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

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

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

Wesley. We may at once set aside the hope of the Second Advent which Paul himself outgrew; but his desire for the preservation or restoration of complete personality, with an appropriate organ of expression and activity in more intimate communion and in increasing resemblance to Christ in the future life in the unseen world, I hold to be altogether one to be shared by us as the consummation of all here and now that gives life its highest value. As has been already indicated, his doctrine of the Atonement seems to me not to be so central to his experience as it is often represented as being. What does seem to me central, however, is the sense of guilt, removed by the assurance of the Divine forgiveness conveyed in the Cross of Christ, as well as the feeling of bondage, which through union with Christ was ended, the deliverance being effected by a new motive and a new power. To me

at least it seems no less necessary that the distressed conscience should find peace in a forgiveness which does not annul, but confirms God's judgment on sin, than that the enfeebled will should be renewed in strength. Forgiveness of sin seems no less essential to the Christian experience than deliverance from sin. The Pauline theology has been misunderstood and misrepresented in any statement of it in abstract terms. The personal experience of the personal presence, interest, and activity of Christ as Saviour and Lord in an entire dependence, intimate communion, and complete submission—that is the distinctive Pauline experience, which we may well covet for ourselves: to be crucified to sin, and raised to a life unto God with Christ, to suffer that we may also reign with Him, to know the fellowship of His suffering, and the power of His Risen Life.

Literature.

THE FATHERHOOD OF GOD.

PROFESSOR J. M. SHAW, M.A., D.D., of Halifax, Nova Scotia, has given us his Elliott Lectures in an excellent book, *The Christian Gospel of the Fatherhood of God* (Hodder & Stoughton; 6s. net). It is Dr. Shaw's expressed aim to restate the essentials of the Christian Faith, and he has carried out his purpose with conviction and clearness. Having in his first lecture declared the differentia of the Christian conception of God to consist in the centrality of God's Father-love, he shows, in other five lectures, how that central fact is unfolded in the efficacy of Prayer, in the Incarnation, in the Atonement, in the Resurrection of Christ, and in Regeneration. He thus preserves a fine unity in his treatment without sacrificing comprehensiveness.

Much might be said in praise of Dr. Shaw's philosophical grasp, his lucidity, his sense of the magnitude of the gospel. But what gives his book its chief distinction is that it reproduces the New Testament emphasis and tone as few books, even on the Christian religion, succeed in doing. Every page testifies to his instinct for getting to the heart of things.

We earnestly commend this book, not only to professional students of theology, but also to those who are at a loss to know how the great Christian verities stand in relation to the best modern thought. Were it only for the lecture on Prayer, the book is worthy of a wide circulation. But the whole is so admirable that it is not fair to single out any part from the rest. In Dr. Shaw the Church has a true teacher.

ASPECTS OF THE WAY.

The sub-title of *Aspects of the Way*, by Mr. A. D. Martin (Cambridge University Press; 6s. net), is 'Meditations and Studies in the Life of Jesus Christ.' Mr. Martin tells us that his primary object is to interest the general reader rather than to attract the theologian, but many a preacher will thank him for this volume. These studies of The Way (the author mourns that this earliest and most suggestive name of the Christian religion was so speedily dropped), practical and devotional as they are, are full of flashes of insight such as are given only to one who is both student and poet. The beautiful chapter on the shepherds of Bethlehem ('elect shepherds' he calls them) is a fitting

introduction to the ten studies of the life and mind of Jesus that follow.

The author seems to have little of the controversialist, but sometimes he illuminates controversies. Thus he reminds us that many Jews in our Lord's day were expecting a visible return of Elijah. If Jesus spiritualized this conception of Elijah's return, why should we assume that His references to His own return are to be taken literally? As a sample of the quality of the book, we may take the interpretation, introduced almost incidentally into the study of the Transfiguration, of the story of Jesus' dealing with the Syro-Phœnician woman. According to the account in Acts, Paul carried his gospel first to the Jews; when rejected by them he turned to the Gentiles. Mr. Martin believes that in this incident we see Jesus struggling with the temptation to pursue the policy which Paul followed afterwards. Disappointed at the reception of His message by the leaders of His own people, He felt the spell of the larger world with its greater needs and perhaps its greater open-heartedness. He went as far north as the borders of Tyre and Sidon to fight out in loneliness the battle between the two 'ways' that invited Him: to turn to the Gentiles or to go back to His thankless task among His own people. The Syro-Phœnician woman embodied in person the Gentile world that seemed to call Him; but Jesus felt that this call was a temptation: He won His battle and returned to the work He believed His Father had given Him to do.

