

Reviews.

The Unity of Body and Soul, by F. Townley Lord, D.D.
(Student Christian Movement, 8s. 6d.).

THE problem of the relation of the soul and body to each other is as old as man. It has perplexed theologians and philosophers as much as the plain man. Philosophers and psychologists have usually approached it from the angle of the mind, while medical men have started from the body. Christian theologians have also started from the soul, and in their consideration of this problem have been put on the wrong track by Platonism. When they have pictured the soul as a captive which death happily releases from the body, they have been more Platonistic than Biblical. This is one of Dr. Lord's main theses, and he has no difficulty in establishing it. The original work of Principal H. Wheeler Robinson on Hebrew psychology has shown that the Hebrews regarded man as an animated body rather than an incarnated soul. Dr. Lord carries further Dr. Robinson's researches and works out their implications. He would wish no higher praise than that his work is worthy of his master and teacher.

Dr. Lord's own conclusion about the relation of soul and body is that both together form a unity—a unity both of function and value. From this standpoint he is able to stress the value of the body for Christian teaching and for modern thought. Such an emphasis falls into line with the present-day biological approach to every problem and with much that the plain man would regard as common sense. It cannot fail to strike one as a point worthy of notice that at a time when the practice of medicine is undergoing a fresh orientation, because medical practitioners are recognising that not a few derangements of the body are due to psychic causes, Dr. Lord should come forward as a theologian to stress the dependence of the soul upon the body. We should be misrepresenting Dr. Lord if we said that his thesis is that a soundly constituted body helps to maintain the soul in health, *whereas* the thesis of the present-day physician is that a well-regulated soul will help to maintain the health of the body. This would be stating the position in far too antithetical a fashion. Dr. Lord would maintain both propositions, and in so doing it seems to us that he is paying due regard to all the factors in the problem.

Dr. Lord's treatment of his problem is, of course, historical. He is aware that no headway can be made with any theological

problem unless we know how conceptions have grown and what forces have influenced their growth. It is impossible to re-interpret any philosophical or theological problem in terms of modern thought until we know how the problem arose and appreciate the attempts that have been made to deal with it. Thus Dr. Lord takes us through the Old and New Testaments, the Fathers of the Church, and the great Schoolmen and shows that there was a conflict between Hebrew and Greek conceptions of the body running through the ecclesiastical doctrine. In this conflict Platonism won the victory, though the Aristotelian doctrine of the body and soul had many more affinities with the Biblical doctrine. The contribution made to the subject by modern psychologists, philosophers and scientists is outlined. The historical section of the book strikes us as being extraordinarily well done. It would have been easy to fail here. But Dr. Lord's scholarship is unimpeachable (though we dislike Tatian being called an Assyrian: Syrian he was; but Assyrian he certainly was not), and his style is so bright and clear that he makes the subject live. In other hands this historical summary might have been dreadfully dull reading. So far as his own immediate problem is concerned Dr. Lord makes it clear that his own preferences are Aristotelian rather than Platonistic. That is inevitable when one remembers the close affinities between the Biblical doctrine of soul and body and that of Aristotle, who never indulged in Platonic disparagements of the body. Dr. Lord's book is in effect a plea to Christian theologians to throw off the spell of Plato and to return to the Biblical doctrine of body and soul and to bring Aristotle along with them as a willing companion. A somewhat similar plea was made some years ago by Professor Pringle Pattison in his Gifford Lectures on Immortality. There are signs, therefore, that the Biblical doctrine of human personality is coming to its own again as most consonant with the best in philosophy, psychology and biology. While Dean Inge is pleading for the recognition of Platonism as a legitimate and independent type of Christian theology and experience, others are urging that we should shed some at least of the Platonism that has been woven into the texture of Christian theology from the first.

Dr. Lord's fine sense of practical values has led him to write an extremely valuable section in which he brings out the practical implications of his doctrine and urges that attention should be paid to the bodily factors in human life. He shows how the Christian doctrine of the unity of body and soul touches life at many points and forces Christian men to give their attention to social reform, child welfare, recreation and medical missions. Time and time again he is led to consider the outlying

problems connected with his subject. It is impossible to discuss in any adequate fashion the relation of soul and body without raising such topics as celibacy, marriage, death, immortality, pre-existence, reincarnation, Christian Science, otherworldliness, the Incarnation, and the sacraments. In all these topics Dr. Lord is as sane as he is clear. Theologians will realise at once the bearing of his discussion upon two burning questions in Pauline theology. In our judgment these two questions ought now to be regarded as closed. We ought to hear no more of that figment of the imagination, the Pauline trichotomy, and of that idea so fashionable in some quarters that Paul regarded the flesh as the seat of sin. If Anglican theology were less insular, we should not find Dean Inge, Canon Raven and Professor N. P. Williams writing as though the Pauline trichotomy were still alive, when Dr. Wheeler Robinson gave it its death-blow more than twenty years ago.

