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REVIEWS OF BOOKS.

THE RESURRECTION NARRATIVES.

THE NARRATIVES OF THE RESURRECTION: a Critical Study. By P. Gardner Smith, M.A., Dean and Fellow of Jesus Coll., Camb. *Methuen & Co.* 6s. net.

One cannot expect from "a critical narrative of the Resurrection" that which lies outside its aim: the emphasis of the intense spiritual beauty and uplifting helpfulness of the Gospel records. What we have a right to expect is fresh light upon doubtful issues, and, possibly, some helpful reconstruction of the original story. We fully agree with the author that "it would be disastrous for the essentials of faith to be bound up with the acceptance of historic legends and crude unscientific myths," and that "nothing is to be gained by a policy of make-believe, and much may be lost." We may also believe that, as Browning says, "the proofs shift," and that what appears satisfyingly convincing to one age may not be so to another. There is also a vast difference between an honestly convinced faith and the mere credulity of "those who can believe anything on any evidence if the conviction harmonizes with their emotions and desires." "Impartiality" is necessary in the judgment of all evidence, but impartiality must not be strained to mean the impatient rejection of all conclusions already arrived at in favour of perfectly new theories. It is, for example, no anti-historic prejudice to assume that the Primitive Church attached supreme importance to all that concerned the truthfulness of our Lord's resurrection, realizing its immense practical significance in the presence of a world hostile to it, and that this instinct of truthfulness made them much more careful than they would have naturally been in sifting their evidence and challenging myths, and more cautious than many moderns suppose. The rejection of Apocryphal Gospels, such as the Gospel of Peter, with their impossible absurdities, is an instance of this, though Mr. Gardner Smith finds no difficulty in admitting it side by side with the canonical Gospels as a trustworthy source. The danger to-day is lest, in our very passion for impartiality—a reaction from the too-easy acquiescence of bygone years—we should ourselves become partial, as against what the Church has hitherto, somewhat too lightly, accepted. The discarding of accumulated historic experience, in our eager desire to begin *de novo*, means too often the replacement of true historic criticism by subjective theory. That is the besetting sin of present-day "historic" criticism—(and Mr. Gardner Smith will need to guard against it): it is so often so much more subjective than it is historic. One critic would have us believe, on the authority of his conclusions, against all the previous witness of the Church Catholic, that the tradition of appearances in Galilee is worthless. Another—our present author—rejects the Jerusalem tradition practically *in toto*,

or with a few reservations (e.g. Emmaus) of faint probability, in favour of a purely Galilean tradition. Can a really balanced historic criticism ever reach conclusions so immensely diverse as that? The impression it leaves with ordinary students is of brilliant dialectical minds tilting lightly at a joust, and more bent on unseating one another than of reaching truth at all.

The Dean of Jesus cannot, however, be charged with failure to realize the immense importance of his subject. "The Resurrection," he declares, "held a central place in Christian teaching." "The whole of the New Testament is founded upon a belief in it." "In all subsequent ages," he affirms, "the Church has kept its belief in the Resurrection in the very centre of its theology." He says: "In the thought of St. Paul, Jesus Christ was not raised merely in the sense of continued survival, He was raised at a particular time." He affirms his own belief in "the continued personal life of Jesus." After reading such comforting statements one might hope that his vindication of the Resurrection faith would be complete and would include all the Gospel records. But that is very far from being the case.

The questions he set himself to answer are two: What evidence had the Early Christians for believing in the Resurrection? (a purely historic question), and, What evidence have we? (a question which also includes the weighing of probabilities and the passing of judgment upon them). His primary witness is St. Paul, as supplying "the earliest firsthand evidence of the belief of the primitive Church." But is it historically reasonable to question, as he does, the accuracy of St. Peter's speeches in the Acts, which are long prior to Paul's conversion? When we consider that they were delivered to large audiences in Jerusalem, immediately after the events which form their chief subject, accuracy in Luke's informants seems assured. For they would have every reason to remember them and direct means of verification or correction available on the spot.

What conclusions do we reach from this fresh study? Shortly put, they are that we have no direct and convincing evidence for the empty tomb, for the angels' message of the Resurrection, for the Lord's appearances to the women, or His self-revelation in the Upper Room (probably a later tradition of the appearance to the Twelve which Matthew records), or His appearance to Thomas ("a story which if we have any regard for the laws of historical evidence we must accept with reserve"), or for any bodily Ascension. The appearance to James is "intrinsically probable"; so is that to Peter, though "the reticence about it is very surprising." The appearance to the Twelve in Galilee is quite believable, and so is the story of the revelation by the Lake, though mistakenly incorporated with it is the miraculous draught of fishes recorded in Luke v. The story of the revelation at Emmaus "seems hardly possible to dismiss as an invention"; it is "sober, graphic, and yet instinct with the air of mysticism." The appearance to "above five hundred brethren at once" contains "intrinsic improbabilities," and may be a legend. The appearance to Paul was "a vision of

the exalted Saviour " that cannot be placed side by side with " the appearances of the risen body of Christ."

It is impossible to discuss here the respective merits of the Jerusalem tradition, or of the Galilean, or why they should be regarded as mutually exclusive. Nothing is more dangerous or misleading in historic analysis than an exaggerated use of the argument from omission. The Gospel narratives were never intended to be histories: they are brief, condensed stories of the self-revelations of the Risen Lord. Of one thing we may be sure—that, whether critical in our sense or not—they and their sources were honest. But again and again here that honesty seems to be impugned in the interests of a theory. Luke, we are told, " could give two accounts representing two stages in the growth of one story " (the Ascension). Christian imagination " would be equal to the task of inventing sayings to put into the mouth of the Master." John or his source puts the words " Peace be unto you " into the text twice, though he knew they were only spoken once. The narrator of the scene at the tomb inserted the all-important word, *ἠγέρθη*—" He is risen"—and added, " He goeth before you into Galilee." The emphasis in Luke of our Lord's interpretation of the Scriptures is due to " the peculiar interests of Luke's source, and an anxiety to represent Jesus Himself as supporting the Christian method of interpretation." We deny that, so far as the Gospel records are concerned, there is any trace of such dishonesty.

The author's method of dealing with the Empty Tomb and the angel is a good instance of much present-day " historic " criticism. Mark, says Mr. Gardner Smith, is our earliest source. Matthew, Luke, and John may be regarded as incorporating later traditions. (Therefore, Mark and his sources are vital. If his testimony as to the Empty Tomb is unreliable we have little else that is sure.) Did the Body of Christ vacate its tomb? Was He raised with a bodily resurrection? How does he deal with these facts? He tells us that the young man sitting within (St. Mark xvi. 5, 8) the tomb, clothed with a white robe, was no angel; that, though there is no textual uncertainty to justify it, he never said the great vital word " He is risen " at all; that he merely corrected a mistake: " You have come to the wrong place; it is in yonder tomb, not here, that He still lies "; that he cannot, therefore, have told them to go into Galilee to meet Him. The excuse for these emendations is that, if the young man had really told them that Christ was risen, they simply could not have kept silence, though on the face of it the narrative of Mark breaks off abruptly at that very point, and may well have continued with the revelation of Jesus to Mary and the women, which would have soon altered their whole attitude and sent them hurrying to bring the disciples word. The amazement of the women (which like the word " He is risen " finds place in all the records) at the empty tomb, the shrunken clothes, the heavenly visitant, the inspiring message, would be perfectly natural. It becomes, instead, mere fright at being discovered by a stranger!