PIONEER WORK IN AFRICA.

We have a missionary autobiography in *Days Gone By* (Murray; 16s. net), by Bishop J. E. Hine, M.A., M.D., D.D., D.C.L., M.R.C.S., the first and present Bishop of Grantham. Dr. Hine describes the story of his diversified career as 'some account of past years chiefly in Central Africa.' The son of Nonconformist parents, he wandered about London as a youth hearing preachers as different as Spurgeon, Stopford Brooke, H. R. Haweis, and Page Roberts. He says that once he heard Bishop Magee in Westminster Abbey on the Sunday after Dean Stanley died, and is able to recall this sentence in the sermon: 'There are some people in these days who are always trying to make the miraculous a little less miraculous and the supernatural a little less supernatural, the people who take such

desperate pains to lighten the labours of Omnipotence.' This was in the early seventies, and those people are still with us in 1925.

An Oxford graduate, Dr. Hine afterwards won the M.D. degree of London University. Later, he joined the Church of England and volunteered for the Universities Mission in Central Africa. He afterwards became Bishop of Licoma on Lake Nyasa. He was transferred to Zanzibar, where he laboured till ill-health compelled his return home. He accepted service at Tangier, and subsequently at Constantinople, until he was appointed the first Bishop of Northern Rhodesia. Thus he presided over three dioceses in widely separated regions of Darkest Africa during a most eventful period of eighteen years. It was pioneer work all the while under difficulties unimagined to people at home.

Dr. Hine has the pen of a ready and a graphic writer. He has been not only a great missionary traveller, but a quite remarkable tourist through Europe. He must have seen more cathedral churches than any man living. He makes the whole changing panorama of his wanderings pass vividly before the reader's eye. He may begin the chapter in a visit to some English cathedral; before the close he is standing at the scene of Livingstone's death in the heart of Africa and celebrating the Holy Eucharist.

OLD TESTAMENT COMMENTARIES.

Twice within recent months we have had occasion to welcome several small volumes of a bright and popular commentary on the Old Testament from the distinguished pen of Canon Sell, of Madras. Four more have reached us—the volumes on Deuteronomy, Job, Chronicles-Ezra-Nehemiah, and the Megilloth (Song of Solomon, Ruth, Lamentations, Ecclesiastes, Esther). The volumes cost only one rupee each (S.P.C.K. Depository, Vepery, Madras), and we are glad to note that they can now all be obtained at the Bookroom of the Church Missionary Society, Salisbury Square, London, E.C. 4; for, though these books are written primarily for Indian pastors, they are capable of bringing information, enlightenment, and stimulus to the pastors of every English-speaking land. If the 'Fundamentalists' in America and elsewhere could be persuaded to read them with an open mind, we should not be confronted with the

sorry spectacle of a Christendom rent in twain over issues that frequently concern literary and historical facts and their interpretations rather than religious realities.

These books are all introduced by well-known men, occasionally by Bishops of the Indian Church, but in reality they need no introduction: they speak for themselves by their quality of illumination and by their persuasive simplicity. Canon Sell is ideally fitted for his task of commending the modern view of the Bible to timid people. He has something of the caution of the late Dr. Driver, so that in these volumes there are no thrills or shocks, but there is immense and solid learning, thoroughly digested, and presented with such clearness and simplicity that the least scholarly can grasp every point at once. The Canon's method, which is to go through the books, taking sections rather than verses at a time, keeps the reader's mind always concentrated upon things of genuine importance; and, from the point of view of the preachers whom he is anxious to help, the perspective is admirable, more attention being paid, for example, to Nehemiah than to Ezra or Chronicles.

Dr. Sell brings to his task a vast array of Oriental learning, which he can use with great illustrative effect, and the books of Ecclesiastes and the Song give him the chance which he is not slow to take: where, for example, other commentators quote Greek, he illuminates his discussion by excerpts from Persian and Arabic poetry. We heartily agree with the Bishop of Dornakel when he says that 'the Indian Church has been fortunate in having had Canon Sell to introduce to it the results of modern research and Biblical scholarship,' and no less fortunate will be those who for the first time are introduced to these results by Dr. Sell's reverent and scholarly volumes.

