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REVIEWS OF BOOKS.

A GREAT BIOGRAPHY OF LUTHER.

LUTHER AND THE REFORMATION. Vol. III. By James Mackinnon, D.D. *Longmans*. 16s.

As Dr. Mackinnon unfolds the character and teaching of Luther we are more than ever impressed by the wide range of our author and the impartiality of his judgment. There was need for a fresh study of the life and times of the great German, for his enemies have endeavoured in recent years to depreciate the man and to condemn the Reformation which he led as a Deformation. With all the facts before him and a unique knowledge of the period as well as of the men with whom Luther was in conflict, Dr. Mackinnon gives a reasoned account of the processes of thought and the various conflicts in which his hero was engaged. For Luther, in spite of the unfavourable remarks made on his impetuosity and violence of language, is the hero of the period, and under God the Reformation owed more than can be estimated to his courage, outspokenness and development of thought and activities as the movement progressed. Dr. Mackinnon enables us to see him as a man who had the faults as well as the virtues of his age. He could be coarsely vituperative and at the same time tenderhearted. He could write language capable of being distorted into the exact opposite of his meaning and, at the same time, claim to be judged by the entire context of what he had written. And we have often wondered how many men even of our modern times could afford to have their most private and confidential letters written during the stress of a great controversy published to the world. For we must never forget that Luther was engaged in a life-and-death struggle and had many adversaries to face and overcome. He was human through and through and had he not been the man he was, he never could have accomplished his task.

The present volume deals with the period 1521-9, and begins with his semi-imprisonment in Wartburg and ends with an account of the Sacramental controversy that disrupted the Evangelical party. It has a definite bearing on the movements of thought in our own time, and for this reason demands close attention. We see Luther placing too much reliance on Princes and too little on Democracy. But he was compelled to make his choice, and when he had made it he stuck to it with characteristic obstinacy. He had to contend against the outlook of Erasmus, who is not so highly placed in contrast with Luther as he is by Dr. Binns, whose knowledge of the German leader is by no means equal to his acquaintance with the work of Erasmus. It is plain to us that had Erasmus had his way, there would have been no permanent Reformation. The power of the Papacy would have been strong enough to divert its tendencies into other directions, and it would have shared the fate that Roman Modernism met

in our lifetime. Something more than humanism was needed to shake the world and give a new orientation to Christian life and work. Erasmus never could have done this, and much as we admire in the present age the wonderful skill and versatility of Erasmus, we see clearly from the pages of Dr. Mackinnon that he would have become one of the many scholars the Papacy writhed under and afterwards found a way of placing *hors de combat* as far as the Roman steam-roller was concerned. Erasmus had been displaced by a bigger personality as the leader of an international movement. Theology had taken the place of humanism in the interest even of a large section of the cultured class, whose idol and leader he had hitherto been. It was developing a driving force which humanism lacked. Conviction always goes much farther than the balancing of opinion.

But most Churchmen will be attracted by the Sacramentarian controversy, which continues to our own day. The issues between Luther and his Evangelical opponents are identical with those on which the battle is knit to-day. Luther was fully in accord with modern Protestants in the rejection of the sacerdotal character of the Christian ministry. He rejected transubstantiation and, convinced of the literalness of "This is my Body," he advanced the theory of Consubstantiation, which has to modern minds all the difficulties of Transubstantiation with added difficulties of its own. He had to face Zwingli, whose early teaching was certainly hardly distinguishable from the view that the Lord's Supper was a mere commemorative service, and while he later held a more mediating view he never abandoned his hostility to an objective presence in the consecrated Elements. Luther held in his conciliatory formula that while the body of Christ is present essentially and in the Sacrament, he waives all discussion on the mode of its presence, "whether bodily or spiritually, naturally or supernaturally, spatially or non-spatially." His opponents could not accept this and held to their view that Christ is only present in a spiritual sense. The bodily presence, as Luther understood it, could not be harmonized with the spiritual view as Zwingli conceived it. Moreover, the Swiss theologians objected to such terms as "essentially and substantially present," "as unbiblical and likely to mystify and mislead the simple believer and lead to a crass notion of the presence." Luther still held by certain mediæval conceptions, and Zwingli gave expression to his definite view when he wrote, "We confess that the body of Christ is present in the Holy Supper, not as body nor in the nature of body, but sacramentally to the mind which is upright, pure and reverent towards God."

We have said enough to show the value of this masterly and invaluable volume, which we trust will be read by all who wish to understand what the Reformation meant and how far its teaching must be upheld in our own day. Ignorance is the foe of Truth, and Dr. Mackinnon dispels much popular opinion concerning the real character of the Reformation.

JESUS OF NAZARETH.