Such reasoning may be fascinating in its novelty ; it is too intensely subjective to be called historic criticism.

On what grounds is the denial of the Bodily Ascension made ? We have three accounts (St. Luke xxiv. 50-3 ; Acts i. 9-12 ; St. Mark xvi. 19. (Is it not incorrect to say that Paul " makes no reference to the Ascension as a definite historic fact " ? for in 1 Tim. iii. 16, he speaks of Jesus as " received up in glory "—the same words as in Mark xvi. 19.) Mr. Gardner Smith says : " Matthew certainly did not know of it, for he represents the final separation as taking place in Galilee." But there is not a word there of separation, either temporary or final, but simply a description of the inauguration of the Kingdom, with its starting-point, its commission, its assurance of continued presence. (The old intercourse had *already* ceased.) Luke, when he wrote the Gospel, we are told, had no knowledge of any details, for the words " carried up into heaven " are doubtful. Not till we come to the Acts can we find a fuller description which represents a later stage in the growth of one story, with its added features of the taking up, the receiving cloud, and the angels foretelling the bodily return. But we may reply to this that there is a reason for Luke's brevity in the Gospel : there he is looking back upon a completed series of which the Resurrection was the natural climax and crown ; here in the Acts he is telling of a new beginning of which the Ascension, with the Gift of the Spirit, was the great starting-point. The coming again which was the hope of the Church and finds such full expression in the epistles and throughout the Acts was dependent in its character on the departure. Mark's addition, though much later, echoes the constant faith of the Church. The addresses in the Acts take it for granted.

Reverent thought spent on so divine a subject as the Resurrection can never be wasted, even though we may not always agree with its conclusions. Faith will never shrink from " knowing the certainty concerning the things wherein we have been instructed," so we may welcome this book as thought-provoking and suggestive.

T. A. GURNEY.

THE FUTURE OF THE CHURCH OF ENGLAND.

THE FUTURE OF THE CHURCH OF ENGLAND. A volume of Essays edited by Sir James Marchant, K.B.E. *Longmans*, 9s. net.

On laying down this book we feel that much has been said about the present condition of the Church, a good deal is written about cross currents, and when it comes to the future, comparatively little is said. In medical language, diagnosis is made and prognosis is avoided. We ask ourselves whether the diagnosis is made with the thoroughness of a consultant or with the casualness of a man called to see one who has to be helped on his way to see his own physician. All he needs is something to reach his temporary destination. And we have to confess that the latter view is true concerning much that is written by the eminent contributors. There does not seem to be anything like a full realization of the depth and breadth of the

fissures in the Church, whereas there seems to be a conviction that as the Church of England held together in the past it will hold together in the future. There is not a word concerning the inability of the Church to win and hold the affection of the people or anything like a comprehension of the depth of conviction that separates Churchmen. And what is more remarkable, the old conception of the National Church gives place to a new vision of the Church of England acting through its ability to turn one or other of its facets towards one or other section of the Christian world, to bring them all into the fold of the Church of England, chief and most Catholic of the denominations that exist to-day. This may seem a far-fetched criticism, but will anyone who knows things as they are say that it is not true?

The Dean of Winchester reviews somewhat cursorily but with interesting details the "Lessons of Four Hundred Years." We are not told what the Reformation meant, although we learn that "it was not in any real sense a class or a political movement, or the product of theoretic or geometrical minds." We think that had he been less intent on criticizing Wycliffe and more desirous to show what the Reformation meant we should have a better and truer perspective. He holds that "to allow wide freedom of opinion, but narrowly to limit the expression of opinion in action, can never be satisfactory or successful." Everything depends in the Church whether the wide difference of opinion expressed in action is consistent with the teaching of Christ. Limits cannot always be fixed, but there is a great difference between living in twilight error and living in dark error. Dr. Temple writes thoughtfully on "Faith in the Twentieth Century": he says "we have need to take care that the total effect of the appeal to the non-rational elements in our nature is to develop the supremacy of Reason and Conscience alike in Religion and in the conduct of life; for it is this, and not a capacity for profound mystification, which is the image of God in man." Is not this the "capacity" which is being exploited to-day in the name of Catholicism? Has it not been the curse of the syncretism that has done so much to turn Christian development on wrong lines?

Canon Dwelly writes on the "Future of Worship." With most of what he says we agree, and he analyses the four attempts to revise the Prayer Book made in the Green Book, the Blue, the Grey, and the Yellow Books. He says no one of these wished to push aside the Book of Common Prayer. "They all alike offered only an alternative to the existing Prayer Book." We seem to remember that the Green Book is only a stepping-stone to a majestic book worthy of the Church of England, and it is clear that the ideal of its originators was the one use on the lines of the book that will be. As is to be expected, Canon Dwelly holds that the Grey Book Canon is something not far from perfection and won the support of Evangelicals and Liberals and High Churchmen. We have always held and still hold that no Church can permanently rest content with alternative official Communion Services in adjoin-

ing parishes. No one will know what to expect, and under these circumstances devotion must be sacrificed in this imperfect world to curiosity.

Canon Cunningham's paper on "The Clergy and Their Training" should be carefully read by all interested in this subject. It is one of the best in the book and sets forth an ideal that is becoming very popular with the new bureaucratic leaders. He wishes to see the end of party Theological Colleges and looks forward to the time when the Church will finance all candidates, who will be selected officially and trained together for the Ministry. We think we know what this would mean, and it is the duty of Evangelicals, while they have time, to strengthen their Colleges and to secure fit men for training. No greater service can be rendered to the Church than by supporting the Evangelical Ordination Funds. Lieut.-Colonel Martin gives a rapid sketch of "The New Co-operation" which has arisen since the Enabling Act has been passed, but he is not alive to the very grave danger of the increase of machinery leading to bureaucracy, that already is making itself evident. Dr. David has much that is wise to say on Education, and his essay outlines a constructive policy which commends itself to all who know the facts. Dr. Masterman deals with "The Church and Political and Economic Problems" as a follower of Copec, and we hardly think he sufficiently realizes what is involved by the Church meddling with industrial disputes. The Coal intervention shows what may happen. Canon Bate in his discussion of Reunion proves that much more is at issue than can be settled by Copec or any other social co-operation. He insists on the duty of educating the rank and file of the Church. He asks for a fuller consideration of the real implication of "validity" and "continuity."

The two concluding essays on "The Anglican Communion in the Empire and other Lands" (by Canon Garfield Williams) and "The Aspect and Prospect" (by the Bishop of Winchester) are the most rhetorical in the volume. They both have "vision," and at times we seem to see "mirage." Dr. Garfield Williams holds that a new thoughtfulness of others will emerge in the realm of worship in which all will think of helping one another. This is to end in a "larger understanding of all that is vitally true in the particular views of each." And nothing will be seen of what may be vitally untrue! It is this ignoring of Truth that worries so many who may be vain enough to think they understand the limits of Truth and Error. But then these are to be loosely drawn. It is true that we must learn from history, and the pride of Anglicanism is its devotion to historic truth. But to conclude that what we see to-day as "devotion" must be held good because it has had its origin in history, is quite another thing to accepting what is true. The Truth alone will survive and reign supreme, and to trifle with error by ignoring it will bring a terrible nemesis in its train. We would ask the Bishop of Winchester one question: "Is the Church of England in the year 1926 making as deep an impression on the moral and spiritual life of the nation as it did

before the rise of Anglo-Catholicism?" If not—why not? We must express our regret that a book which has so wide a range of fact and reference has been published without an index.

