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## REVIEWS OF BOOKS.

WILLIAM TYNDALE. By J. F. Mozley, M.A. S.P.C.K. 12s. 6d.

The fact that sixty-six years have passed since the publication of Demaus' *Life of Tyndale*, without any serious attempt to supplement or supersede it until now, is in itself a striking testimony to the value of that great book. It set a standard of scholarship, of interest, and of excellence of style which left little for others to add to it. The writer of the book now before us, himself says, "Demaus laid a good and true foundation." It was, however, to be expected that the close and minute research into every corner of the sixteenth-century history which the last sixty years have witnessed should yield material regarding Tyndale which was not accessible or not known when Demaus wrote. This has certainly proved to be the case and in itself justifies a further biography which should include this new light. But there is another reason for attempting it in the fact that during recent years many attacks have been made upon the memory of Tyndale and upon his work, dressing up old slanders in new clothes, and these need to be adequately dealt with. This Mr. Mozley has done, and done well. His book is in every way worthy to be put in the same class with Demaus and is, indeed, indispensable to anyone who wishes to obtain a thorough and accurate knowledge of Tyndale's career and achievement. Regarding the subject of the book much need not here be said, for since the celebration in 1926 of the four hundredth anniversary of Tyndale's New Testament, and in 1936 of his death, the main outlines are almost common knowledge. No fresh light upon his earliest years and education seems to be available and we must leave these points where Foxe has left them, viz. that he was born "about the borders of Wales" (probably about 1494), was brought up from a child in the university of Oxford, subsequently migrated to Cambridge and, after leaving there, became schoolmaster to the children of Sir John Walsh at Little Sodbury, near Bristol. While there he conceived definitely the plan of translating the Scriptures into English. After about two years he went to London as the place most suitable for his purpose, hoping to get the patronage and help of the Bishop, Tonstal, in working it out. He not only failed in this, but soon found that there was no room in all England where it might be done. So in May 1524 he left his native country for Hamburg, never to return. Within two years his English New Testament was in print and circulating in England. The next ten years were spent in revising and re-revising the New Testament, translating portions of the Old, and in writing the books, controversial and other, which came from his pen. The work he accomplished is almost incredible considering his many difficulties and the scantiness of his material and means of prosecuting study, from our modern point of view. And in addition to this he was constantly compelled to change his residence, fleeing from one continental town to another to avoid arrest, imprisonment, and death, until he was taken by treachery

at Antwerp. After about sixteen months' imprisonment at Vilvorde he was, in October 1536, first strangled and then burnt at the stake. Of this great and heroic life devoted, with complete disregard of self, to the noblest cause which could inspire the heart and mind of any man, Mr. J. F. Mozley gives us a worthy and adequate account. In view of the celebrations to be held this year, it is not too much to say that everyone who takes any part in them or who is at all interested to know how the English Bible came to us should buy and read a copy of this book, for it will amply repay study. The author is in fullest sympathy with his subject yet is judicial and fair throughout. This is no one-sided or partizan book but a piece of sound historical writing and independent judgment. Its intrinsic merit will be its best commendation.

There are many points in which he supplements Demaus. For example, there had hitherto been discovered no record of Tyndale's ordination, and, as a matter of fact, Mr. Mozley found none until after his book was in type. But a footnote to p. 21 says :

"At the eleventh hour I find an entry in the Hereford register. On June 10th, 1514, the bishop held an ordination at Whitborne, at which (1.) 'John Hychyns, Hereford diocese' was ordained acolyte; (2.) 'William Hychyns, Hereford diocese' was ordained subdeacon 'to the title of the Priory of Blessed Mary of Overy in Southwark, Winchester diocese.' Two days later (June 12th), 'William Hychyns, subdeacon' was granted letters dimissory for the other sacred orders. Can this be William Tyndale and his brother? The date fits and the family may have dwelt over the Herefordshire border which was about 15 miles from Stinchcombe." The point is not quite conclusive, though it seems probable that here is the record, for which so much search has been made, of Tyndale's ordination. It should be noted that Tyndale was very generally known as "Hutchins," "Hutchyns," "Hitchyns" or "Hychyns," according to the loose way of spelling current before printing and dictionaries became common.