JESUS OF NAZARETH. By Charles Gore, D.D. *Thornton Butterworth*. 2s. 6d.

To write the Life of the Saviour in fifty thousand words demanded rare gifts, if the result was to be successful. We have had many Lives during recent years and all seem to leave on the mind a feeling that the best life is still the account given in the Four Gospels without any addition whatever. And so it is in the minds of the majority of those who have essayed to present to us a true picture of Him Who spake as never man spake and revealed the highest holiest manhood in deeds of love. We have had a Jew of Genius giving his idea of what Jesus of Nazareth was, and in the end we felt that He had been entirely misunderstood. Dr. Gore, fresh from editing the *New Commentary*, undertook to contribute to the Home University Library a volume that would present to modern minds Jesus as He was seen to be in the background of history. We have here given a picture of the times in which men looked forward to His coming and are told "Neither their [the Sadducees] repudiation of the Messianic hope nor the Pharisaic acquiescence in keeping it in abeyance satisfied the people. Their hearts were full of resentment against the foreign rule, they were always looking for the Christ to deliver them. Galilee especially teemed with sedition, and the upper party of the Zealots which gained the upper hand in the last days before the destruction of Jerusalem [A.D. 70] was already in existence. One of the apostles of Jesus belonged to it." Into this environment Jesus was born and in it He grew to manhood. To understand the contrast between the success of His ministry in Galilee among the common people as contrasted with the bitter hostility in Jerusalem it is necessary to bear this in mind.

He preached in Galilee and His ministry is enthusiastically described by Bishop Gore. He attacked the respectable sins of the hide-bound Pharisees who had accepted an exacting standard of behaviour. He recognized no difference between respectable and disreputable sins. "Nothing is more evident than that in his eyes the love of money, selfishness, contempt of others, pride, uncharitableness, are at least as bad as violence or adultery or fornication. He refused to regard any class as hopeless. It was this optimistic sympathy that inspired confidence and when it was seen to have a saving power it was followed by the ordinary men and women as something that came from God. His Gospel was pre-eminently for the poor and oppressed and was calculated to give offence to the rich, the highly respected leaders of religion and the privileged classes." This is perfectly true from one point of view—it did give offence, but it also attracted, and we wonder whether among the Apostolic band itself there was a greater proportional disparity between the comfortable and the impoverished members of that body than in the general society outside. Running through the exposition of our Lord's teaching, as presented

by the Bishop, is the feeling that riches and even respectability are something condemnatory. Everything depends on the meaning assigned to the words, trusting in riches and pride in respectability are what work harm, not the things in themselves.

Dr. Gore writes with all his wonted force in support of the trustworthiness of the Gospels. When he discusses the miraculous element he rightly calls the stress laid on the disservice of miracles as a part of the Gospel story that this is the language of reaction. "In the New Testament miracles, as such, are not regarded as proofs of anything more than superhuman agency which may be evil as well as good." "For us the illusion of miracles may be dispelled and the faith still remain. Such a hypothesis seems to me to be most improbable in any general sense. The main obstacle to faith in the good tidings of God, which is associated with the name of Jesus, is the obstinate appearance of indifference to moral considerations in material Nature." We believe that the Bishop is right and agree entirely with his view that "the belief in the resurrection as a physical fact must be taken to be part of the fundamental faith that there is in the universe material and spiritual, only one Lordship, and that the God, who is justice and love, is the only Lord."

We cannot do more than allude to the remarkable closing pages that sum up the argument of the book. He pleads for real earnestness in forming and holding convictions and concludes by asking, "Is the Figure in the Gospels, then, Human and Divine and the true record of history? 'Oh yet consider it again.'" The book, though small in size and in some respects by no means free from imperfection, especially in its view of the Church, is a convincing argument for the acceptance of the Truth of the Incarnation.

THE BISHOP OF GLOUCESTER ON REUNION AND OTHER CHURCH PROBLEMS.

THE BUILDING OF THE CHURCH. By the Right Rev. A. C. Headlam, D.D. *John Murray. 7s. 6d.*