THE ENGLISH CHURCH, A Retrospect and a Forecast. By the Right Rev. J. E. C. Welldon, D.D., Dean of Durham. *Hodder & Stoughton.* 12s. 6d. net.

Many have taken in hand of late to tell us what the Church of England has been, is, and will be or ought to be. There has been a wide variety of opinion on each of these points. With few of the writers have we found ourselves in full harmony, but with Dr. Welldon we have a far larger measure of agreement than with many of the others. His book is written in a popular style and it deserves to be widely read, for it does a useful service in placing the Church of England in its proper setting in regard to its theological teaching, its past history, and its place among the Christian communions of the world. It also discusses the possibilities of a closer relationship with various bodies of Christians with whom it shares many common characteristics. He begins with a popular statement of the nature of Religion, passes on to describe the distinctive features of Christianity and its various forms, and then deals definitely with the type represented in our own Church. We are glad to find that he is a wholehearted supporter of the principles of the Reformation, and is not ashamed of the word "Protestant." He explains its true meaning. "The Spirit of the Reformation did undoubtedly make a great difference to the Church of England. For the Church became then not only Catholic but Protestant. It is indeed a mistake to regard the name 'Protestant' as opposed to 'Catholic.' The opposite to 'Catholic' is not 'Protestant' but 'heretic.' Protestantism denotes not so much a certain ecclesiastical status as a certain spiritual temper." It is the freedom of private judgment in religion, and does not require "ecclesiastical forgeries as the pillars" of its authority. "No Protestant Church could be the Church of the Inquisition and the Index." Its principles "have become the principles of the modern civilised world." From this point of view he surveys its position. The Oxford Movement has therefore left our Church "at a lower level of faith and piety than it has known since the middle of the eighteenth century." He deals with the problems of our Church life to-day with robust common-sense that penetrates all shams, and gets to the fundamental truths with sincerity. "There is in the Church of England no person for whom it is so difficult in the light of ecclesiastical history to feel respect as a married Anglo-Catholic priest." The clergy have in some degree lost the respect of the nation partly from being immersed in more or less trivial controversies, but far more because "some of them are known to set an example of disobedience to the law." They would not have found an excuse for refusing obedience to the Judicial Committee of the Privy Council if its decisions had been in their favour. In the same clear and vigorous manner he

deals with the relationship of our Church to the non-Episcopal Churches, and exposes the fallacies of claims to Apostolical Succession. He deprecates the excesses of Modernism. He states the duty of the Church towards industrial problems and missionary work. One of the most interesting chapters is on Party Spirit. In this the sensible view is taken that parties are not in themselves evils, they may represent legitimate differences. He has praise and blame for each, but recognizes the essential element of religious experience emphasized by the Evangelical School. We have read this estimate of Anglicanism with interest and pleasure and recommend it as a useful statement of its main features and future prospects.

BIOGRAPHIES.

JOHN EDWIN WATTS-DITCHFIELD, FIRST BISHOP OF CHELMSFORD.
By Ellis N. Gowing. *Hodder & Stoughton, Ltd.* 7s. 6d. net.

It is idle for us to pretend to write about this record of the life of Dr. Watts-Ditchfield with detachment. It is a little over three years ago since the unexpected news of his death sent a thrill of sorrow not only through his diocese but throughout a circle of friends that extended literally to the four quarters of the globe. Few men had the genius for genuine friendship more strongly developed, and all who came in touch with him felt the vitality and earnestness of his unique personality.

His career was a wonderful testimony to the character of the Church of England. In many institutions there is little room for the man with exceptional gifts. In many of them a man must follow a routine. His advancement must come by successive steps reached by a graded promotion, and only achievable when the death or retirement of seniors provides an opening. The Church of England, as Dr. Watts-Ditchfield's career proves, has a place for the man of unique gifts and opens its highest offices for those who show themselves capable of filling them to the advantage of the whole community. The subject of this memoir began his life with few advantages except those which come from a godly parentage. Nothing, from the human point of view, could seem more unlikely than that the son of a Wesleyan schoolmaster, and himself a Methodist local preacher and a candidate for the Wesleyan ministry, should attain a place in the episcopate of the Church of England. The course of his life and its achievements are an example and an inspiration for the younger generation. They are due to one or two causes, clearly set out in this biography. His life was guided by one aim, and that the highest which any man can set before himself. He was actuated by an absorbing love for Christ and a determination in all things to seek the glory of God. This meant for him constant and devoted service. He felt an overpowering passion for souls, and made it his one aim to win them for Christ. In pursuing this aim he developed all his powers of heart and mind. He laid every power and gift he possessed on the altar and prayed that God would

use them for His own purposes in His own way. His was a life lived under a sense of the constant guidance of the Holy Spirit. Having carefully considered the best means of advancing the Kingdom of Christ, and having arrived by prayerful reflection at the conclusion that the best method was to win the men, as through them the women and the children could be most effectively reached, he bent all his energies to the task which became the distinctive mark of his early ministry. He was a pioneer of men's work, and by his many-sided gifts proved successful in bringing thousands of men to the service of his Master. His work in St. James the Less, Bethnal Green, was a testimony to the devotion of his life and the unbounded vitality which enabled him to do the work of two ordinary men. Those who can remember the parish in his early days as Vicar, and then knew it when he had transformed it and made it an example of what Evangelicalism can achieve in dealing with the problems of poverty and the conditions of the slums, can testify to the faith and prayer which were the foundation of all its success.

When the call came to the bishopric of Chelmsford, the powers of the new bishop seemed to expand to meet the demands of his new duties. The years of singleness of purpose and self-forgetting devotion to duty had prepared him for the enlarged exercise of the same qualities in the wider and more difficult sphere of the episcopate. Many of those who were closely associated with him during the period of his work in Chelmsford were astonished at the alertness and ever-ready foresight with which he grasped the possibilities of a situation and met difficulties calculated to daunt less devoted and intrepid leaders. His dealing with the manifold difficulties arising from differences of point of view and wide varieties of temperament were met by the personal touch. Sympathy and loving tenderness accomplished much that no other methods could have attempted. We make no attempt to estimate his statesmanship. What may have seemed to some opportunism may have been a farther reaching insight than was permitted to others. His death did not allow of our seeing the full fruition of the thoughts with which his mind was filled for the advancement of the work and for the unity of the Church. While this account of his life gives a full picture of his many activities as a bishop, it touches but lightly upon some aspects of his earlier work with which some of us were very familiar. For instance, little is said of his close association for many years with the work of Lady Wimborne and the old Church of England League—the forerunner of the National Church League. He co-operated heartily in those early efforts for the defence and maintenance of the Reformed Faith. He was frequently in council with the leaders and took an active part in the development of the work. At a later period he took an active part in the promotion of Evangelical literature, and was a leading spirit in the support of the oldest Church newspaper, the organ of Evangelicalism, *The Record*. He was a member of the board of proprietors and was very successful in bringing in others who lent their influence and means to

the support of Evangelical journalism, an important factor which has had too little support from the members of the Evangelical school. He saw its value and, until he became a bishop, was an ardent and practical supporter of the Evangelical organs. Those who shared his enthusiasm in those days, and were inspired by his zeal, learnt many lessons which they were not likely to forget. In two minor matters this biography might have been improved. Many of those mentioned are only indicated by their official titles: "the Bishop of St. Albans," "the Dean of Canterbury," etc. With new occupants of these posts, it would have been well to indicate the names of those concerned. An index would also have added much to the usefulness of the volume.

