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Notices of Books.

THE PHILOSOPHY OF RELIGION. International Theological Library. By George Galloway, D.Phil., D.D. Edinburgh: *T. and T. Clark*. Price 12s.

The reader into whose hands Dr. Galloway's book happens to fall will perhaps be tempted, as he surveys in the introductory chapter the wide field to be occupied, to abandon so large a task. But if, allured by the author's singular lucidity of expression, he shall determine to proceed, he will find himself well rewarded by a fulness of instruction, a wealth of detail, and a richness of allusion which will greatly assist him both in the confirmation of faith and in labours to remove the doubts of others. We cannot hope in a short review to do justice to so serviceable a volume, and if we venture to offer a few criticisms, it is because the words which Dr. Galloway uses of the physical sciences are equally true of philosophy—that "inability to state a connection is a challenge to thought and never an indication of incoherency" (p. 189).

I. The first section deals with the phenomena of religion. The sense of need is the basis of all religious life. "Were a man a being spiritually complete, or were he doomed to remain for ever unconscious of his own defects, then in neither case would the motives which lead to religion be present" (p. 58). The demonstration that religion is the outcome of emotion, volition, and cognition is decisive, and the sections which illustrate the relation of Religion to Science and to Morality are particularly valuable. An interesting epitome of the beginnings and growth of religion is also presented to us.

Following the best lines of modern thought, Dr. Galloway studies the facts of religion historically, but is apt to speculate a little prematurely on its origin. Spiritism, or the idea of a free spirit capable of separation from the body in which it is usually found, is the lowest form of religion known to ethnology (p. 93). By a too rigid adherence to theories of evolution, though Dr. Galloway certainly admits "new beginnings within the developmental process" (p. 537), he assumes the precedence of animism, in which the soul was inseparable from the object (p. 91), and of a still earlier stage of veneration and awe as "not unlikely" (p. 90). But as the first movements known were a deterioration from spiritism to fetishism (p. 94), as the next developments to ancestor-worship and totemism were independent outgrowths (pp. 95-97), as rude conceptions of a Supreme Spirit are found amongst the earliest peoples (p. 98), as magic (a sceptical tendency) existed side by side with the first tribal religions (p. 99), and as "there are no instances of the evolution of an ethical religion by a tribal group" (p. 108), the facts are patient of a theory that the origin of religion is to be found in a sense of a fall or a loss which different men met in different ways.

Attention is drawn to the comparatively brief period from the eighth to the sixth centuries B.C. (p. 133), in which prophetism arose in Israel, Zoroastrianism in Persia, Confucianism in China, Buddhism in India, and the Orphic movement and the mysteries in Greece. Religious environment

cannot explain these, and there remains "a unique and inexplicable element in the depths of personality" (p. 137). But their practical synchronism, and the birth of the ideas of a universal religion on the value of the soul and the life hereafter, demand a wider and deeper cause. In their ethical and spiritual value we perceive a God who "at sundry times and in divers manners spake in time past." Such events are of great importance to a consideration of the validity of religious knowledge.

II. The second section of the book is concerned with our sources of knowledge in experience and activity of mind, and with the question whether we are capable of knowing ultimate realities. The methods of Empiricism are incomplete. Rationalism, as taught by Descartes, Spinoza, or Leibnitz, too readily ignores experience. Kant's philosophy is too narrow. But the historical treatment suggested by Dr. Galloway (p. 282) appears to us impossible. I can only inspect the mental processes of another by the reflection of my own. To waylay a primitive man and analyze the working of his mind is only to read myself into bygone conditions. The starting-point, as Descartes taught, must be one's personal consciousness. *Cogito, ergo sum*. But can I know my own mind? I cannot raise my body in my own hand. The most skilful anatomist cannot dissect his own body. Can the mind stand outside itself in order to examine itself by some analytical microscopy? Either we must postulate in our definition that the mind was made for knowing and is capable of ascertaining the real and true, or we must maintain that this subject is outside the province of Reason and within that of Faith, where rational argument is not available, and conclusions can only be reached by the pragmatism of experience—do they work? Satisfactory results attest the reliability of the discerning wisdom.

A man of science sees water: he observes, experiments, and discovers the components of hydrogen and oxygen. He shows what water *is*. The thirsty man finds water, appropriates it, and ascertains that it is thirst-quenching. He shows what water *does*. To both the water is real. Religion works in the latter way. "The idea of God is developed in the medium of religious experience, and we can have no direct knowledge of Deity as He is in Himself. God is for man what he experiences Him to be" (p. 361). We must not dethrone Reason, but it has no absolute sovereignty. Where it fails, faith steps in, and pragmatism becomes the guide. The utmost care is needed to eliminate every one of many sources of error. But we are on the right lines, pursuing a journey which can and will reach the goal.

