

Notices of Books.

WALKER OF TINNEVELLY. By Amy Wilson-Carmichael. London: *Morgan and Scott, Ltd.* Price 6s. net.

This is a remarkable book. Seldom does one meet with anything so engrossing in its interest, and at the same time so spiritually and intellectually instructive. Walker's was a rare life, and the story of it is told with rare discrimination and power. The picture is so many-sided that a satisfactory review of it seems a hopeless task; the book itself should certainly not be missed by any one who desires an uplift. Even many who knew the man will be surprised by some of the revelations of his character and influence. "Walker of Tinnevely" he is fitly called; but the power that flowed through him was felt almost all over India—in Travancore and Masulipatam, in Madras and the Nilgiri Hills, in Central and Western India, and in the United Provinces—as well as in Ceylon. His natural abilities were great, but the secret of that power was that everything was subordinated to the spiritual. We see in him absolute singleness of aim, inflexible determination, conscientious and wholehearted attention to the matter in hand (and nothing was too small to take in hand), extraordinary self-effacement and humility—and, above all, devotion to prayer at all times and at all costs. One of the underlined passages in his books (he was fond of marking his books) is "all conscience and all courage." But with it all Miss Wilson-Carmichael makes it clear how exceedingly human he was; lets us see his weaknesses and how they became subordinated to the main purpose of life; and shows us a man who entered wholeheartedly into a wide variety of legitimate human interests, and, let it be added, enjoyed a good joke. There are some good portraits, but a face whose chief charm consists in expression can seldom be quite satisfactorily reproduced by the photographer: and he had no liking for being photographed.

The book is more than a biography: it is, by virtue of its quotations and explanations, an education in missionary policy and practice and life. A few examples may be of interest here. One chapter reprints the bulk of an illuminating paper on the condition of the Indian Church, its weaknesses and their remedies. Later on comes a memorandum on the knotty question of Prayer Book translation, and its bearing on the development of an indigenous Church. Or again, a burning question of our day is anticipated by events of well over ten years ago in India, which caused much discussion on intercommunion with non-episcopal Churches. One of the C.M.S. men who contributed to the discussion is quoted as saying that this would be "the key of any serious attempt to avoid perpetuating indefinitely our divisions in India." Another section deals with Walker's own views on the modern attitude towards non-Christian religions, and especially, of course, Hinduism. And he knew what he was talking about. His conclusions were based on "a long and exhaustive study in the vernacular as well as in English of Hinduism as a religious system." He also read what modern writers have to say about it. His knowledge of idiomatic Tamil was so remarkable that a pundit engaged to read with him once left his chair and sat at his feet, "for you are my pundit," he said. He was intimate with the great Tamil classics, and acquired a working knowledge of Sanskrit besides. But, to him, Hinduism was ever "a high thing which has exalted itself against the knowledge of God," as the authoress puts it. Once he said, "Read one of these modern-view magazine articles and then read a page or two from the Acts of the Apostles, and you seem to be breathing another atmo-

sphere." And he thought too much emphasis was being laid on very intimate knowledge of non-Christian religious thought as part of a missionary's equipment. Moreover, in approaching Hindus he proved it was possible to speak the truth in love without offence. Uncompromising as he was, he impressed them: for one thing, they divined his earnest convictions. After his death, some of them "were heard talking of him as a man Heaven-sent." They understood him, anyhow.

The amount of work he did was amazing, especially considering his lack of great physical strength. The journals reveal a continual story of itinerating, special Missions and conventions, ordination classes; voluminous correspondence on matters great and little, public and private; literary work, including commentaries and translations, and the conscientious examination of Tamil MSS. submitted for his criticism; wide reading on very varied subjects of public interest; long and exacting interviews; and fights for the liberty of converts. Somehow time was found for all, and never at the expense of the prayer-life. Early retirement and early rising were the chief, but not the only, guarantees of this. And the definitely spiritual is ever to the fore. The tours in Tinnevely and the wonderful series of Missions among the Reformed Syrian Christians form the backbone of the book. "Our Iyer, Walker Iyer—can we ever forget him?" said a Syrian leader. "It was Walker Iyer who saved our Church from schism."

Miss Carmichael has earned the thanks of the Christian public by undertaking, in the midst of all her labours in India, the exacting task of selecting material for such a book, and by putting it together with such conspicuous ability. It must be a dull heart that is not both inspired and humbled by the result.

W. S. HOOTON.

THE GREAT WAR: ITS LESSONS AND ITS WARNINGS. By the Right Hon. Jesse Collings, J.P., M.P. *The Rural World Publishing Company.* Price 2s. net.