FRANK, BISHOP OF ZANZIBAR. By H. Maynard Smith, D.D.
S.P.C.K. 7s. 6d. net.

Dr. Maynard Smith has given us a striking picture of a man who had been much in the public mind, and we seem to know him intimately after reading this biography. Dr. Weston was brought up in an Evangelical home and the influence of his early training persisted to the end. He never learned the team spirit and took very little part in games. True, he was not strong as a youth and this probably drove him in upon himself. When leaving Dulwich the Head Master saw the weakness of his pupil and said, "Mind you never allow yourself to be misled by symbols." The biographer comments: "They show how accurately he had judged the trend of the boy's mind, and they may also show the limitations of his own. Frank and he would never have agreed on what were symbols or what was the relation of the symbol to reality." Perhaps we may go a step further and say, "that the defect of Frank's mind was an inability to distinguish between end and means, and thereby to place a great deal too much importance on means. The mean—the symbol—became identified with the end and this meant the extravagant form of reverence for the consecrated elements that led him to utter the slogan 'Fight for your tabernacles.'"

He was not marked out for intellectual distinction in the University until he won a first class in his final, when his answering was so brilliant that he was offered a Liddon Studentship, which he declined, as he felt he had been called to practical work. In 1893 he began work as a layman at the Trinity College Mission in Stratford-atte-Bow. Here his chief was one of those earnest men more fertile in imagination than in fixity of outlook. He loved his Saviour and did all in his power to commend Him to his people. There the future Bishop gained his first ascendancy over boys, who called him "the Cardinal" and thereby showed that they had discovered something of the inner character of one who from being a "Bishop banged" Missionary became a "Banging Bishop." After his ordination he continued here, until a difference of opinion arose between the Committee concerning the conduct of the Mission, which was distinguished for its Socialism as well as for its advancing sacramentalism. His chief accepted the decision of the Committee;

Weston could not do so and left for the more congenial atmosphere of St. Matthew's, Westminster. Having been rejected for African work on health grounds, he made a second application and was accepted. He left England because he believed that he had received a call to which he was bound to respond.

We must pass over his early Missionary work in Africa, where he had experience of many aspects of mission enterprise. He was appointed Chancellor, and during this period he produced his book *The Fulness of Christ*, which was a criticism of Bishop Gore's view of the Kenosis and the setting forth of a theory of his own on the Incarnation at once original and thought-provoking. The second edition was not so successful as the first, as it was cut up to make room for an attack on "Foundations." There is truth in the remark that keen as was Weston's opposition to Kikuyu, his detestation of Modernism was even more pronounced.

In 1908 he was consecrated Bishop, and then he knew where he was and determined to rule. He was loved by those who knew him best, and he was hardly understood by others. There was a personal magnetism about him and a power of attracting and riveting the attention of audiences. But he had an extraordinary way of making himself felt, and Kikuyu made his name known throughout the whole Anglican Communion. We have no hesitation in saying that he was on the wrong side, and that his action did much to retard the rapidly developing desire for unity in the Mission field. Whatever ecclesiastical statesmen may have thought of the possibility of combining Weston's ideas with the ideas of the Evangelical school, the Native Church of Uganda saw that there were the gravest dangers in prospect if the Province were formed with Zanzibar as a member. And were they not right? We are told that it was not until 1919, "When there was a chance of an East African Province, that he concluded it would be better to license Benediction before that Province was formed lest provincial action should for ever debar it."

We cannot deal with his Lambeth and post-Lambeth Conference actions. He surprised many Bishops by his desire to bring himself into line with them: he surprised them still more by showing that while they understood language in one way, he grasped it in another. He became the idol of the Anglo-Catholics, and his Albert Hall telegram to the Pope and his fighting closing speech roused his audience to enthusiastic bewilderment and equally enthusiastic support. His life was varied. As a man he won many friendships. As a missionary he gave himself to his people. When we do our best to understand him we feel we fail to do so—for he was not normal. There was in his "make-up" a combination of superstition and intelligent rationalism, a working of cross-currents that puzzled. Whether or not he believed in exorcism we cannot determine. He acted as if he did. In many ways he understood the natives better than his colleagues. Did they understand him? Was the teaching he gave the message of the Church of England as contained in the Prayer Book? Frankly, we do not think so.

HARRY GEORGE GREY. By the Right Rev. Bishop Chavasse.
C.M.S. 1s.

It must have been a labour of love for Bishop Chavasse to gather together this little sheaf of his old friend's addresses, and to prefix to them a short memoir. The latter presented great difficulties, for few men have carried self-effacement to such a degree as did H. G. Grey. Not only did he desire that no biography of him should be written, but he destroyed purposely documents which might have served as data. His very letters rarely contained any reference to himself, and even his most intimate friends could supply but little material.

Bishop Chavasse's monograph of barely a dozen pages is a precious possession, for it presents a complete picture of a man whose rare saintliness and beautiful character ought to be preserved from oblivion. Bishop Chavasse does not shrink from hinting that Harry Grey had much of the quality of St. Francis of Assisi. Like the mediæval saint, he was not too kind to "Brother Ass," his body, and like him too, Grey's asceticism was tempered with quiet humour.

A scion of a noble family, the child of a refined Christian home, Grey went up to Oxford, took a good degree, and entered upon that type of parochial work which imposes upon the clergyman the fullest strain without any halo of glory. Then, feeling the call to foreign mission work, he went out to India, where in his devotion, his humility, his identification of himself with the people, he recalls that somewhat similar character, Bishop French of Lahore. Forced to return to England by ill-health, the pressure of his discerning friends induced him to accept the headship of Wycliffe Hall, Oxford, where again his self-effacement was carried to a fault. His later years were a martyrdom to painful disease. To know him was to honour him and revere him. In life, that privilege was confined to a select circle. We trust that these all too brief pages may reveal him to numbers who never knew him in the flesh, and may lead them to emulate at least some of the beauty of his character.

The sermons and addresses which make up the rest of this little volume, show that Grey brought to each subject scholarly thought and a devout mind. Still, valuable as they are, it is the preservation of the memory of the man himself for which these pages will be read.

J. D. M.

PSYCHOLOGY, PHILOSOPHY AND RELIGION.

THE PSYCHOLOGY OF THE METHODIST REVIVAL. By Sydney G. Dimond. *Oxford University Press.* 10s. 6d. net.