III. We have little space to refer to the third division of the book—the problem of Reality and the ultimate Truths of Religion. Philosophy enters the sphere of paradox when it discusses the nature of things in themselves. The realism of ordinary men is theoretically untenable. Berkeley's idealism approaches the absurd. Rational criticism exposes the insufficiency of Kant. Dr. Galloway perceives, but scarcely avoids, the danger. The plain fact is that we cannot know the nature of anything in itself—*i.e.*, apart from our knowledge of it. This table measures $4' \times 3' \times 2\frac{1}{2}'$. There may be a fourth dimension of which we know nothing. Algebraic geometry is prepared for it. But if there is, it makes no difference to the accuracy of the measurements we have made. All Truth is for us necessarily qualified by our

experience and consciousness. But it is none the less true—not the whole Truth perhaps, but still true.

All attempts to prove by reason the existence of God have failed, but they serve to show that this belief is not contrary to reason. The chapters on the attributes and Personality of God are excellent. On the problem of evil we rather demur to the term "natural evil" in distinction to "moral evil." It is question-begging. No one would speak of the decay of plant life as evil; yet by utilizing this destructive agency human culture is able to grow ever fairer blossoms. It is conceivable that originally the feelings of distress and fear of death which haunt animal life were without trace of evil and the means whereby a Divine Will was producing ever higher forms of life. This thought may help to clearer and more satisfactory ideas of the commencement of evil and of man's sole responsibility for it.

But we desire to close with appreciation. Dr. Galloway's book is always thoughtful, never dull. Its sober and reasonable treatment of a difficult subject will serve to restrain modern thought from many excesses which beset it. This is pre-eminently a book which should be read. We heartily thank Dr. Galloway for it.

E. ABBEY-TINDALL.

THE CHRISTIAN DOCTRINE OF THE ATONEMENT. A paper read before the Victoria Institute.

THE REFORMATION AND THE MODERN MAN. A lecture delivered at Queen's College, Cambridge. By the Rev. H. J. R. Marston, M.A.

When Mr. Marston speaks, he is worth hearing; when he writes, his work is worth reading, for his precise and delicate style presents in a refreshingly cultured manner the patient and careful thought of the scholar. For this reason, not less than for another soon to be mentioned, we welcome these two brief publications of his recent utterances. The other reason we mention with some diffidence, owing to its triteness. The addresses on "The Christian Doctrine of the Atonement" and "The Reformation and the Modern Man" are valuable mainly for their suggestiveness. We do not make this observation with the easy superiority of the critic; we feel indebted to Mr. Marston for valuable warnings and illuminating hints, and regret that the limits imposed upon his spoken utterances prevented a complete working out of the points he sketched in outline. Happily, the Doctrinal Address before the Victoria Institute is "part of a book on the subject in course of production." Mr. Marston in this address pleads mainly for a fresh and full treatment of the Biblical teaching on the Atonement. His emphasis on the importance of this is illuminated by a phrase of tantalizing suggestion. He speaks of "the charisma of inspiration." That phrase well worked out would clear away not a few difficulties felt on this topic of paramount importance. But we feel that his charge of neglect of Scriptural authority on the part of writers on the Atonement is less than fair. The present writer remembers two professorial courses on the Atonement at the University of Cambridge within the last few years, on which the lecturers dwelt almost entirely on the Scriptural authorities. Mr. Marston also pleads for fresh emphasis on the Doctrine of the Blood of Jesus, with which, as he

justly observes, the entire New Testament is penetrated. Mr. Marston's treatment of it is far too brief. It is most unfortunate that a brochure of twenty pages is more than half taken up with an almost entirely valueless discussion which followed the paper as originally delivered.

In the lecture on "The Reformation and the Modern Man," Mr. Marston sets down four propositions—that the Reformation contributed to the modern world four elements—the Rights of Culture, the Service of Man, the Adapting of Public Worship, and the Knowledge of the New Testament. We believe that these propositions can be substantiated, but we hesitate to say that the lecturer did, or could, fully substantiate them in his lecture at Cambridge. They are worth fuller treatment, and we hope Mr. Marston will find time to give it to them. He seems to have felt the need of fuller explanation, for a postscript is added; but, to make his point, the author introduces us to the little known Rector of the University of Paris in the fourteenth century, Marsiglio of Padua, and the introduction takes up more space than the information derived.

