmost limits of the United States. In this we read: 'During the past year the press reported that many Christians especially in Poland and in Soviet Russia were embracing Judaism mostly with a view to marrying Jews.' We have heard something akin to this nearer home than Poland.

Roman Catholic authorities are giving increased attention to apologetic from their own point of view, and especially to the defence of their traditional attitude to the Holy Scriptures. Quite recently we reviewed an elaborate and competent work on Inspiration, and now we have another equally good in its own way: *First Notions of Holy Writ*, for Students, Readers, Enquirers, by Cuthbert Lattey, S.J., M.A. (Longmans; 3s. 6d.). The chapters are on fundamental points: The Study of Scripture, the Inspiration, the Text, the Literary Form, and the Evidence of Scripture, with a special chapter on the Vulgate Translation. Whoever wishes to know what is believed and taught by Roman Catholics will find it here expounded with ability and authority.

The Divinity Professors in the University of Glasgow, by Prof. H. M. B. Reid, D.D. (Maclehose; 10s. net), covers the period from 1640 to 1903, and contains notices of seventeen professors. The title is not appetizing, but it is at once seen that the

field is a rich one when the table of contents reveals the names of David Dickson, Baillie, Burnet, and Wodrow of Covenanting fame, and concludes with John Caird, William Dickson, and William Hastie. Professor Reid has already garnered sheaves from the field of religious biography, and this book will enhance his reputation. There are here many interesting sidelights on Scottish Church history, among which may be mentioned the Simson case, the Octateuch incident, and Mitchell's pungent 'Letters to a Young Clergyman.' The book is illustrated with nine portraits, and each life is followed by a bibliography.

The Ingersoll Lectures on Immortality are familiar in this country owing to the contributions of some famous names, such as William James, Josiah Royce, and William Osler. The latest volume of the long series is from the pen of President George E. Horr of the Newton Theological Institution and is entitled *The Christian Faith and Eternal Life* (Milford; 4s. 6d. net). The main contention of the lecture is that the belief in immortality is implied in the experience of ethical monotheism. But the writer shows in his interesting review of the development of the belief in Scripture that the Christian evidence for immortality is woven of many strands which are bound into a unity by the teaching and by the resurrection of Jesus Christ. The whole argument is in the highest degree helpful and enlightening, and the book is one of the best of an excellent series.

The little book by the Rev. Charles Knapp, D.D., on *Amos and his Age* (Thomas Murby & Co.; 2s. 6d. net) is the outcome of an experiment in the teaching of Amos in schools. In such places the historical books of the Old Testament get perhaps more than their due, and the prophets certainly less. Amos makes an admirable beginning, not only because of the literary prophets he is the first in time, but because he is one of the simplest, one of the most easily modernized, and surely one of the greatest. All these features are well brought out in the brief sketches and suggestions for study which make up this volume. Any tyro in Old Testament study who will impose upon himself the simple and pleasant task of working through it, cannot fail to carry away from it a more vivid appreciation of the prophet and his message.

The Adult School Movement has attained considerable dimensions in England, and occupies a useful and honourable place in the educational system of the country. The scheme of study for the year 1924 explains the popularity of the movement. *Everyman Faces Life* is the title of the volume in which it is expounded (National Adult School Union; 1s. 3d. net). The idea is to study the questions which every man is facing and the solutions that are offered by experience and by those who have found some clear guidance, especially and above all by Jesus Christ. The big things are here and the dark problems and the light that shines from the Cross. It is an excellent scheme, admirably conceived and helpfully explained.

The Transfiguration of Jesus, by the Rev. Archibald Allan, Parish Minister of Channelkirk, Scotland (Oliver & Boyd; 5s. net), is far more than a discourse on the narrative of the Gospels. It is part of a scheme of thought which the author is developing in a series of volumes. The design of the series is to interpret the consciousness of Jesus. His oneness with the Father was the subject of the first book; His oneness with the Spirit that of the second. In this volume we have an essay on the consciousness of Jesus as something typical of mankind in general, a consciousness which is the only absolute and infallible guide to all truth. The titles of the three parts are: 'The Philosophy of the Transfiguration,' 'The Philosophy of Prayer,' and 'The Philosophy of Christian Doctrine.'