PERSONALITY AND IMMORTALITY. By Ernest G. Braham. *George Allen & Unwin.* 7s. 6d. net.

The first of these books is a Dissertation for the Degree of Master of Arts in the Leeds University, and the second is part of a

work submitted for the Degree of Doctor in Philosophy in the University of Liverpool. Both are the work of Nonconformist Ministers and both show marks of acute thinking, philosophic outlook and lucid exposition. They prove that the men who become Nonconformist Ministers, in some instances at least, have marked ability as well as independence of thought which fit them to be intellectual leaders. And the number of young Nonconformists who obtain high degrees in Philosophy and Divinity is a factor that may easily be underestimated in surveying the possible future of religion in England. Consecrated culture tells in the long run, and the Church is challenged by scholarship and research on the part of Nonconformist Churches. Unless young Churchmen realize the situation they are in danger of being out-read and out-thought by their brethren of other Churches. We need the best training and the best opportunities for sound development for our able young men who are candidates for the Ministry.

As we read Mr. Dimond's book we recalled the extraordinarily able and now-forgotten pamphlets describing the Irish Revival in the middle of the last century. He wrote before the days of the unconscious, but the root explanation he gave was not very different. To call in the unconscious to explain the conscious manifestations of the working of mind, will and emotion is very often the exposition of the *ignotum per ignotius*. The descriptions given by Mr. Dimond are clear and concise, and we have no doubt that much which took place can be naturally explained by being classified under parallel occurrences. But when all is said, the moral and spiritual transformations wrought cannot be wholly due to mere physical revolutions through emotional outbursts. There were too many and the changes bore such similar fruit in so many folk, that we have to fall back on something more than a physical, a physiological or a psychical change. The most interesting part of a fascinating study is the light shed upon the characteristics of Wesley by the revelations of his secret diary. We may see how the experiences of youth and early manhood contributed to the accidents of his personality, but when we group all together we obtain something very different from the Wesley who in the providence of God was chosen to originate and carry through the greatest religious movement since the Reformation. No one who begins this book can lay it down without reading to the last page.

Mr. Dimond is conscious of the limitations of Psychology, which is related on the one side to Physiology and on the other to Philosophy. *Personality and Immortality* gives Mr. Braham the opportunity to discuss the treatment of these great themes by McTeggart, Bradley and Bosanquet. He holds firmly by Theism and criticizes with great acumen the doctrine of the Absolute, whose reign in Philosophy seems to be reaching an end. In the exposition of his own views he makes it clear that for him no personality can ever perish. "The immortality of the soul rests finally, then, on the Love of God, which creates, conserves, disciplines and holds in its universal embrace the souls of men." Readers may feel that

Mr. Braham lays too little weight on the philosophical arguments in support of immortality. Those who have worked hardest at the subject are most perplexed, for the arguments pro and con are about equally balanced. "Life and immortality" were brought to light by the Gospel and our sure and certain hope is derived from the fact that Christ has risen and that we shall share His life beyond the grave. The book is a very careful piece of work, and makes a very difficult subject as clear as it can be made to the average student. Undue simplicity in philosophy means the omission of factors that determine conclusions, and Mr. Braham escapes the snare of the man who wishes to popularize, and can only do so by the sacrifice of perspective.

RELIGION IN THE MAKING. By A. N. Whitehead. *Cambridge University Press.* 6s. net.

Dr. Whitehead, whose Lowell Lectures on "Science and the Modern World" awakened attention to the present position of science, has followed them with a shorter series on "Religion in the Making." They must not be considered an apology for Christianity or an exposition of the teaching of any religious system. They strive to discover a permanent universal basis for religion and to give an interpretation to the word God. We find that Dr. Whitehead believes that Christianity and Buddhism, the two greatest world religions, are in decay. This at once is a challenge, and as he undoubtedly wishes to help men to be religious, it must be faced. There is in our opinion a weakening of the hold of religion, organized and unorganized, on English life and thought. There is no use whistling a bright air to keep our spirits up. We have honestly to face up to the situation and when we boldly do this we shall be in the way of discovering the best means of meeting it. Unless the home base be healthy and strong there is little to be gained by attending to Mission calls, for the supply will not be kept up.

"The modern world has lost God and is seeking Him. The reason for the loss stretches far back in the history of Christianity. The Gospel of love was turned into a Gospel of fear." Religion was reduced to a few simple notions in a rebound from this, and the plea is for greater simplicity. "It is difficult to understand upon what evidence this notion is based. In the physical world, as science advances, we discern a complexity of interrelations. There is a certain simplicity of dominant ideas, but modern physics does not disclose a simple world." Dr. Whitehead, we think, confuses Theology with Religion. The realm of Theology grows more complex and the interrelations of God and the Universe become more complex with every increase of knowledge. But just as the average man, without knowing why, obtains the benefits due to the advance of science, so does the Christian secure strength and hope from the simplification as a rule of practical living when he is told that all he need do is to turn from sin, surrender to, love and follow the Christ.

When we come to the conception of God put forward by our author we fail to find it one that inspires devotion. God is more than function, is more than the binding element in the world, and is not under the category of the valuation of the world. "In the actual world, He confronts what is actual in it with what is possible for it. Thus He solves all indeterminations." We note the reverence of Dr. Whitehead, are impressed by his great intellectual strength and are thankful for needed guidance. All forms of order depend upon God, He is the sustainer of all things, but the man who seeks God is never satisfied until he obtains from God knowledge of Jesus Christ who in Himself gives moral and spiritual actuality to God in the heart and mind of the man who believes. Christianity may be passing through a dark day, but the dawn is at hand if Christians will follow the Captain of their salvation. The book is tough reading, but it is one of the most important of recent contributions to the Philosophy of Religion and well merits reading, re-reading, and being made the subject of meditation.

FAITH, FANCIES AND FETICH, OR YORUBA PAGANISM. By Stephen S. Farrow, B.D., Ph.D. S.P.C.K. 7s. 6d.

The author is a Christian Missionary, but although he has approached his inquiry from a confessedly Christian standpoint, he has nevertheless adopted a scientific and critical method. This is guaranteed by the fact that his work is an approved thesis for the degree of Doctor of Philosophy in Edinburgh University.

It is a well-known fact that heathen races are very shy of speaking intimately about their religion to inquirers. They are prone to say what they think will please, and they conceal the inwardness of their faith. Consequently, not only is the questioner frequently misled, but the only person who is likely to find out the truth is he who lives amongst the race he would study.

Dr. Farrow points out how this heathen characteristic has seriously misled several students who have written on this subject. Notable among them is the late Col. Ellis, who, in his book, *Yoruba-speaking Peoples*, is betrayed through his inaccurate knowledge into displaying an absence of sympathy with missionary work.

Although the Yoruba peoples believe in gods and lords many, evil spirits and demons by the hundred, whose ill-will and ferocity must be appeased by gifts and sacrifices, they believe in a Supreme Spirit, who is credited with omniscience, justice, goodness and benevolence. He is the creator, the giver of food, the sender of rain and sunshine. No gifts are made to him. He is not worshipped, for he is too remote, but occasional invocations are made to him. In moments of deep distress the prayer is made, "*Olorun shanu*": which means, "Olorun have mercy!"