A FRESH STUDY OF THE APOCALYPSE.

The Message of the Book of Revelation; or, The War of the Lamb, by the Rev. William J. Dey, M.A., D.D. (Oxford University Press; 4s. 6d. net), a posthumous work issued by a son of the author, is the result of work in a study group continued during several summers. The interpretation is based on the sound principle that the primary message of the book was for its first readers, and that the book has an intelligible moral for us

only because it had an intelligible moral for its own time.

The author finds the unity of 'Revelation' in its purpose to show the war being waged by Satan and his Hosts against Christ and His Hosts, a war for the possession of this world whose only end is the final and complete triumph of Christ. He thinks commentators have tended too much to interpret the book as a series of judgments, and have underestimated the significance of the part played by 'the testimony of Jesus Christ' in winning this war for the salvation of the world. 'Our brethren . . . overcame him (their accuser) because of the blood of the Lamb, and because of the word of their testimony' is the text of much of the book.

The plagues associated with the first four trumpets are visitations on the godless world, in answer to 'the prayers of all the saints'; 'not that the Church prayed for judgments; the Church simply prayed "Arise, O God, plead thine own cause," then she left it to God to answer as He saw best.' On 'the oil and the wine hurt thou not' the author comments that during famines in our own day in China and elsewhere 'God's people have almost entirely escaped starvation, while others have died by thousands.'

An introduction by Professor W. Manson, Knox College, Toronto, is a guarantee that we are dealing with an intelligent and reverent study of this difficult portion of Scripture.

The anonymous author of the new *Life and Work of Mary Aikenhead*, 'Foundress of the Congregation of Irish Sisters of Charity' (Longmans; 15s. net), has made it his purpose to give his readers not only a full-length portrait of that remarkable woman, but also full-length portraits of a number of Roman Catholic priests and nuns associated with her in her notable work in Dublin during the early half of last century. As a history, minute in many of its details, of the work of Sisters of Charity who took the vow to devote themselves to labour among the poor, this is a book for Roman Catholic readers. So far as it is the story of the career of a woman of rare capacity in the sphere to which she devoted her life, it is a book of real human interest, and a most interesting record of splendid achievement.

Messrs. Hodder & Stoughton are laying all thoughtful people under a real debt by the issue of their 'Library of Philosophy and Religion.' The new volume on *Idealism as a Philosophical Doctrine*, by Professor R. F. Alfred Hoernlé of Johannesburg (5s. net), is one of the most delightful books on philosophy we have seen for long. The subject itself is fascinating. It is also timely, because the whole trend in philosophy is at present idealistic. But for most ordinary people it is a difficult subject, and these books are written just for ordinary people. Professor Hoernlé's achievement is that on a subject so apparently abstruse he has written a book that any person of average intelligence can understand. But he has done more. Even well-educated people are a little 'wandered' in this field. They know something about Berkeley, less about Hegel, and precious little about Bosanquet and the moderns. What they need is a map to help them to find their way through the 'tangled mazes of idealistic theory.' And here is just what they want. The writer has kept the big main route clear. He has distinguished two types of idealism—that of Berkeley, which interprets reality as a society of spirits; and that of Hegel, which interprets it as appearances of the absolute. There are introductory historical chapters leading up to this and other chapters leading down from it. But this is the main theme, and it is made not only intelligible but extremely pleasant by plain words and (for the most part) good English ('Different than' on p. 97 is a rare lapse).

In the introduction to his latest volume, *There They Crucified Him* (Hodder & Stoughton; 6s. net), Dr. John A. Hutton tells this incident. 'Many years ago,' he says, 'my curiosity was excited by observing the electric cars on the streets of a certain city. There was no overhead wire such as I could have understood as the channel for the power that drove those cars. Neither was there any slot in the paved way through which a connection might be maintained with some steady source of power. And yet the cars behaved quite normally. They started, accelerated, halted, according to the will of the driver. On examining the track, I learned the secret. It was this. At intervals of a few yards, among the paved blocks, was one particular block which had a copper knob projecting ever so slightly above the general level. All along

the route were those slightly raised copper-headed blocks. In a moment I saw how the thing was done. Fitted to the car was a kind of metal shoe, which, in passing, grazed the upraised copper-headed block and gathered at the touch a new wave of power. On the strength of that wave the car went forward, and, before the power which it had taken up was exhausted, the car had brushed another knob and was once again revived.