Another matter on which Mr. Mozley throws a good deal of new light relates to the first two or three years which Tyndale spent on the Continent after leaving England. Some writers have thrown doubt on the belief that Tyndale went from Hamburg, his port of arrival, to visit Luther, though there has never been any real question that he did so, but Mr. Mozley practically establishes this and shows the probability of his stay being a fairly long one. In the university registers, there is the record that William Roy, of London, matriculated there, 10 June 1525. Now William Roy or Roye was Tyndale's companion, but Tyndale's name does not appear in the register. There is, however, a "Guillelmus Daltici ex Anglia." William Daltici from England. From the dates and the fact that Roye was there as well as from other considerations we should expect to find Tyndale in Wittenberg. Again, no one knows anything about this William Daltici except that he comes from England, which was also Tyndale's place of origin. Now Mr. Mozley suddenly conjectured that Tyndale, or Tindal, as he wrote his own name, may have transposed the syllables for purposes of disguise for his own safety and described himself as Daltin. It would be easy for a careless scribe to miswrite the "n" so that it might read ci. The guess is ingenious, but all the circumstances give it probability.

Another matter of considerable importance and interest which Mr. Mozley discusses from a fresh point of view is the Cologne quarto of 1526. Tyndale went first to Cologne for the printing of his New Testament, where, as is well known, he was discovered and compelled to flee elsewhere before the work was nearly finished. He chose Worms as a safe and suitable refuge, for it was a Lutheran town well supplied with facilities for printing and took with him the sheets of the New Testament which were already worked off. These came as far as Chapter XXII of St. Matthew's Gospel, and it has hitherto been supposed that besides putting an octavo edition of the New Testament to Press, he completed the quarto begun at Cologne. We think Mr. Mozley makes out his case against this and is justified in saying, "We can bid a long farewell to the Worms quarto, that faint and elusive phantom, which pops up every now and again, but always slips from our grasp" (p. 73).

Mr. Mozley does justice to the rare and deep saintliness of Tyndale's character, which seems to have impressed everyone who came into contact with him, to whatever rank or class they belonged; and his controversy with More is uncommonly well and sensibly treated. But we must leave our readers to discover for themselves the many other excellences of this timely and valuable book, in the hope that it will have the wide circulation it undoubtedly deserves. W. G. J.

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THE POPE IN POLITICS. By William Teeling. *Lowat Dickson, Ltd.*  
7s. 6d. net.

This account of the life and work of Pius XI deserves the careful attention of Protestant readers. Mr. Teeling is an Irish Roman Catholic who has travelled widely and has paid particular attention to the condition of the Church to which he belongs in various countries. As a result he is a frank critic of many of the things that he has seen. His criticisms have brought upon him the censure of the Roman Catholic Press in this country. They have "varied from vituperation to the unfriendly examination of side issues, thus avoiding the real argument of the book." At the same time he acknowledges that his work has been received by the national Press with unanimous kindness and understanding.

The main purpose of the book is to arouse Roman Catholics to a realization that the growing democracies outside Europe, in the United States, the British Dominions, and South America, provide a great opportunity for the Roman Church as a bulwark against Communism and Fascism, and that these democracies must be allowed to become more articulate in shaping Vatican policy. At present the Roman Church is run by old men and they are chiefly Italians—the average age of Cardinals is sixty-eight. He does not believe that with the growing power of Romanism in America the Pope will, in the future, always be an Italian.

He gives an interesting estimate of the Pope. He was largely influenced by hatred of Bolshevism during his residence in Warsaw, and he desired to seek unity with the Orthodox Church but his plans