The missionaries have built upon this belief in an all-holy Supreme Spirit, and Col. Ellis, with his inadequate knowledge (for he supposed *Olorun* to be merely one of the multitudes of spirits worshipped), charged the missionaries with misleading the Yoruba by identifying God with *Olorun*.

It is a very remarkable fact that this belief lies in the Yoruba mind, even though it be in the background.

As we have indicated, Dr. Farrow's examination of Yoruba religion is not only scholarly and thorough, but it makes remarkably interesting reading. His careful inquiry leads up to a most fitting conclusion in which he pleads the claim of the Yoruba peoples to the Christian Faith.

THE CHURCH'S MINISTRY OF HEALING. By J. R. Pridie, M.A.
S.P.C.K. 4s. 6d.

No student of current thought can fail to observe the great attention which is being given to-day to the whole question of Spiritual Healing. Psycho-Therapy, the Guild of Health, the Fellowship of Divine Healing, the Guild of Immanuel, are but some of the movements which rebellion against disease has brought into being, not to mention the definitely non-Christian system (despite its name) of Christian Science.

It is quite certain that the Church cannot always remain in its present rather non-committal attitude towards these movements. They are all at bottom based upon a recoil from the view that sickness is sent by God and that the correct Christian attitude should be resignation to the inevitable.

Christian Science comes forward with its denial that sickness has any "reality," nothing exists but goodness and God. Psycho-Therapy declares that functional disorders are often occasioned by mental "complexes" and "repressions" and that their cure can be brought about by treatment based upon psycho-analysis. The more orthodox lines of approach are seen in the teaching of other of the movements above referred to. By the laying on of hands after prayer, by anointing the sick person with oil, remarkable cures have been effected. It is quite impossible to deny the weight of this evidence.

Mr. Pridie, in his very devotional examination of the subject, leans to a very ecclesiastical view of the matter. We do not follow him at all in this. Just as "the grace of priesthood" is conveyed by the laying on of hands from the Apostolic group to the ministry of to-day, so "the gift of healing" is transmitted as a special gift of the Spirit.

It is a curious fact, however, that the man who is justly credited with the most striking results is a layman!

But Mr. Pridie has nevertheless given close and devout attention to the subject, and he has added to the value of his work by including an excellent criticism of Christian Science and the Lambeth Conference Report.

THEODORE OF MOPSUESTIA, AND MODERN THOUGHT. By L. Patterson, B.D. S.P.C.K. 6s.

Students of Christian doctrine are familiar with the famous Nestorian Controversy, in which the Alexandrine School of theology,

led by the unlovely Cyril, came into conflict with and overwhelmed the Antiochene School under Nestorius. One of the great doctors of Antioch was the Theodore who is the subject of this interesting book.

Mr. Patterson begins with a brief and attractive sketch of the life of Theodore, the friend of John Chrysostom, and the Bishop of Mopsuestia for thirty-six years (392-428) and passes on to a review of the writings of this eminent bishop, whose reputation in his own land was hardly tarnished by the condemnation his writings received at the Council of Constantinople more than one hundred years after his death.

The author considers that Theodore's opinions are more congenial to modern thought and psychology than the more rigidly orthodox views, and as he traces the Antiochene father's teaching on fundamental truths he seeks (and we think succeeds) to justify his view. It is an interesting book, and well planned. Mr. Patterson is not only a well-informed writer; he is also a thinker of no mean order.

CHRISTIANITY AND THE PRESENT MORAL UNREST. By Various contributors. *Geo. Allen & Unwin. 7s. 6d.*

This is a most important and valuable book. Opinions may differ as to the truth of views expressed by some of the writers, but there can be no question that the application of Christian ethics to the social and moral problems of to-day is a matter of pressing urgency. When a group of recognized Christian thinkers of such eminence as these writers apply themselves to this task, their work deserves careful attention.

Christianity is not a mere theological system. It is that, but it is a theological system permeated with a dynamic, the object of which is to build up the Kingdom of God upon earth. In the Introduction, Prof. Muirhead—the chairman of the group which produced the book—emphasizes this often-forgotten truth. Mr. J. W. Harvey, Lecturer in Philosophy at Birmingham University, examines the code of conduct suggested by the words "gentleman" and "sportsman" in a most interesting way. Dr. Helen Wodehouse, Professor of Education at Bristol University, follows with a most interesting chapter on goodness in its relation to beauty and truth. Canon Quick's contribution on goodness and happiness is distinguished by that unusual blend of profound thinking with clear expression which distinguishes all he writes. Dr. A. D. Lindsay, Dr. G. F. Barbour and Prof. Hetherington are among the other writers. The book is not all easy reading, but among the lighter chapters must be numbered Prof. Hetherington's two chapters in which he deals with such practical questions as international relations and the League of Nations, and Miss Erica Lindsay's contribution on family life and the problems it raises. Mr. H. G. Wood has an essay on Ethics and Economics, full of wisdom and practical good sense. Dr. J. Arthur Thomson and Professor Clement Webb contribute the last two chapters, and the

whole is rounded off with a brief epilogue by the Bishop of Manchester.

The volume is a direct outcome of "Copec," but it is not an official publication of that body. We consider it a very valuable book, providing a foundation of philosophical and Christian thought upon which to erect a four-square structure of right conduct between man and man, and between nation and nation.

THE FUTURE OF ENGLAND.

ENGLAND. By W. R. Inge, D.D. *Benn Bros.* 10s. 6d.

We have read few books, if any, recently, which are so engrossing, instructive, diverting and thought-provoking as Dean Inge's survey of England's past and forecast of England's future. The opinions he expresses in the book are familiar to all who have heard the Dean's public utterances or read his newspaper articles, but a book of this size has afforded him scope to marshal his arguments and justify his predictions. Now it is not at all pleasant to read that England is going to the dogs, that her over-population, the laziness of her inhabitants, the stupidity of the workmen, combined with the hard work and frugality of her competitors, will soon bring about her downfall from the rank of a first-class power and a flourishing industrial community. Foolish people may be inclined to smile indulgently. None of the prophets were popular, and Jeremiah least so. But wise people will listen to the words of a very wise man, and there are few wiser than the Dean.

Nevertheless, we do not agree with him. There have been two or three periods in English history when the country seemed heading for disaster; the end of the Stuart régime and the early part of the nineteenth century were such periods. Prophets in those days predicted the eclipse of England's sun, but what appears to be logically certain in human affairs seldom occurs. The human element so upsets calculations that "the unexpected always happens." Once the human factor comes into the equation there enters an element so elusive that the only certain fact is that you can be certain of nothing.

It is particularly hard, however, to believe that the disintegration of the British Empire could occur without a world-wide war taking place which would exterminate half humanity. The idea of England "fading right away," so to speak, and the British Dominions accommodating themselves to separate existence or being tamely absorbed into other nations, certainly does seem quite incredible.

But although the Dean has slight hopes of the survival of England's greatness, his patriotism is noteworthy. He would rather sink on England's ship than sail to port in a foreigner. The fine sentence with which he concludes his most valuable book will be quoted for many years to come: "This much I can avow, that never, even when the storm-clouds appear blackest, have I been tempted to wish that I was other than an Englishman."