'I believe the system has now been abandoned in favour of the overhead wire with its unremitting stream of power. Which also is a parable!'

So Dr. Hutton's is a volume of addresses for special days. We should not need these special days, but we do need them, and we must observe them so that the whole level of life be not lowered. These addresses are, like all Dr. Hutton's work, very fresh and suggestive.

Dorothy M. Vaughan, M.A., has written for children a book on *Great Peoples of the Ancient World* (Longmans; 3s. 6d.) which can be described as nothing less than fascinating. In successive chapters she presents living pictures of the people of Babylon, Crete, Egypt, the Hittites, Israel, Assyria, and Persia. Her method is to weave the chief facts of the history and of the social life and customs of these peoples into the form of a story, and the facts, which are drawn from a hundred sources—inscriptions, clay-tablets, and what not?—are as reliable as the story is interesting. The conception shows great skill as well as wide knowledge. History would be better known if it were more often as entertainingly told. Happy the children—and the grown-ups too—who get their start in ancient history from such a book as this, adorned as it is with over sixty illustrations.

The addresses delivered at the demonstration in London in 1924 'in support of the Full Inspiration of the Bible' have been published in a small pamphlet under the title *The Facts of Our Faith* (Marshall Brothers; 1s.). The addresses were given by Dr. Dinsdale Young, Principal M'Caig, and others, and the booklet includes the letter of Sir William Ramsay which was widely published at the time. We need do no more than draw attention to the issue of the book. Many people will desire to possess it. We may, however, take the opportunity to commend one of the addresses to our readers for the quite unusual force and

ability of its treatment of an important subject. The Rev. J. Russell Howden, B.D., writes at some length on 'The Historical Basis of Christianity,' and his argument for the historicity of the Resurrection of Christ is a very effective piece of apologetic.

Sir Robert Anderson is a well-known and doughty supporter of tradition. A book of his which won cordial praise from Mr. Gladstone is now republished under the title *A Doubter's Doubts about Science and Religion: or, In Defence, a Plea for the Faith* (Pickering & Inglis; 3s. 6d. net). The 'doubts' are directed to 'new fangled superstitions,' and as a matter of fact the argument is a plea for the old faith. Darwinism, Spencerism, the Higher Criticism, Leslie Stephen's Agnosticism, and other 'new fangled' ideas are passed in review, and a robust traditionalism has a good deal to say for itself in this volume.

Miss Constance L. Maynard is known already for her educational work. She has just published a little book which touches on religious education on one side and Christian mysticism on another: *The Kingdom of Heaven is Like . . .* (R.T.S.; 2s. 6d. net). The book has two parts. One records impressions which Nature may be found to make on an ordinary religious mind. The other contains a series of scientific parables, spiritual significances which appear in Nature to a mind with a certain outfit of elementary science. Both parts are deeply religious in tone and outlook, and will appeal to thoughtful and devotional minds.

There is always a sufficiency of apologetic essays appearing from time to time written from different points of view. A very earnest and capable argument from the 'high-church' standpoint is supplied in *The Mystery of Belief*, by Canon A. R. Whitham (S.P.C.K.; 3s. 6d. net). The Christian faith supports itself by a twofold witness, spiritual experience and the historic facts from which that experience flows. So the argument runs; but it takes a wider sweep, including hindrances to belief, and helps to belief, the place of the Bible and the place of the Church in the Faith. The writer is broad-minded and wide awake and presents a case which will reinforce the faith of the hesitating and will challenge investigation from any fair opponent.

'Strange and unexpected things often happen in life. What formerly seemed to be quite impossible, in a short time becomes a realized fact. If any one had told me, when I arrived in Ireland in January 1917, a staunch Unitarian minister of fifteen years' standing, that in less than four years I should be a priest of the Holy Catholic Church, I should have laughed at the very absurdity of the idea!' Thus the Rev. G. A. Ferguson begins his account of *How a Unitarian Found the Saviour Christ* (S.P.C.K.; 2s. net). It is a very interesting story. As a piece of spiritual autobiography it is extraordinarily well written. But its main interest lies in the clear account of the point at which Unitarianism failed and the reasons which, step by step, led him into the 'full Christian faith' and 'that free, enlightened, and progressive branch of the Catholic Church,' the Anglican Communion. In both aspects referred to the story forms an excellent piece of Christian apologetic.