We thank Mr. Marston, therefore, for most valuable hints, and hope to receive in time a fuller working out of the motifs thus stated. J. R. D.

THE CHURCH AND SOCIAL REFORM. By James R. Howlerton, Professor of Philosophy in Washington and Lee University. London: *Fleming H. Revell and Co.* Price 2s. 6d.

These lectures, delivered before the students of the New Brunswick Theological Seminary, form a scholarly, sane, useful contribution to the consideration of one of the problems of the day.

The first lecture consists mainly of a review of the movements which have, in the past, made for civil and religious liberty, for Dr. Howlerton believes that a revival of the motives that actuated the patriots and martyrs in these conflicts, will stimulate us to the discharge of our duty to our own times. He discusses frankly and fully the present social unrest and "the new despotism" of wealth. Of the latter he says: "Human selfishness is the real tyrant. In a savage state of society he uses a club; in a more advanced state he uses the sword and the cannon; in a still more advanced state he uses the dollar." He proceeds to show that the tyrannical use of money has been made possible by the conditions of the age, and he very truly observes that "the man who has lived through the last three-quarters of a century, has lived a life equal to any previous thousand years in the history of the world, in the opportunity it has given him to see the progress of science, of invention, of discovery, and of the consequent development of the sources of wealth." He faces the facts of the inequality of the distribution of wealth and the use that is made of it, nor can he be charged with overstating his case when he says that "making all due allowance for contributions to churches, schools and colleges, hospitals, art galleries, libraries, etc., these gifts, though they amount to hundreds of millions, are but a fraction of what has been flagrantly abused for selfish ends, even at the expense of the promotion of sin and vice and misery of every kind." He has some plain things to say about the blind optimism that will not look the evil of the times in the face. The last lecture is devoted to the Church and the social

reforms of the day. He is a firm believer in the mission of the Kingdom of Christ. He is insistent on the call to service.

Let one further quotation serve to show the writer's position :

"What makes the dream of Jesus impossible is that men believe it to be impossible. Yet faith never creates conditions of success where they do not exist. Faith makes no facts. Faith never created a physical force or a spiritual power. Faith, however sincere and earnest, never can convert error into truth. But faith can discover and release forces, physical and spiritual, which ignorance or unbelief has long suppressed. All the wonderful forces of nature which men have utilized in our own age, existed when man was yet in the ages of stone. By their discovery it has become possible to flash messages across the mountains, underneath and over the seas; to send great masses of steel and iron through the heart of the Alps across which Hannibal toiled so painfully; to send our floating palaces across the seas which Columbus explored at such risk; to soar above the eagles in the clouds. . . . The history of all scientific progress has been that of the scepticism of the many conquered by the faith of the few. . . . Another half century will witness the abolition of many evils now deemed ineradicable. May it not be that for these two thousand years Jesus has been telling men of the existence of spiritual powers which would make His dream a reality even here in this world, if men would only believe in these powers and use them?"

We commend this little book to those who would understand the present need and the Church's opportunity.

THE INTERREGNUM. By R. A. P. Hill, B.A., M.D. *Cambridge University Press.* Price 4s. 6d. net.

This is a volume consisting of twelve essays from the pen of one who is apparently a medical missionary in China. The subject is religious doubt, and the interregnum is "that stage in a man's mental development when the old beliefs and sanctions of childhood are lost, and he has not yet had time to form views of his own." A most useful book to put into the hands of those who are beset with doubts. It is to be hoped that when it reaches its second edition it will appear in a cheaper form.

Publications of the Month.

[Insertion under this heading neither precludes nor guarantees a further notice.]

BIBLICAL AND THEOLOGICAL.

MACMILLAN'S SHILLING THEOLOGICAL LIBRARY. *New Volumes* :—

CHRISTIAN CHARACTER. Lectures on the Elements of Christian Ethics. By J. R. Illingworth, M.A., D.D. (1904).

CONVERSATIONS WITH CHRIST. A Biographical Study. By Bernard Lucas (1905).

KINGDOM OF GOD, THE. Four Lectures delivered under the auspices of the Cambridge Christian Evidence Society. By William Temple, Headmaster of Repton (1912).

CHRISTIAN ECCLESIA, THE. Course of Lectures on the Early History and Early Conceptions of the Ecclesia. By F. J. A. Hort, D.D. (1897).

DIVINE LIBRARY OF THE OLD TESTAMENT. Its Origin, Preservation, Inspiration, and Permanent Value. By the Very Rev. A. F. Kirkpatrick, D.D. (1891).

TRUE WORDS FOR BRAVE MEN. A Book for Soldiers' and Sailors' Libraries. By Charles Kingsley (1890).