The author is well known as an advocate, and a very able and efficient one too, of agricultural and land reform. This little volume is evidently the work of one who has for long years studied his subject, and knows thoroughly well what he is writing about. His object, he tells us, is "to awaken the minds of the people to the importance of Agriculture, and to show that that great industry is the only safe basis on which the economy of the nation can rest." What is to become of our soldiers when they return from the front? How is employment to be found for them? "There will be no other outlet," Mr. Collings tells us, than the land. He has had conversations with many returned wounded soldiers, and has in no case found them "willing to return to their former work," while all of them are taken with the idea of working on the land with the hope of possessing a part of it. The author is a great advocate for small holdings. Men will put more energy and work into land which is their own. There are also many waste spots, and land by the roadside which might be turned to account and become an asset to the nation. During his thirty-five years' experience of the House of Commons, the writer has been struck with the small consideration given to agriculture. This is because agricultural associations are non-political, and Governments are created on the lines of party politics. If the farmers would take political action, regardless of Party, a more satisfactory state of things would, he considers, be brought about. He wishes that more land were devoted to corn. A very great deal more might be made of the land of England, and so food-stuffs provided which now are imported. Had not the German fleet been bottled up at the beginning of the war we might have been in a very bad way.

MISSIONARY TRACTS FOR THE TIMES. Published for The Central Board of Missions by the S.P.C.K. Price 1*d.* each, net.

No. 1. "The Time of Our Visitation." By the Rev. J. O. F. Murray, D.D.

No. 2. "The Holy War." By the Rev. W. Temple, M.A.

No. 3. "The World of To-day and the Gospel." By Ruth Rouse.

No. 4. "The Building Power of Christ's Kingdom." By Herbert Gresford Jones, M.A., Archdeacon of Sheffield.

These tracts are the first four numbers of a series which is the fruit of a request by some members of a Missionary Convention held by invitation of the Central Board of Missions at Swanwick last year. Others are in preparation. The object is "to consider the missionary aspect of the situation created by the War." Dr. Murray contributes an "Editor's Preface," in which he enlarges a little on this aim, and explains that each author is solely responsible for his own contribution to the series.

His own tract, which is the opening number, examines the "signs of the times" and the difficulties which they present to faith in singularly bold and sympathetic language under arresting headings. It not only serves as a general introduction for the more detailed consideration of missionary matters in succeeding numbers, but it is especially timely in view of the National Mission. The situation, Dr. Murray tells us, is "before all things call to corporate repentance, at once to Churches and to Nations." Mr. Temple works out in a striking manner several detailed comparisons by which he shows that the "Holy War" for the kingdom of Christ should appeal to the Christian for personal services with louder and more insistent voice than the call of King and country which has found so ready a response. "If we have fought in the righteous war of Britain, shall we be shirkers in his holy war of God?" But is it really tenable that the apocalyptic figure in Revelation vi. 2 symbolizes Militarism? Miss Rouse is Travelling Secretary of the World's Student Christian Federation. She examines the bearing of the great world-movements of our day, and closes on a note similar to Mr. Temple's. Speaking of the world's need and of Christ's power to supply it, she asks: "The Church believes in such a Christ? Yes, in her needs. But is she ready for the sacrifice that such a Lord demands?" Archdeacon Gresford Jones takes as alternative title to his tract "The Conditions of Prevailing Prayer," and he deals searchingly with its honesty, its temper, and its concentration. He has much to say on sincerity and on that forgiving spirit which desires not vengeance, but, coming from a "missionary heart," "seeks to bring back the erring brother, purged and humbled, into the great Family once more." The ideals to which he directs us are "world-wide conversion" and "a united Christian Church," and he believes his road to the former is through the latter.

It is much to be hoped that this series, issued by an authoritative body, may reach many who might otherwise be unreached by the missionary call now intensified tenfold. Their brevity leaves no excuse for neglect; and they are attractive in form.

RELIGION AND SCIENCE. A philosophical essay. John Theodore Mery. Edinburgh and London: *William Blackwood and Sons.* Price 5*s.* net.

Mr. Mery addresses a lucid and critical essay to those who, unable to deny the fundamental postulates either of religion or of science, are yet seeking some method of reconciliation between them. The first section provides a brief epistemology in which the two great conceptions are (1) that the usual distinction of the Outer and Inner Worlds—object and subject—has no solid

basis in fact, but that the Outer consists of a selection of the most vivid or prominent impressions within that "continuous stream of thought" or "firmament of the soul" which is the Inner life, and (2) that a sound psychology will proceed along the lines of development of the individual mind from the period of infancy to full-grown vigour. Substantiating this position by close and well-balanced argument, there appears first a complete synthesis of rival philosophies, for realism and idealism become blended in one; and secondly, a place is found for the evident, though at times elusive, presence of personality in the teacher as well as the pupil. The child only learns through another person, and acquaintance with an external world is secondary in order of time. This explains the medical evidence recently given to the astonishment of a coroner and his jury that an infant of two months had died from the result of shock due to a Zeppelin raid. An impersonal cosmogony is impossible. It is fact, not myth, that "out of the ground the Lord God formed every beast . . . and brought them to Adam to see what he would call them," for the human mind requires a personal teacher. It is history, not legend, that "they heard the voice of the Lord God walking in the garden in the cool of the day," for without such a voice the ethical thoughts of right and wrong would never have occurred to man. Mr. Mery does not advocate here the tenets of any particular religion, but Christian readers cannot fail to notice how completely his philosophy justifies the doctrine of God maintained amongst us. Science, dealing with definite abstractions which can be located in time and space, speaks with the greater precision and certainty, but she regards as an unwarrantable intrusion upon her domain the feelings, desires, and volitions of organic life. Her utterances are apt at any one time to be generally accepted by all except the most ignorant, but her voice varies widely from generation to generation. Religion has to struggle with a language too concrete for her purpose and with ideas which are not very sharply defined, yet in essentials her teachings are more permanent from age to age. The subtleties of philosophic thought will continue to perplex the mind, but, with this book handy for reference, relief will often be obtained, and the retention of a calm faith in God be placed beyond the reach of cavil and dispute.