Gnosticism is a subject of deep interest. It has so often been misunderstood and misrepresented, that adequate appreciation of what it really was might be taken as a test of one's competency to speak on early Church history. Means of learning about it have recently been notably increased. No one who wishes to increase his knowledge of the subject can afford to dispense with *Pistis Sophia—Literally translated from the Coptic*, by George Horner, with an introduction by F. Legge, F.S.A. (S.P.C.K.; 16s. net).

We have nothing but praise for *The Lady Julian: A Psychological Study*, by Mr. R. H. Thouless, M.A., Ph.D. (S.P.C.K.; 4s. 6d. net). Readers will find here all the penetrating psychological analysis and literary felicity which marked the author's previous work. It is worth while to learn about the Lady Julian, the Norwich mystic of the fourteenth-fifteenth century. It is perhaps even more valuable to get the shrewd and sympathetic exposition of mystical religion which is here supplied. A spot on the sun!—we doubt whether 'anchoress' is the feminine of 'anchorite,' and still more strongly whether 'anchorage' is the name of her abode.

Miss Lily Dougall's death is a loss to many causes and not least to Christian thinking. Her inspiration was to be traced in some of the most widely read of the 'group' books produced in the

last few years, and her own work is not by any means negligible. Before her death she was engaged on a new book, and the substance of it is presented in *God's Way with Man* (S.C.M.; 4s. net). The sub-title is 'an exploration of the method of the Divine Working suggested by the facts of history and science,' and this points to the main problem in view. Miss Dougall was evidently oppressed by the burden of one great difficulty, that of suffering and natural 'accidents,' and this is discussed in a most illuminating way in this volume. The solution suggested is the limitation set for Divine action not only by free-will but by the brute fact of Nature. This and the love of God which shares the trouble of man afford at least some relief from the weight of the problem. The book is a helpful contribution to a hard question. In addition to these essays, however, there is a delightful sketch of the author from the pen of Canon Streeter who edits the volume.

'All knowledge of truth, historical and scientific, æsthetic and psychological, is in the last resort knowledge of God, of the Power behind phenomena, of the spirit which works in man. I do not believe that there is such a thing as secular education worthy of the name. It would be possible to organise schools on a materialistic basis, which is, I imagine, what the advocates of secular education really want, by securing the co-operation of teachers who all held this point of view, and omitting from the curriculum all subjects which could not be handled and explained on this basis. Merely to omit or prohibit religious instruction cannot make a school secular, unless all the teachers are secularists.' This is from *The Faith of a Teacher*, by Miss Fanny Street, M.A., a paper-covered little book issued by the Student Christian Movement (2s. net). It is a very interesting treatment of the whole subject of education dealing with education as the development of individual personality and also as a social discipline. The school as a community, as a medium of instruction, and as a training ground are the topics of successive chapters, and the teacher himself comes up for survey at the end. Many important topics are included in this survey besides the religious element in education, and as the writer is an expert the book is suggestive and illuminating.

Really good books on prayer are few. Here is

one which will repay study—*Prayer in Christian Theology: A Study of Some Moments and Masters of the Christian Life. from Clement of Alexandria to Fénelon*, by the Rev. A. L. Lilley, M.A. (S.C.M.; 4s. net).

The many friends of the late Rev. W. D. Miller, minister of the United Free Church at Ruchill, who died last summer, will read with interest *Miller of Ruchill: The Story of a Great Achievement*, by Mr. J. Sommerville Smith, M.A. (Thomson & Cowan; 3s. 6d. net). They who knew him best will feel most keenly the fault of the book—its lack of perspective. As a lovable, earnest minister, enthusiastic in his zeal, untiring in his energies, Miller was typical of many in the ministry; not so exceptional as this book would lead one to believe. We have here fresh and convincing proof that no biography should be written too soon after the demise of its subject.