have been frustrated. He is more of a dictator than Mussolini, but has no sympathy with democratic movements, and consequently has a profound distrust of America. Yet America is the largest contributor to Roman missions, and must have a much larger influence than at present in the Catholic world. The Pope is himself greatly interested in missions and a large portion of the £16,000,000 which he received from Italy when the Lateran Treaty restored the temporal power has been devoted to this work. Bishops have been consecrated in China, and hopes are entertained that within a few years it will be possible to send a couple of hundred missionaries into Russia. He has been in an appallingly difficult situation during the last few years. This is largely due to the Abyssinia affair. He was helpless, and the conquest has set back the mission work in Africa : still the Pope hopes for a great advance in Ethiopia. He has originated the movement called "Catholic Action," to enlist laymen in the propaganda work of the Church. Mr. Teeling considers that the movement is unsuitable for the British Empire, and may arouse the latent feelings of suspicion of Rome. Interesting details are given of the position of the Roman Church in various parts of the world, and his account of the work in the British Empire shows the efforts that are being made to secure a predominance in the English-speaking world. He states that the younger members of the Roman Church are worried at the policy of the Vatican and its out-of-date machinery, yet he regards the Vatican and its ministry as the most acute and subtle in the world, and in the hands of very clever and astute members.

He closes with a statement that the political influence of that Church could be of such vital importance that it behoves every non-Catholic to try to understand it, to follow developments as they arise and to study the personalities of its leaders. We agree that this is very important and useful advice.

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ROMAN CATHOLICISM AND FREEDOM. By Cecil John Cadoux, M.A., D.D. *Independent Press Ltd.* 5s. net.

Dr. Cadoux wrote some years ago a valuable book on *Catholicism and Christianity*, in which he exposed on the ground of theological scholarship the errors of the Church of Rome. He has been led to undertake a further examination of some of Rome's methods, and the result is this book in which he deals faithfully with the work of a "powerful politic-religious community," of whose ways the average British citizen can scarcely be convinced. Dr. Cadoux brings well-documented and convincing evidence to show that the policy of intolerance and persecution is just as strongly pursued as ever where opportunity offers. He warns us that "the price of liberty is eternal vigilance," and he fully justifies his warning. In speaking of the objection of Roman Catholics to the term "Roman" he points out that the adjective is not only accurate, but it is embedded in the Church's own literature and its omission gave offence to the Vatican in connection with the Constitution of Malta. He adds : "To omit the word 'Roman' out of deference to Roman Catholic feeling is to admit a claim which we are conscientiously convinced is untenable."

Dr. Cadoux examines the Roman record during the nineteenth century. He answers in the negative the question, "Were the Protestants as bad?" and in the affirmative the query, "Would Rome persecute again?" He gives in detail the Roman apologetic for persecution. He gives a vigorous description of the methods of Roman propaganda; and finally states the policy which Protestants should adopt to meet Roman aggression. He urges that Protestants should not send their children to Roman Catholic schools. Of special interest is the account given of the treatment of the first edition of the book, as it is characteristic of the treatment of any book criticizing Romanism. The Press practically boycotted it, and the cause was: "The unobtrusive influence of Catholic or pro-Catholic journalists in influential positions, but also very largely a fear on the part of editors of giving offence to Catholic customers, and thus forfeiting business." He adds: "One friendly bookseller frankly admitted that while he personally had no sympathy with Catholicism, he had been keeping the book in the background for fear of losing the custom of Catholic patrons. In the United States no firm has been found willing even to sponsor the publication of the book." This is the result of the "Widely-ramifying Catholic influence," of which Protestants are unaware, and which they find it difficult to credit. Every endeavour should, therefore, be made to secure for this work as wide a circulation as possible, as it contains well-proved facts which should be known in Protestant circles. It proves completely that "in Protestant intolerance at its worst there is nothing at all comparable to the settled tradition and claims of Rome."

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ROMANISM AND THE GOSPEL. By C. Anderson Scott, D.D. *Church of Scotland Committee on Publications.* 2s. 6d. net.

In the celebration of the Fourth Centenary of the Reformation during the present year many questions will arise as to the exact nature of the doctrines that were rejected by the Reformers. We recommend very heartily as a fresh study of the whole system of Roman doctrine, Dr. Anderson Scott's *Romanism and the Gospel*. It is a clear succinct and scholarly statement of the whole process by which during several centuries there was a progressive development away from the witness of the New Testament. Almost from the beginning there was a departure from St. Paul's distinctive teaching on Grace and the Atonement, and with the increasing claims of the Papacy and the Priesthood culminating in a progressive moral deterioration, the need of a return to New Testament Christianity became overwhelming. The numerous perversions of the truth as it is in Jesus are explained and illustrated. They are traced to their source and their historical significance is clearly set out. The teaching on the Lord's Supper is specially useful as it clears away the erroneous developments and accretions that have overlaid the simple truth and have turned the Mass into something utterly different from what Our Lord intended His Supper to be. The amazing claims made for the Priesthood are exposed. Here, for example, is one: "One word out of his (the priest's) mouth compels the Creator of the universe and of heaven to come down to earth, strips Him of His