Dr. Headlam has done well to bring together in one volume a number of his sermons on current Church problems which have to do with the building of the Church at home and abroad. When a man of his independent virility and downrightness speaks his mind, few will be found to agree with all he says, and it would be easy to convict even him of a change of front on some subjects. The main ideas running through these extraordinarily suggestive addresses will win the approval of all who wish to see the divisions of Christendom reduced in number and the Great Church of Christ made what it ought to be—a Church united in its hold of Primitive Catholicity and free from the excrescences and perversions with which the Church has overlaid, in some of its branches, the Gospel of Christ. Dr. Headlam again and again speaks of one of the most distressing characteristics of the Church life of to-day, viz. "the

little stress that is in many quarters laid on the virtue of solid learning." We agree entirely with this, but we do not think that the general body of the laity wish to hear from the pulpit "the difficult problems of theology and philosophy discussed with soberness and thought and learning." And when we say this we observe the limitation "soberness and thought and learning." How many men at any period of the history of the Church were able to do this? What proportion of the laity can follow a theological or philosophical discourse unless it is preached by a master of lucidity? No: the laity expect to hear from the pulpit discourses that prove the preacher to have a background of learning, to have him make the best use of the talent God has given him, but they do not wish to see the Church emptied by the adoption of the Professor's rostrum by the preacher of Christian truth. There is a real difference between the two conceptions, but to a man of Dr. Headlam's erudition and easy gift of making plain hard conceptions, it may seem impossible for him to think that all men cannot do what he accomplishes without apparent effort.

It is hardly too much to say that the basic principle which Dr. Headlam adopts in his approach to all questions is defined as follows: "The great mistake that the Christian Church has made from the Middle Ages to the present day is to have attempted to define dogmatically what no human language can define and what it never has been intended that the Church should define." He makes this remark concerning the theories current in regard to the Eucharist, but the same thought underlies his approach to Orders and all other problems that divide equally honest Christian men into separate groups or Churches. Get together, avoid theories and see how the life thus engendered by closer union with one another and with the Great Head of the Church will express itself. He is pragmatical in his philosophy of practice and believes that the best results can come from acting on commands and allowing the consequences to correct wrong thinking. He has a vision of the Anglican Communion as comprehensive and held together by the Spirit rather than by the letter of Formularies, and thinks that the same may be true of the great united Church of the Reformation. The matter is not easily solved, for we cannot isolate fact from its relations and there is a conviction in the minds of most of us that Truth must be held wherever it is seen. We are aware of the many metaphors concerning Truth, its many facets, and its change of form according to the angle of approach. But there is a wrong angle which distorts perspective; and it is possible to see a facet out of relation to the whole crystal and to be hopelessly misled. And is it not true that the great obstacle to Reunion is a question of the character of "the Commission of Christ" with which is involved the whole conception of Church, Ministry and Sacrament? If this be true, then before we can arrive at union we must come to an agreement on this central point, otherwise we shall have worse chaos in fifty years after union. We are at one with the aspirations of Dr. Headlam, we find ourselves in agreement with most of his

postulates, and we are unwilling in a brief review to point out details from which we differ, but greatly as we value this very striking work—and we have read it through and have re-read much of it—we are convinced that there must be agreement on what constitutes the Commission of Christ before we can have any Reunion worth possessing. The Church of England in its present divided state is not a good omen for the peace of a much wider communion not knowing what it holds on so crucial a matter. We have grown into our confusions; that is no reason why we should wish to hand them on to others!

CHRISTIAN ART.

THE PRINCIPLES OF CHRISTIAN ART. By Percy Gardner, F.B.A.
John Murray. 10s. 6d.

Dr. Gardner is one of the best living authorities on Greek Art, whose principles he loves and admires. He has written most instructively on the great temples and sculpture of Hellas, and he sees to-day everywhere a conflict between Christianity and Art, or, to be more accurate, an estrangement. This is not confined to Protestantism; it is equally widespread in Roman Catholic countries. No one who moves in Art circles is unaware of the new Paganism that has taken possession of so many artists, and we are in a back-water compared with what was done for religious art in the last century. The book is not so much an exposition of remedies, but is a preparation for a better state of relations and offers counsel that affects rather the temper of artists than the character of the art produced. It is charmingly readable, and its style is that form of art which conceals art, for it is never laboured, but always, even when most discursive, delightful to the eye and ear. "Mysticism is a sort of protoplasm of all religions, beginning with the vague feelings of adoration and awe which come upon men in the presence of God." He distinguishes between personal and collective mysticism, and goes on to tell us "there is a deep meaning in the saying of Goethe, that miracle-working pictures are generally wretched works of art." The supernatural virtue in them has no relation whatever to their artistic excellence. The same may be said of miraculous images which share with pictures a talismanic virtue associated with religious belief. All who have watched a crowd of devotees awe-struck before the well-lighted black images of the Latin countries know this, and in spite of the quotation, "I am black but comely," the artistically inclined will find neither beauty nor artistic merit in these images. He discusses what Blake and Watts have done for religious art in England, and rightly tells us that the works of Blake will appeal only to a few. We confess we lost almost all our admiration for Blake when we inspected the recent exhibition of his work in the Tate Gallery, whereas the pictures of Watts in the same gallery give us on every visit a deeper sense of the religion that lies behind them.