MISCELLANEOUS.

HYMN STUDIES: THEIR MESSAGE IN BIOGRAPHY AND DEVOTION.

By the late Rev. James H. Hodson, B.D. *H. R. Allenson, Ltd.* 5s. net.

There are some hymns which would undoubtedly find a place in any collection; and a large number which appear only in certain hymn books. Of the former Mr. Hodson's studies include: "Rock of Ages," "Jesu, Lover of My Soul," "When I survey the Wondrous Cross," "God moves in a Mysterious Way," "Lead, Kindly Light," "Abide with Me," and a few others. On the other hand, the reader will find some hymns which are comparatively little known. In how many books do the following appear?—"When Quiet in My House I Sit," "My Heart is Full of Christ," "Talk with Us, Lord." Are we of the Church of England un-Catholic, that none of them occurs either in Lady Carbery's Book, or in the H.C., or in Church Hymns, or in A. & M., or in the English Hymnal? Many will be grateful for an introduction to some of them. One hymn—Whittier's "Immortal Love forever full"—occupies four chapters. Each hymn is introduced by a short biographical sketch; and an analysis of the verses or commentary upon them is most helpfully given in each case. The book would make a very nice present. It well repays reading.

H. D.

THE PROBLEM OF POLYGAMY. Lagos: C.M.S. Bookshop. London: S.P.C.K.

No subject is of greater practical importance in many parts of the Mission Field than that of Polygamy. The writer of this little book was responsible for some articles about it in the monthly magazine of the C.M.S. at Lagos. Criticism of the articles in a monthly paper, *The African Hope*, led to a further series; and the result is this valuable and vigorous volume. It only extends to 85 pages, but it is crammed with argument examining the problem in the Old Testament, the New Testament, the early Christian Church, the Church of to-day, and of the future.

Bishop Lasbery contributes a Preface recommending it particularly to Christian workers in Nigeria for careful study.

H. D.

ST. MARK'S GOSPEL IN ENGLISH. By the Rev. Harry Kenneth Luce, M.A. *A. & C. Black.* 3s. 6d.

We can conceive nothing more readable than this fresh and frank commentary, edited with Introduction and Notes for the use of Schools. At the same time there are many people who are not persuaded that the origin of the Gospels is accounted for by the latest surmises of Synoptical experts, who do believe in a personal Devil and in evil spirits, and who accept much that Mr. Luce would reject. Much that is assumed in these pages is no doubt taken for granted in many quarters. It would be as unreasonable to expect a full discussion in so short a book as it would in a brief notice.

For conciseness and clarity Mr. Luce's Introduction leaves nothing to be desired. We agree with much of what he says about "the Human Jesus," and sympathize entirely with his desire to do full justice to that aspect of our Lord's Person.

Nevertheless we are led once again to the conviction not only that Jesus is greater than all His biographers, but that the Evangelists themselves are still His best interpreters. Not even the best equipped of editors is able to add essentially to the satisfaction that we derive from the Synoptists themselves.

And therein lies the miracle which makes us a little sceptical of any facile explanations of the human origin of the Sacred Records.

We thank Mr. Luce for the very valuable notes on almost every page.

H. D.

GOD'S OTHER BOOK. By W. C. Procter. *Robert Scott*. 2s. 6d.
SHORT TALKS ON STRIKING TEXTS. By W. C. Procter. Vol. I. :
Genesis to Chronicles. *Francis Griffiths, Ltd.*

The first thing that strikes one on reading these two books is that Mr. Procter has not only a practised but a very prolific pen, for it is only a few months since we dealt with two other books from the same author. Of course he does not lay claim to originality, but although the work is more or less in the nature of a compilation, yet the matter is very carefully and skilfully selected and worked up. Two things appeal to the reader in both volumes—the great wealth of Scriptural illustration, and the abundant use that Mr. Procter makes of poetry and verse. *God's Other Book* is, of course, the Book of Nature, and remembering the force of the homely proverb, "the proof of the pudding is in the eating," your reviewer experimented in his own church with one of the chapters, that on "Gardens," with altogether satisfactory results. The chapters are brief and pithy, and form excellent foundations for addresses and sermons. They deal with such subjects as the Seasons, the Harvest, the Heavenly Bodies, the Trees, the Rain, the Rainbow, and the Rocks, and are both interesting and helpful.

The other volume is the first of a series of eight, which are to deal with the striking texts of the Bible, and if all the remaining seven are up to the standard of the first they will make a really valuable addition to the busy man's library. Not that any self-respecting preacher will want to live on the products of another man's brains; but there are times in the working of a busy parish when the overwrought clergyman really needs extraneous help if he is to carry on his work; and indeed most clergymen who do much preaching, while passing everything through the crucible of their own mental processes, are glad to glean and pass on to their people the thoughts of other choice minds.

Your reviewer adopted the same plan with this book as with the other—he used one of the "Talks" as the basis of a sermon from his own pulpit. The subject chosen was, "He said, to-morrow" (Exodus viii. 10). The illustrations were good, and he would be a

poor preacher who could not find some helpful thoughts for his people in this short chapter of four and a half pages.

Both books are thoroughly to be commended. The only difficulty is the subscription price of the eight volumes—42s. If it could have been fixed at (say) 30s., many a poor parson would probably make an effort to subscribe.

G. D.

THE GIFT OF SUFFERING. By Dr. R. L. Bellamy. S.P.C.K. 2s. 6d.

It is a pleasure to handle and recommend this little book, with its thirty-two short and helpful messages for the sick and suffering, all based upon the thought that suffering brings many blessings in its train and is a gift of God. The language is simple yet choice, and is based throughout upon Holy Scripture with copious references.

The following short extract is typical of the whole book:—

“If He call you to that highest and holiest form of service—suffering—first let it bring you nearer to Him, as it did the poor thief on the cross, and then take up *your* cross, not in sullen acquiescence because you cannot avoid it, but in joyful gratitude that the special call has come to you, remembering that it is your appointed way to His Kingdom, where you will be so kindly remembered and welcomed by Him; that, ‘if we suffer, we shall also reign with Him’” (2 Tim. ii. 12).

G. D.

HAPPY YOUTH: Thirty-one Addresses to Young People. By the Rev. George S. Marr, M.A., B.D., D.Litt., M.B., Ch.B., of Lady Yester's Parish Church, Edinburgh. H. R. Allenson, Ltd. 3s. 6d. net.

The Preface says experience shows that sermons to young people “should not be given in ‘childish’ language, nor should the moral be stressed overmuch.” Dr. Marr has certainly been faithful to his own canon. Some might say that a greater simplicity of language would be an improvement. But we must remember that these addresses were given to young Scots, and Dr. Marr does not hide his opinion as to the superior faculties of his fellow-countrymen. And if we said that these addresses are more valuable for the information they convey and the aptness of their titles than for spiritual teaching, we should be paying a well-deserved tribute to the ability of the writer to impart knowledge in a very interesting way without intending in any way to suggest that there is anything unspiritual or untrue in the teaching. The addresses are full of thoughts and facts for teachers and preachers.

H. D.

GENESIS *versus* EVOLUTION. By Reginald Cock, M.R.C.S. (Eng.). Elliot Stock. 2s. net.