A large book of Bible readings on familiar lines has been written by Dr. F. E. Marsh: *Five Hundred Bible Readings* (Pickering & Inglis; 4s. and 4s. 6d.). Some of them are quite good. Others remind us of Ian MacLaren's 'Bible Reading' on 'The Buts of the Bible.' The industrious quarrier will, however, find materials here for use on many occasions, and the Bible student who shares Dr. Marsh's belief in verbal inspiration will be grateful for the kind of guidance he receives. At any rate there is good measure in a handsome volume.

Mind and Heredity, by Vernon L. Kellogg (Princeton University Press; 7s. net), is a study of various kinds of minds and degrees of mental capacity in the light of recent discoveries in biology and psychology. The author's intention is to

emphasize 'the reality and significance of the heredity factor in the determination of the character and capacity of mind.' A wide field is covered, from the instincts of the digger wasp to the intelligence tests of the American army. The whole is treated in a thoroughly interesting and competent way.

Wireless of To-day, by Charles R. Gibson, F.R.S.E., and William B. Cole, A.M.I.E.E. (Seeley, Service & Co.; 7s. 6d. net), describes in non-technical language the history of Wireless Telegraphy and Telephony, the principles on which they work, and the methods by which they are operated. Mr. Gibson has already a great reputation as a popularizer of science, while Mr. Cole brings the expert knowledge of a professional radio engineer. Between them they have written a story which reads like romance. The exposition is clear, and the text is plentifully supplied with fine illustrations and diagrams. To the large and increasing company of listeners in this book will be found to be highly instructive and interesting.

The Rev. Vivian R. Lennard, M.A., has made a position for himself by his different series of sermons, characterized by a reverent and lucid exposition of New Testament Scripture, especially of the Gospel narratives. Under the title *The Church's Message from Advent to Advent* (Skeffington; 6s. net) the first volume of a new series has now been published. The volume covers 'Advent to Ascension' and contains thirty-three pregnant addresses on appropriate texts. There is not one of them that clergyman or layman will not find suggestive and stimulating.

The middle position which the Church of England occupies between the Roman Church on the one side and 'Protestant Dissent' on the other is regarded by many leaders in that Church as a strategic position of great value for the accomplishment of Church union. But the Church of England is itself in danger of disruption, or of such serious disunion as would paralyse her influence for good. And the danger point is the question of the Eucharist. And so the Rev. U. Z. Rule has written a series of studies on *The Doctrine of the Holy Eucharist* (Elliot Stock; 2s. 6d. net), which he calls an 'eirenicon,' in order to promote a compromise on this great doctrine. The studies

are scholarly and thorough, and embrace the Scripture teaching and the development of the doctrine in the Church from primitive times. The design of the author is to show how a position may be reached which embraces the truth in both the extreme views of the sacrament.

Studies in the Christian Gospel for Society, by H. A. Mess, B.A. (Student Christian Movement; 6s. net), is an eminently sane and Christian book. The writer has already won his spurs in the field of sociology. Here he sets forth in brief but lucid outline what Christianity has to say to society, to industry, capitalism, competition, slums, war. His analysis of the complex motives that prompt to industry is specially valuable in view of the popular impression that selfish hope of gain and an unselfish desire to serve stand over against each other in clear and absolute opposition. The main line of thought in the book is that Christianity is a way of life for communities as well as for individuals. The character of a community is not simply the sum of the characters of the individuals composing it. 'The mind of a community is indeed the resultant of the thinking and feeling of the individuals composing it, but of their thinking and feeling influenced by their association for a common purpose and by the traditions of common action in the past. . . . Men are often either better or worse than the traditions and institutions by which their conduct is largely moulded. That is why it is necessary to alter systems and institutions as well as individuals in order to alter the character of a community.'