Dr. Lord is to be congratulated upon a book that is not only a sound contribution to scholarship but also a work of great practical value. It will help to clarify thought on a subject surrounded by mists. The book is excellently printed, and the indexes are exceptionally well done. At the risk of being hypercritical we may add that we do not like the shade of green in which it is bound. The suggestions it makes run exactly contrary to the robustness of Dr. Lord's thinking and conclusions. Such a healthy book should have been bound in a less sickly colour.

A. C. UNDERWOOD.

The History of Hitchin, by Reginald L. Hine, F.S.A., F.R.Hist.S. Volume 2. 536 pages, illustrations, maps, 16s. net. (Allen and Unwin.)

HITCHIN should be a proud town to-day. Seldom has a place of its size had its story traced with such care, told so minutely, illustrated so profusely, and adorned with such wit and humour. Even after two splendid volumes by one author, he promises still smaller studies, one of thirty-six biographies, with biographettes, another on the natural history, by three experts. In the former we shall long to read of Greediana Tarboy and Cornelius Humblebee, and the youthful escapades of Mr. Justice Hawkins, planned "with almost diabolical ingenuity and immunity." This second volume, if read in the right spirit by "back formation," conducts through chronology, the fire brigade, names, wills and testaments, crime and punishment, sports and pastimes, to the Quakers, the Congregationalists, the Baptists, and Minsden chapel. Page after page is most informing—of course, with 1,021 books and

manuscripts described in the bibliography, including scores of note-books compiled by the author—and most amusing. The theologian will gain light on what are sins of omission—the sins a man ought to have committed, but didn't. We have a fine chapter on the Quakers; splendid justice is done to them in education and philanthropy; then we find that some Sunday evenings were occupied with an apologetic compromise of whist and Bible-study. A fascinating pack of cards may be seen, with the Books of Genesis, Exodus, Samuel, Kings, serving for the four suits; one court-card shows a hairy cave-man brandishing a club, with the legend—

The card before you on the table
Is Cain a-pitching into Abel.

Probably the knave of clubs.

The chapter on the Baptists covers fifty-three pages, with six plates. It is a new thing in histories of this type to find such scholarly treatment of a Baptist church. When an antiquary works through the Public Record Office, the Quarter Sessions Rolls, Additional MSS. at the Museum, Settlements, Registers, manuscripts searched-for during ten years and at last retrieved from South Africa, to say nothing of all the church books, and printed books, up to a total of eighty-three, then we may indeed look for a masterly survey. It will be news to many that two lords of manors here were Baptists, who attained high office. Even Dr. Brown of Bedford did not know that Bunyan's aunt, sister, wife, child, heir, lived here. There is a fine story of the great preacher in Bunyan's Dell, with four women holding an apron to shelter his bare head from the rain. Details abound of the persecutions, of the benefactions by Hollis; of a minister who only laughed twice in his life; of another who moved the Attorney-general to re-open the "Free School" to Dissenters, and who supported missions to the American Indians, having one preach for him in 1766; of a student who in a vacation of six weeks had ridden 1,240 miles and preached 118 times; of the introduction of singing, when the opposition secured that only one tune might be used, for all hymns, many of which had to be "puckered in"; of the goose that was presented to a pastor three times in one evening by three appreciative members. The chapter closes with a tribute all too rare:—"They have developed a constructive Christianity full of fervour and loving-kindness, a religion that satisfies the intellect and marches with the times." We would reciprocate the testimony, and urge local historians, both of churches and of towns, to learn how they may employ the leisure of years, and delight hundreds of readers.

BAPTIST HISTORICAL SOCIETY.

1930 sees the fifth volume of our *Quarterly* begin. We thank our contributors for their aid. Any member with leisure to do a little search, will be welcomed as a worker, and can have suggestions as to profitable lines of enquiry. Any officer will be glad to help in this direction.

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The Treasurer can help in another direction, and will be glad to send a receipt for the new year's subscription, on receiving the appropriate communication. While membership is open to all who subscribe ten shillings, the larger subscription of a guinea is welcome, and entitles to all publications. Two extras were issued last year, and another is in sight. Mr. Blight still resides at Belstone Tor, Uphill Road, Mill Hill, N.W.7.

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The Librarian has in his keeping a large store of rare Baptist books, magazines, pamphlets, manuscripts. They are being re-arranged and catalogued. Meantime members who desire to consult any should communicate with Professor F. E. Robinson, M.A., B.D., at the Baptist College, Bristol. The Society is always glad to receive offers of denominational literature, as requests for information come frequently.

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Dr. F. Townley Lord is removing from Coventry to Bloomsbury, where he will have fine traditions to uphold and to augment. Authors wishing to communicate with him will please note his change of address.

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The Annual Meeting will be held at Liverpool in the first week of May. An excursion is being planned to historic sites in the neighbourhood. Full particulars will be published in our next issue.