'Tracts for the Times' are being issued by the Teachers and Taught publishing house at three-pence each. They are apologetic and expository booklets. We have received the first seven: *A Conversation about God, Justice and Mercy, Why did Jesus Die? About the Future Life, Why Read the Old Testament? Faith and Belief*, and *A Talk about Forgiveness*. The writers are the Rev. W. F. Halliday, M.A., and the Rev. W. F. Harvey, M.A., M.B., the Rev. W. F. Lofthouse, M.A., D.D., the Rev. H. C. Carter, M.A., the Rev. James Reid, M.A., of Eastbourne, and the Rev. Nathaniel Micklem, M.A. The aim of the tracts is to re-interpret the Christian Religion in a living way to this generation. The writers are drawn from different churches, and the presentation is that of the common intelligent faith of enlightened minds to-day.

The Church and its Mission, by the Rev. Charles C. Whiting, M.A., B.D. (published by the author, Nesbitt, Manitoba, Canada; \$1.00 in cloth, 60 cts. in paper covers), is an exposition of the nature and real mission of the Church. The writer believes that the knowledge of this is all that is needed to lead believing people to do more for the Church and the cause it represents, and so the influence of the Church would rapidly increase. The book is a really intelligent and comprehensive treatment of its great subject on all its sides, and is eminently worthy of a warm reception on this side of the water

as well as on its own. The whole theme is excellently conceived, divided, and expounded.

The Hulsean Lectures for 1920-1921 were delivered by the Rev. P. N. Waggett, M.A., D.D., who chose for his subject *Knowledge and Virtue* (Clarendon Press; 10s. 6d. net). 'I had been in the way of seeing a good deal, during the six years 1914-20, of what can be done by violence of different kinds; and something of what can be done only by persuasion, conviction, illumination, and the other processes which we think of as more especially of the mind. I wished, therefore, as I had been allowed the advantage of the University Pulpit, to add my voice to the happily growing chorus of voices raised on behalf of thought and against force.' This is the motive behind the lectures. There are many people impatient of the slow way. They want to get 'to business' and do something. Dr. Waggett believes in the slower way. He believes in the mind, and especially in the soul. All kinds of knowledge get their due here and are welcomed. But the lectures end on the deepest note and lead up to the knowledge of God in which alone, or above all else, lies the hope of the world. There is a very beautiful spirit in these pages. Perhaps that is their chief gift. The argument is sound if some-

times a little vague. But the plea itself and the noble vision of the pleader will leave a deep impression on the reader.

An excellent popular book on Christian Ethics has been written by Professor Gerald B. Smith and published by the University of Chicago Press (\$2.00), to which we owe many admirable publications, especially in the field of religious education. *The Principles of Christian Living* is not a text-book. It is too unconventional and vital for any such description. It is a very careful and frank discussion of the nature, the basis, and the applications of the Christian Ethic. The writer keeps close to facts and experience, and expounds the relation of Christianity to life in an independent and always interesting fashion. The foundation is well and truly laid, and on this he builds his view of the family, the Church, politics, industrial problems, possessions, and recreations. Two features are worthy of special mention—a good bibliography is appended to every chapter, and a series of questions is given for discussion. These are not perfunctory or a mere summary of the chapter. They are almost more interesting than the exposition itself. The book is so good that it should circulate widely, especially in student circles.

Buddhism and Christianity.

BY KENNETH J. SAUNDERS, M.A., PACIFIC SCHOOL OF RELIGION, BERKELEY, CALIFORNIA.

I.

SOME RECENT BOOKS.

THE Buddhism of the Pali Canon is the Buddhism which has almost monopolized the attention of Western scholarship. It is the Buddhism of monks, wholly concerned with the search for Release from Rebirth: most of it seems to be the Buddhism of men who have lost the glamour of the great days of the Faith. It is surely a more negative and pessimistic thing than the religion of the Founder, and it reflects only in occasional passages the religion of the masses, who are not concerned with Release but with happiness now and a good rebirth hereafter.

This distinction is admirably worked out by Dr. Paul Oltramare in his *Théosophie Bouddhique*,¹ which is the second part of a larger work, and has already been reviewed in this Magazine. While recognizing the distinction, however, Dr. Oltramare ends his book with the harsh words, 'the ideal of Buddhism is a cruel mutilation of man.' These words will be eagerly quoted; yet they are not true of the Buddhism of great laymen like Asoka, which was positive and full-orbed in its internationalism and in its social ethic. Nor are they true of the lay Buddhism which developed into the Mahāyāna, and became the vessel in which the great gifts of Indian civilization passed on to China, Korea, and

¹ Paris: Paul Geuthner, 1923.