Professor Drummond startled the religious world of a former generation by the assertion that Natural Law prevails throughout the spiritual world. Professor Rufus M. Jones, of Haverford College, U.S.A., thinks that in the main he was right. But he goes farther. In his new book he contends that Social Law prevails in the higher realm, and he expounds this theme in a most interesting and enlightening fashion—*Social Law in the Spiritual World* (Swarthmore Press; 4s. 6d. net). His main point is that the social element in mental life is the key, or at least one key, to everything. We can understand personality only when we see its 'conjunct' nature, when we view a person in his relationship with others. A personal life is a fragment of a larger group. But this larger group

is only a fragment of a greater element, the 'over-self,' God, in whom alone finite life finds its explanation, basis, and fulfilment. Thus the newer Psychology provides a fresh foundation of the firmest kind for religious faith. All this is worked out with skill and persuasiveness in a series of studies which include the Subconscious, Mysticism, and Faith as a pathway to reality. This is a helpful and suggestive book.

Evangelism is the perennial need and duty of the Church, and never has it been more so than at present, when the world is crying out for a gospel of help. But what is needed to-day is a *new evangelism*, the old gospel stated afresh in the light of modern knowledge. This must have as its background what scientific discovery, psychological research, Biblical criticism, and social demands have to say to us. To meet this urgent need a new series of books has been projected which will deal with modern evangelistic movements, methods, and messages. The first volume has just been published, *Evangelism in the Modern World* (Thomson & Cowan; 2s. 6d. net), and is introductory. To commend this admirable work it is only necessary to say that Professor George Jackson writes on 'Evangelism and the Higher Criticism,' Professor Clow on 'The Preaching of the Cross,' Dr. Herbert Gray on 'The Kingdom of God in Evangelism,' Principal Townsend on 'Evangelism and the New Psychology,' and Principal A. E. Garvie on 'The Place of Evangelism in the Modern World.' Other writers on other aspects of the subject complete a book which ought to have a wide appeal.

An interesting and instructive work has been written on the subject of daydreams from an entirely practical point of view—*The Daydream: A Study in Development*, by Mr. George H. Green, B.Sc., B.Litt. (University of London Press; 6s. net). The subject has been investigated in well-known treatises by Varendonck and Rivers, but their objective was purely psychological. Mr. Green is an educationist and confines his researches to the life of childhood, with the object of discovering what light the daydream casts on the

nature and stages of development. The importance of this for educational methods need not be pointed out. The author's definite conclusions point to four clear separable stages of child growth: one up to three years, a second to ten, a third to fourteen, and a fourth from fourteen to the climax of growth. The dominant interests at these periods are successively nutrition, self, the group, and sex. The essay takes a wide sweep and includes the relations of the subject to art, literature, and religion. The whole discussion is suggestive and in many ways enlightening, and will appeal not only to educationists but to all interested in psychology and in the upbringing of children.

The Scale of Perfection, by Walter Hilton, has been newly edited from manuscript sources by Evelyn Underwood (Watkins; 7s. 6d. net). This edition will no doubt give a new lease of life to an old master in the things of the soul. Hilton was a contemporary of Wyclif and had a hearty detestation of Wyclifite doctrine as he understood it, but in the deepest things they were not far apart. Hilton writes: 'Ye shall not give your members for to be arms of sin. Therefore the wise man saith to the soul for to stir him up to good works, *Discurre, festina, suscita amicum tuum*. That is to say, run quickly about unto good works, and haste thee speedily, for the time passeth, and raise up thy friend, which is Jhesu, by devout prayer and meditation. . . . This is not the image of Jhesu, but is liker the image of the devil. . . . This image bearest thou and ilk man, what that he be, until by grace of Jhesu it be some deal destroyed and broken down.' The devout reader will find here many shrewd observations and wise counsels, and will be led into secret places where he may hear 'the privy whispering of Jhesu in the ear of a clean soul.'

The Personalist is the quaint title of a quarterly journal of theology and literature issued from the University of Southern California. It contains some interesting articles, one of which discusses the old argument between Realism and Idealism; another the development of ethical monotheism in Israel.