greatness and hides Him under the form of the bread." Or again, "Once did Mary bring the Divine Child into the world, and behold, the priest does it not once but a hundred, a thousand times, as often as he celebrates." Purgatory, Penance, Indulgences, Relics, the worship of the Saints and the Virgin Mary—these and many other points are fully considered, and the whole book provides a handbook illustrating the essential difference between the pure teaching of Protestantism and the corruptions of the Roman system. As the author says: "Romanism represents the result of a certain downward drag in human nature which always takes the same forms and is perpetually challenged by the Spirit of Christ." The active propaganda of the Roman Church in its endeavours to secure converts by frequent "missions to non-Catholics" can be met by the circulation and study of this clear and convincing book. It would be difficult to understand how anyone acquainted with the facts set out here could even contemplate joining the Church of Rome.

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**THE DIVINE CONCERN:** An outline of Christian Mystical Philosophy.  
By Lilian Guise. *James Clarke & Co.* 2s. 6d.

This is a small book of 100 odd pages, but full of matter, written in a style which has distinction but at times lacks clearness, doubtless because of the abstruse nature of the theme. The Church Christian will hardly find himself at home in a book which tends to spiritualize away the great verities of the faith in a misty nebular hypothesis. The Son of God is "the divine Character" (p. 103), the Holy Spirit is "Personal relation" (p. 77), "the Self or Ego of God" (p. 74). There are many passages which the Church Christian would accept at their face value; and many beautiful passages on Divine Love; but many great truths seem distorted. Here "Love is, through the Holy Spirit discerned to be God, and God through His Holy Spirit communicates Himself in Love" (p. 80); whereas we hold that God is love, not that love is God, for an attribute cannot be thus personified, hypostatized and converted into a Being, a Personality. It is the same thing throughout the book, abstract ideas and qualities are personified to such a degree that the ordinary reader is truly mystified, and left without anything real and actual to hold on to. It is a book which should be read with caution by the general public, unversed in philosophy or theology, for its style is captivating. There is certainly a place in Christianity, *pace* Brunner, for Mysticism. St. Paul was snatched up to the third heaven, in his own imagination, and heard things not to be mentioned to mortal ears. He had his own communings with God and God's seal upon his lips. He might be called a mystic in some way but not altogether, for he showed his familiarity with Greek mystery religions in the Colossians. He was also convinced that his own personality had been absorbed in Christ. "I live, yet not I, but Christ liveth in me," that is, he was not united with the dying Jesus but with the risen Christ. Would Brunner condemn this individualism of the apostle, whom Nietzsche described as "an exceedingly unpleasant person both to himself and others"? And Nietzsche, according to Brunner, understood the Christian ethos better than many Christians!

He certainly did not learn his gospel of hate from St. Paul. To conclude with a characteristic passage in this brilliant little book—  
 “Love is, through the Holy Spirit, discerned to be God, and God, through His Holy Spirit, communicates Himself in Love. Jesus, through the Holy Spirit of God within Him, realizes Himself as the Truth of God ; and that Truth is, by the same Spirit, revealed and communicated to us in Jesus, Who is God.”  
 F. R. M. H.

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THE REDEEMER. The Rev. W. J. Sparrow Simpson, D.D. *Longmans.*  
 6s.

There is a very considerable literature on the subject of the Atonement, and it has been approached from many points of view. Whilst devoting one chapter to a review of the main theories on the subject, Dr. Simpson does not leave the matter there. He does not follow the example of some who have attempted into the subject, and having raised the difficulties, leave them unresolved. The author is conscious of the importance of his task, for the substance of the book has been given in three series of lectures. “A doctrine of the Atonement is indispensable if the Christian religion is to live,” he says on p. xx. The Cross is still to some either an offence or foolishness. The Incarnation was conceivable to both Jew and Greek. It is the same to-day, yet the Cross remains a stumblingblock to many.