THROUGH THE JEWS TO GOD. By S. C. Kirkpatrick, S.Th. London : S.P.C.K. Price 2s. 6d. net.

The aim of the book, as the preface tells us, is to stimulate the Christians to study the faith of the Jews, and the Jews to study the faith of Catholic Christianity. The author calls upon "staunch Jews" to join "staunch Christians" and "work for a Kingdom of God which shall conquer the world." The title, however, does not convey an adequate impression of the contents of the book, which is really a brief sketch of Hebrew history and of the social and religious life of the Jews as they appear to a High Church Anglican.

Miss Kirkpatrick evidently knows the Jewry of the East of London and is well acquainted with the literature about the Jews. In the first three chapters she briefly describes the Promised Land, the Origin and Dispersion of the Hebrews and the Sources of Judaism. In the following four chapters she deals with Jewish Parties, their doctrines, customs, ritual, and Messianic expectations. She speaks with great sympathy with the Jews and praises their national virtues, and rightly puts to them the question, "What more could another Messiah do than has already been done by Jesus Christ in winning so many millions to a belief in the one God?" (p. vii). There is a great deal of interesting information about the Jews in this book, and with many of the author's sentiments we are in complete agreement. Her attack,

however, on educational and medical missions for the Jews in England (p. 147) is both uncalled for and unjust. We can speak from knowledge that a medical mission, conducted on Christian lines, is Christ-like, and one of the best means of removing Jewish prejudice and of exhibiting to the Jews practical kindness which they appreciate. Writing as a "Catholic," Miss Kirkpatrick is too anxious to find similarity between the teaching of the Synagogue and that of Anglican Catholics. This fact makes her overstate her case and read ritualistic notions into Jewish practices. For instance, she speaks of the Jews "bowing towards the recess in the *East end* of the Synagogue" (p. 101). This is misleading. As a matter of fact, the Jew does not turn to the East when he prays, but to Jerusalem, at whatever point of the compass that may lie. In the days of our Lord, Jews in Jerusalem prayed toward the Holy of Holies, which was in the *West*. Again, speaking of praying for the dead, Miss Kirkpatrick says "the custom, of course, is pre-Christian" (p. 94). It is true that Jewish *mourners* pray for their dead and that a son says "Kaddish" for his deceased parents for about a year. Yet the practice cannot be proved to have existed before the sixth century of the Christian era, and the "Kaddish" is *not* a prayer for the dead. It is a beautiful doxology and prayer that the Messianic kingdom may soon come. It was originally used as a closing collect in the schools, and has no special reference to the dead. The writer's reference to the Jewish belief in Purgatory is also one-sided. Although from time to time divergent speculations have been suggested by different Rabbis, the Synagogue has not formulated any doctrine of Purgatory. The unseen world is divided into *two* parts, the Garden of Eden and Gehenna.

Miss Kirkpatrick is a strong advocate for a Hebrew Christian Church. The question is a moot one, and many Jewish converts are in favour of such a Church, but until the Jews have a country of their own, the realization of such a plan seems to many others not to be feasible.

Apart from the points to which we had to take exception, the book is excellently written and supplies a long-felt need.



Publications of the Month.

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

BIBLICAL AND THEOLOGICAL.

CONSCIENCE AND CHRIST. By Hastings Rashdall, D.Litt. (*Duckworth and Co.* 5s. net.) A volume of lectures given at the Theological Seminary of Oberlin College, Ohio, U.S.A., in 1913, the publication of which has been delayed by the war. Canon Rashdall says in his Preface that he has been struck by the different tone in which moral questions are dealt with by philosophers on the one hand and by theologians and preachers on the other. The Moral Philosopher, if he is not one of those who explain away Morality altogether, usually holds that Morality means the following of conscience. In theological books and sermons it is as commonly assumed that the supreme rule for a Christian is to follow Christ. Canon Rashdall believes that there is truth in both principles, but it is obvious that this position involves a problem as to the relation between the two authorities, and a problem not very often explicitly dealt with. That is the problem with which these lectures are mainly occupied.

THE INTERNATIONAL CRITICAL COMMENTARY: THE EPISTLE OF ST. JAMES. By James Hardy Ropes. (*T. and T. Clark.* 9s. net.) A welcome addition to this well-known Commentary. It is both critical and exegetical, and in both respects it is marked by ripe scholarship, reverent tone and illuminating