No one can fail to be interested in a book which has for its sub-title the challenging query, “Are we descended from Monkeys?” The author believes that “The evolution theory is a potent weapon

against all that is best and noblest in man. Hun theology and Darwinology are founded on gross misrepresentation; they have done more than any other doctrine or combination of doctrines to disparage the teaching of the Bible, by falsifying the origin of man, the nature of man, and the mission of man." There is much in his argument which deserves attention, but he is very sketchy, and does not always seem to carry his contentions to completion. In the concluding chapter the old questions about Cain's wife, the sun standing still, and Jonah and the whale are dealt with. If these had been omitted and more space devoted to the main argument it would have been an advantage.

H. D.

THE SUPREME ART OF BRINGING UP CHILDREN. By H. R. Hopkins.
George Allen & Unwin, Ltd. 2s. 6d. net.

The author tells us that the book is the result of twenty-four years of successful experience in bringing up her own children, therefore she has every right to write on such an important subject. The book contains much that is of sound practical advice, based upon observations, and of the latest knowledge gained by psychology. While we appreciate much that has been learnt by this science in reference to child study, we cannot go all the way in the conclusions drawn as the author does. We found ourselves at grave variance with much in the opening chapter, where the Law of Suggestion is dealt with. To teach the following as a maxim, "Earnestly and frequently impress upon a child that he is good and self-controlled, and he will become so," seems to us to be open to serious objection; and to teach a bad-tempered child to repeat before going to sleep: "I will always be good-tempered," is a too mechanical way of effecting a change of heart.

LL. E. R.

A BOY'S AMBITION. By Ada M. Pickering. *H. R. Wenson, Ltd. 2s. 6d.*

A delightful book of seventeen freshly told story addresses to boys and girls written by one who has had great experience in East London among children. Each address is based upon a Bible story and is told in a way as to grip at once the attention of the children, at the same time bringing out the particular strain in the character dealt with which would most naturally appeal to the best in the child.

The book would be of immense value to those who have to give short talks at boys' clubs, etc.

LL. E. R.

THE RECONSTRUCTION OF BELIEF. By the Right Rev. Charles Gore, D.D. *Murray. 7s. 6d.*

This re-issue in one volume of Bishop Gore's books *Belief in God*, *Belief in Christ* and *The Holy Spirit and the Church*, under the general title *The Reconstruction of Belief*, will be welcomed by those who wished to know the results of Bishop Gore's "Reconstruction," but who were unable or unwilling to incur the expense of three

volumes at 7s. 6d. each. The three are now to be obtained in this convenient and well-printed volume at what was formerly the price of only one, a price which is remarkably moderate for these days.

APPLIED RELIGION. By the Right Rev. J. P. Maud, D.D., Lord Bishop of Kensington. *Longmans.* Paper covers, 2s. 6d. net. Cloth covers, 3s. 6d. net.

These addresses are an exposition of the text, "The Kingdom of Heaven is within you." The Bishop identifies the kingdom with some "divine source of energy" which dwells within the mind of man, and which men can use to solve all the problems which beset them in their daily life. The Bishop is an optimist and a convinced believer in the goodness of human nature. There is hope for the world if only men will "come to their true self." While interesting as a record for those who heard them delivered at St. Martin's-in-the-Fields, we rather doubt whether they contain much to help those who wish to know the real road to national prosperity and religious progress.

A TALK ABOUT THE CHURCH AND THE BIBLE. By A Layman. *Simpkin, Marshall, Hamilton, Kent & Co., Ltd.* 1s. net.

Frankly we have not enjoyed this talk. Its tone does not appeal to us. In the anonymous author's view there is so much in the Old Testament that is "manifestly untrue," "absolutely untrue," "evidently untrue," "too childish for words"; and so much in the prayers and creeds that is foolish and repulsive; and so much of the New Testament that needs revision and correction, that we can well understand his inability to appreciate the services of the Church. His talk is very one-sided, and so crudely dogmatic that his expression "that air of finality which is so peculiarly clinical" seems strangely out of place.

THE LORD'S PRAYER AND THE SACRAMENTS. By Dr. Percy Dearmer. *Heffer & Sons, Ltd.* 4s. net.

These "Lessons on the Way" are intended for the use of inquirers and teachers and with the previous volumes cover a large extent of Christian teaching and practice. They are well calculated to serve their purpose. They are written with the skill of an expert teacher. He has at his command a wealth of illustration drawn from all sorts of sources, and of this he makes the best possible use. Many useful things are said about prayer and the mistakes which are sometimes made in regard to it. Useful warnings are given as to the danger of expecting the answer to prayer to be always according to our own ideas. The lessons on the Lord's Prayer are specially full. When we turn to the section on the Sacraments there are several points on which we are not in agreement with Dr. Dearmer although

they are not as many as we expected they would be. He adopts the popular phrase which has become the shibboleth of a section of the Church, "the Sacramental Principle," and does not apparently see the inconsistency of making an idea conveyed to the mind of another person by the medium of the vocal chords and air waves an exact parallel of the presence of the divine and the human in the person of Christ. He avoids the additional inconsistency made by others who find a further parallel in the presence of Christ in the bread and wine of the Sacrament, by abstaining from any expression of view as to the presence, saying that as there has been so much controversy on the definition of the method of Christ's presence we can be content to say as all are prepared to agree that the faithful receive Christ in the Sacrament. He states the objections to compulsory fasting communion and to the need of private confession before Communion as clearly as any Protestant might desire. We are sorry, however, that he gives his approval to the use of the word "Mass" as a title for the service on the ground that "as it has no definite meaning and does not describe any particular aspect of the service, and as it is a handy, popular word, it is a good name." As that special name has been associated with the Roman form of the service for hundreds of years and as it is associated in the minds of many people with the distinctive Roman doctrine of sacrifice, we cannot see how it can be described as a word without definite meaning. In another place he thoroughly approves of the change of the Mass into the Communion at the Reformation, and we are surprised at his inconsistency in approving a term so exclusive in its meaning. To describe a service also in which the essential and central part is the reception of the elements as the "Holy Sacrifice" is scarcely to do justice to the truth. There is so much sound sense and wholesome teaching in other portions of this book that we regret to have to point out what are blemishes in the view of Evangelical teachers and inquirers.

THE SPEAKER'S BIBLE : The Gospel according to St. Luke, Vol. IV, edited by James Hastings, D.D. *Speaker's Bible Office.* 9s. 6d.

This fourth volume on St. Luke is one of the most useful of the series. It covers from Chapter xx. verse 9 of the Gospel to the end. It contains therefore the last discourses of our Lord, the events of Holy Week, the institution of the Lord's Supper, Gethsemane, the Trial, Crucifixion, Resurrection and Ascension. These are the central facts around which so much of the Gospel message moves, and they constitute a large portion of the preacher's theme. A large part is naturally devoted to the Cross and its significance, therefore Chapter xxiii. receives unusually full treatment. Dr. J. H. Morrison writes with his usual insight on Cross-bearing, and Dr. Wm. Grant contributes a special article on Influence. We have on previous occasions emphasized the value of these volumes to preachers; we can add that this one will be found exceptionally helpful both on account of the subjects and the method of their treatment.