Dr. Simpson prepares the ground by first considering God's character and the principle of sacrifice as presented in the Old Testament. He has a thoughtful study of Isaiah liii, and then he examines some objections which have been raised to the Atonement. Among these is the objection based on the silence about Redemption in the Sermon on the Mount, and in the parable of the Prodigal Son. Then follow some constructive chapters on Christ's witness to Himself, the cry from the Cross, and various aspects of Redemption. The two chapters on Reparation are most illuminating. One does not experience the same satisfaction in his consideration of “The Eucharistic Sacrifice.” Parts seem to be almost contradictory. It is quite true that “No Study of the Atonement can ignore the Eucharist” (p. 194), yet whilst New Testament references to it are brief, they are definite. If, as is stated on pp. 202-3, “The presence of the Lord as the Redeemer is the continual presentation of the Redemption in Heaven itself,” why should it be considered that the Eucharist is a necessary Godward offering? With Christ in Heaven that necessity is removed. To make such an offering would almost seem to doubt the efficacy of Christ's offering, and perhaps, seem to be an attempt to improve it. Dr. Simpson says on p. 208, “Nothing can be more pathetically inadequate than to regard the Eucharistic Sacrifice as if it merely consisted in the offering of the sinful self.” Yet that is the only offering contemplated in the Book of Common Prayer. Further, it is the very offering that God asks of us (Rom. xii. 1, 2). The study closes with a splendid chapter on “The appeal of Christ to the human race.” The book should certainly be read, for it is a substantial contribution to the study of a difficult subject.  
 E. H.



GLASTONBURY. P. W. Thompson, M.A. London : *Charles Murray*, 1937. 2s. 6d.

This is a brightly-written, interesting book which can be easily read through at a sitting, and few readers of its earlier chapters will, we imagine, put it down until they have finished. Glastonbury is the central theme, but the author writes discursively about a great variety of subjects, historical, ecclesiastical, theological and archaeological and, incidentally, makes a number of shrewd and penetrating observations which are well worth preserving. For example, the statement that it is as true to say that the New Testament should be interpreted by the Old as that the Old Testament should be interpreted by the New. He disclaims being a trained theologian, though his theology is generally sound enough, except where he supposes consubstantiation to be the doctrine of the Eastern Church and to be permissible in the Church of England, although he does not appear himself to hold it. Nor does he seem to have grasped very clearly the origin and meaning of the earlier oblation of the unconsecrated elements, which needed no Altar.

The chief value of the book lies in the considerable amount of history, legend or tradition relating to Glastonbury, and to the first introduction of Christianity into Britain, which the author has brought together, even though in a rather uncritical manner. But the recent articles of the Rev. C. C. Dobson in *Home Words* have shown that, whatever may be the ultimate truth of the matter, there is more to be said for the tradition that Britain was visited by our Lord when a youth, in company with Joseph of Arimathea, than is generally realized. The tradition is embodied in Blake's well-known verses:

" And did those feet in ancient time  
Walk upon England's mountains green ;  
And was the Holy Lamb of God  
On England's pleasant pastures seen ? "

And there is also more to be said of the traditions relating to Glastonbury and to the earliest British Christians than our current text-books of history would lead their readers to suppose. Mr. Thompson's book is written from the point of view of a supporter of the British-Israel theory, but despite its occasional perversities, e.g. the view taken of the theory of "Apostolical Succession," and the value apparently attached to the opinions of the four reforming Councils of the fifteenth century, Pisa, Constance, Siena and Basle, in regard to early British history, it will be found of considerable interest, even to those who do not take either view. W. G. J.

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REFORMATION WRITINGS. By Martin Luther. *Lutterworth Press*. Paper 1s.

Now that the invaluable volume by Dean Wace and Dr. Buchheim, containing the Primary Works of Luther, is out of print and difficult to obtain, the Lutterworth Press has done a good service in issuing this small volume. It contains the Ninety-five Theses (1517); the Open Letter to the Pope (1520); and the Treatise on Christian Liberty (1520). There is also a brief and very useful introduction by the translator,

Bertram Lee Wolf. Original documents such as these are of the utmost value to all who want to form an independent judgment on the character of the Reformation and the men who brought it about. We cordially commend this little book.

W. G. J.

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SCIENTIFIC MONISM. A. E. Maddock. *James Clarke & Co. Ltd.* 5s.

With a sub-title, "A Plain Man's Philosophy," Mr. Maddock has produced a valuable book on a subject of great interest to the scientifically and philosophically minded. The work is a series of essays, which though separate, are yet connected. The first of these, "Scientific Monism," gives its title to the book. This subject is treated in five sections and deals with the problem "as to a Monistic or a Dualistic interpretation of existence" (p. 9). The author is conscious of the fact that he is dealing with theories. In one place he says of certain matters that "the conclusion to which they point seems as clear as any scientific conclusion can be, short of actual proof which in this case is, by its very nature, unattainable" (p. 13). Mr. Maddock apparently upholds no merely mechanistic views of existence. His conclusion on pp. 51-52 states that "the psychic principle whence Mind develops is . . . regarded as a primal and basic element of existence, co-equal and co-eternal with the physical principle whence issues Matter, and we ourselves are the culminating product of their mutual co-operation." The remainder of the essays are short statements on various subjects. There are important sections dealing with moral responsibilities, ethics and kindred matters. The last essay is a very helpful treatment of "Relativity in the Moral World." One regrets the omission of an index, which would have been valuable for students.

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CHRIST'S PSYCHOLOGY OF THE KINGDOM. The Rev. L. Wyatt Lang, M.A. 8s. 6d. *Group Publications Ltd.*

Students who have read Mr. Lang's book *A Study in Conversion*, reviewed in *THE CHURCHMAN* of October 1931, will welcome his further contribution to the study of Christian Psychology. This second work, a reading of the Gospels in the light of modern psychology, deals with the Kingdom as "the reign of God in human personality" (p. 3). The birth and development of Christ's character is studied first, and presented as "a 'seed' or psychorma, or seeds planted by some person (the agent) in the personality of a subject, and then the 'seed' develops by 'taking root'" (p. 5). This process is then studied in its wider implications from many actual examples in the lives of eminent personalities. In this section, much biographical matter is used regarding musicians, poets, artists, and men of letters and business. Parables in particular, as well as miracles, are used to show Christ's psychological methods, for "we may infer, from many indications in the Gospels, that Jesus had a detailed and consistent psychological system by which He directed His teaching and maintained His mission" (p. 11). Amongst other matters, chapter 7 has a penetrating study of Christ's "intense fixation on God as His Father" (p. 85),

traced to "psychormic impressions" from His mother. Were this not just a psychological study, one might be inclined to ask if that were the only source. However, the author has made reference to the wider view of Christ in his introductory chapter. The light cast upon parables and miracles is most illuminating, also the treatment of genius, which, it is said, "begins as a treasure-hunt" (p. 56). In the last chapter, Christ's psychology is called "psychormic"—"first, recognition of truth as a treasure, then decision to make this truth-treasure one's own; and, lastly, to become possessed of this truth-treasure by creative activity" (p. 180). This study is a worthy successor to Mr. Lang's previous work and can be commended to all students of Christian psychology. The appendix—a "Psychological classification of the parables and principal sayings of Jesus,"—is admirably arranged, and most useful for the student.

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**THE NEW PACIFISM.** Gerald Heard, Aldous Huxley and others.  
*Allenson & Co. Ltd. 2s. 6d.*

There can be no doubt that one of the most pressing problems of the day is the Christian attitude to war. The essays published under the above title deal with various aspects of the question. The Editor's Foreword explains that the adjective "new" is employed because of recent "creative" thought on the subject. One feels that preaching peace to Englishmen is exhorting the converted, but not even the most peaceable could accept every statement the book contains. Exponents of religion in the ministry come in for a full share of criticism; however, the use of unpleasant names is not argument.

In his essay "The Significance of the New Pacifism," Mr. Gerald Heard faces the issue of conflict in the self, in society and between humanity. His suggestions for a method of study of the subject on pages 20 and 21 are most constructive. Whilst many share his hopes, it is not to be expected that they will agree that "he who prepares commits himself to ultimate action" (p. 15). One wonders what percentage of men with locks on their doors have never charged a thief. The answer to the problem of armaments is not a simple matter. Mr. Aldous Huxley deals with "some of the intellectual justifications for pacifism" and "the indispensable philosophical conditions of pacifism" (p. 25). In the closing paragraph of his essay the writer seems to get a glimpse of a more glorious hope for the future. He declares "so far as pacifism is concerned, humanism has not in the long run shown itself propitious" (pp. 39-40). Christians will agree, for humanism cannot rise higher than man. There is, then, only the true "spiritual reality" to which but brief reference is made. It is a matter for regret that Mr. A. A. Milne apparently misuses the title of a hymn for his theme. Baring-Gould wrote—

"Onward, Christian soldiers,  
Marching *AS* to war."

Mr. Beverley Nichols will always command a hearing, but whilst "The Microbes of Mars" is an arresting title, the method of treatment leaves it open for as vigorous a reply on, say—"The Microbes of

Pacifism" breeding spineless parasites of society who are useless to themselves and others. The two essays "Great Possessions," by Mr. Horace G. Alexander, and "The Third Alternative," by Mr. Carl Heath, deserve most careful study; further, they are perhaps the most constructive part of the publication. These two writers are under no illusion as to their task, which is put forward on page 95, and to be realized in what Mr. Heath calls a "Fellowship of God," p. 116. Canon Sheppard contributes the last essay, "Father, forgive them," in his customary style: it is the appeal of love.

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**THE NEW TESTAMENT BASIS OF PACIFISM.** By G. H. C. Macgregor, D.D. pp. 159. *James Clarke & Co.* 3s. 6d. net.

Dr. Macgregor, who is Professor of Divinity and Biblical Criticism at Glasgow University, is an avowed pacifist and states the grounds of his conviction with force and convincing power. Among the many volumes on this crucial issue of our generation, none, from the pacifist point of view, contributes more adequately to the discussion than this book. It is based not on economic or political issues but on what the author deems to be the direct teaching of the New Testament, and more especially of our Lord Himself. Opponents of the author's viewpoint will find it no easy matter to answer his logical persuasions. His treatment of the many passages and texts frequently used by those who do not accept the pacifist position is illuminating and largely satisfying to heart and intellect. The reader, for example, will appreciate his handling of our Lord's reply to the question of tribute payment and will follow the author most of the way in his exposition of the real message. He himself has no manner of doubt as to the duty of the Christian Church to set its face deliberately and without equivocation against the use of destructive weapons.

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**THE GREAT COMMISSION.** By Robert P. Wilder, M.A., D.D. pp. 115. *Oliphants.* 2s. net.

Prebendary Cash writes an appropriate Foreword to this fascinating volume by the founder of the Student Volunteer Movement in America and Europe. Dr. Wilder has been in the Movement since its origin at Mount Hermon School, U.S.A., in 1886. That is to say, for half a century he has been leading students of many lands, to the number of 16,000, into front-line service in the Mission Field. Here he tells simply and attractively of those fifty years of mingled joy, anxiety, disappointment and astonishing achievement. Every aspect of the work, every field of recruitment is surveyed, and its story told. If it can find its way into the hands of students it cannot fail to be an inspiration to present and future service to a world which at no time so greatly needed it.

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**NONE OTHER GODS.** Dr. Visser 't Hooft. *S.C.M.* 5s.

There are people in every age who wish their prophets to prophesy smooth things. Dr. Visser 't Hooft would not satisfy these. His

book is arresting and provocative of thought. Although written primarily for students, the Christian Minister would do well to study it. The first part is theological, dealing with the content of the Christian Faith. The second part is practical, dealing with the foreign policy of the Faith. The opening chapter confronts the reader with the inevitable choice of "ultimates"; self, reason, or God. Chapter III, on "God or Religion?" is of vital import. "There is then a definite choice to be made between God and Religion. For in the first case we expect everything from outside ourselves, from one who is not ourselves but comes to us—and in the second case we expect everything from the insights and discoveries of man himself. In the first case we live by revelation, that is by God's communicating his truth to us; in the second case we live by ourselves producing the truth which is to guide us" (pp. 45-6). Part I concludes with an examination of the task confronting the Church—"the Christian Community"—which is to speak "prophetically to the living issues of the moment" (p. 88).

In Part II the author clearly recognizes that the "Christian" West has become less Christian, and that Christianity has "become a minority affair" (p. 108). Totalitarian programmes are examined, with their inevitable product of the "mass-mind." Perhaps there are few more qualified than the General Secretary of the S.C.M. to deal with "Christianity in the University World," which occupies Chapter IX. The obvious duty in that connection is to tackle the "present problem of forming a Christian intelligentsia in a secular and confused university world" (p. 145). Chapter X—"The Worship of Life" will demand careful consideration, for it is a subject which is exercising many minds. Although it is an old cult in a new dress, it is none the less a menace to true living. The last chapter deals with missionary activity. After all, this depends on the urgency which fills the missionary's heart. "Woe is unto me, if I preach not the Gospel." This aspect of the matter might well have been given fuller consideration.

Dr. Visser 't Hooft has certainly put us into his debt in producing the book. It is eminently suitable to place in the hands of honest young enquirers who do not shelter their real problems behind a barrier of so called "intellectual difficulties." E. H.

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THE NEW TESTAMENT: A GUIDE TO BIBLE READING FOR SCHOOLS  
By A. C. Toyne, M.A. (Oxon). *The Lutterworth Press.* 8s. 6d.  
net.

This useful volume is more than an introduction to the study of the contents of the New Testament as ordinarily understood. It is intended "to satisfy the growing demand for a text-book on the Christian religion founded on the New Testament study." Although designed primarily for boys and girls between the ages of 14 and 18, it should be of special use to teachers in the preparation of their lessons. It will help to advance the Religious education which is taking the place of Scripture study. In the first part attention is directed to Religion, and its threefold nature is explained. Then the religious and ethical teaching of Jesus is considered. The characteristics of the

Synoptic Gospels are clearly set out, and their historical value is weighed. Special attention is given to the Epistle to the Romans as representing St. Paul's teaching. The religious value of St. John's Gospel, and its historical worth receive special attention. The second part deals with the remaining books of the New Testament. Teachers and students should find this volume of special use in their study and in their efforts to realize the full religious value of the New Testament records.

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**THE TREATMENT OF MORAL AND EMOTIONAL DIFFICULTIES.** By Cyril H. Valentine, Ph.D. pp. xi + 148. *Student Christian Movement Press.* 3s. 6d. net.

Dr. Valentine is an expert psychologist holding an official position in the Diocese of Chichester. He has already published, on kindred subjects, books that have been well received. This latest book is commended by the Master of the Temple, and by the Director of the Tavistock Clinic. It will be obvious to the reader of this volume that psychological treatment can safely be undertaken only by the expert, and that for him the subject is not devoid of dangers. Only on very elementary lines can the average pastor attempt to treat his people. Yet it is also obvious that the way, for some people, to wholehearted living and fullness of expression, is by means of psychological healing. The psychology practised must be based on a firm religious basis. Some will find reason to question Dr. Valentine's definition of what that religion must be. That "fellowship" must be one essential will be agreed. Is he justified in rejecting an aspect of sin which is undoubtedly part of the Christian Gospel and teaching? Clergy and workers will find a great deal that is valuable in this volume, both in the way of warning and of guidance, even though they may question some of the findings.

F. B.

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**EVANGELISM AND THE LAITY.** By H. A. Jones. *S.C.M.* 2s. 6d.

Mr. Jones is secretary of the Archbishops' Evangelistic Committee, and Examining Chaplain to the Bishop of Leicester. The book gives a clear insight into the problems of evangelism which confront the Church to-day. His chapter on the "Individual and the Modern World," tackles the problem which the preacher to-day must face if he is to understand the need of the modern mind and many of the causes which lead to an attitude of indifference to the claims of Christ.

The chapter on "What is the Gospel," is both penetrating and instructive, and is well worthy of careful pondering by preachers of the Gospel. The whole tone of the book is inspiring, and may also be termed optimistic, for the writer outlines a gospel of the Grace of God which can meet the need of the modern world. He shows that it is for preachers to grasp more firmly the essentials of the Gospel and proclaim them with all confidence and power. The book is eminently suitable both for personal study as well as group study.

Suitable questions are given at the end of the book to stimulate thought and enquiry.

T. S.