Dr. Gardner is convinced that a revival of religious art can only

come from a general revival of religion. The age is materialistic and is reflected in its art. These contentions have much to commend them for acceptance, but the ways of genius are not marked by general statements or historic precedents, and there may be in our Art Schools to-day men who are apart from the spirit of the age and ready to give our time the lead it needs—not the lead of the unintelligible drawings that attracted so much interest in last year's Academy, but pictures that speak straight to the souls of men and guide them to the Highest. The closing paragraph in this book, that will be enjoyed by all who read it, summarizes his thought and outlook. "Therefore, until I am better instructed, I shall hold that as the root principles of Christianity are eternal, and need only to be adapted to the intellectual and social conditions of the new age, so the principles of art as set forth by the great sculptors of Greece, the Gothic architects, the painters of the Renaissance, are good for all time, and need only modification and modernization in order to be a light for the present, as they have been a light to the past." This is true, but they will have to be baptized with the Christian spirit and indwelt by the inspiration of Christian ethics.

VISCOUNT SANDON ON "ENGLAND AT WORSHIP."

ENGLAND AT WORSHIP. By Viscount Sandon, M.P. *Hopkinson*. 5s.

Viscount Sandon has an hereditary interest in the work and worship of our Church. By family association he has been connected with the work of the Church Pastoral-Aid Society, and this volume proves him to be a man who has at heart the best interests of the National Church. It is well that we have men of his stamp in Parliament, where they voice the opinions of the laity and prove that the charge of political Churchmanship cannot be thrown at them by sneering critics who cannot see any good in anyone or any cause that does not commend itself to their minds. In this book he discusses the general state of the Church of England and its influence on the Nation, and devotes considerable space to the problems raised by the Deposited Book and its rejection by Parliament. He is deeply distressed and impressed by the failure, after more than thirteen hundred years of Christian teaching since the landing of Augustine, of the forces of organized Christianity to retain their influence on more than ten per cent. of the population of London. "Perhaps one of the main psychological objections to the new Prayer Book has been the attempt therein to establish and constitute the advance towards Rome of doctrinal beliefs and towards a religious outlook which pinnacles doctrine as the key-point of Christianity." Doctrine has its place in Christianity, but everything depends on what that doctrine is. We find that Viscount Sandon himself very strongly holds doctrinal positions, but this is very different to the medieval doctrinal system taught by Anglo-Catholics as essential Christianity.

Viscount Sandon sees the hope of the future in Home Reunion. He tells us very clearly that there is no hope whatever of Reunion with Rome, and says of Malines that the Anglican nominees "appear

to have, to all intents and purposes, completely capitulated on the Papal Supremacy issue and virtually on that of Transubstantiation. One might be led to suppose that Vatican suzerainty was laid down by our Lord in the Bible ! ” These may seem harsh words, but they are the opinion of many close students of current events. Referring to the Headship of the King in the English Church, we are told that although the title has been long surrendered, the Royal Supremacy provides a sort of Chief of Staff, and this is a vital factor in any Church of which the State takes cognizance. It would be impossible to class the author as an Erastian, but there is something worth considering in the conception of the Primate as the Head of the work of the Church of England, and from the State point of view as a Chief of Staff appointed to maintain and advance the Church life in the Nation which considers the Church to be national. As long as Church and State are united, the State has responsibilities for and obligations to the Church. And we all wish to see the Church nation-wide, embracing all who profess and call themselves Christian and follow the Saviour.

To most readers the third part of the book, consisting of reflections on the attitude of the House of Commons towards the Deposited Book, will be of surpassing interest, for we have here for the first time a candid review from the inside of the motives that led to the rejection of the Book. We have reason to believe that he is right when he says that the greater part of the absentees from the division lobbies consisted of opponents of the Book, and that the rejection of the Book carried with it the approval of the great majority of Churchpeople. Written before the new Episcopal proposals had been outlined, he is silent on this part of the subject, but from what he has told us there can be no doubt as to his root and branch hostility to them, for he comments very severely on the wild words written after the rejection by Lord Selborne and others. We hope that the book will be read, as it ought to be, by all who wish to know what an able and independent Member of Parliament thinks of our contemporary religious life and the effects on it of the attempts of the Bishops to force the Deposited Book on the Church.

BARON VON HÜGEL.

READINGS FROM FRIEDRICH VON HÜGEL. *Dent.* 7s. 6d.

LETTERS FROM FRIEDRICH VON HÜGEL TO A NIECE. *Dent.* 7s. 6d.

Von Hügel is a mystery to us. We read his philosophical reflections and arguments on theology, we are profoundly impressed by his religious spirit and we are suddenly pulled up by something that shows him to be, in spite of all his speculative freedom and apparent Protestantism, a Roman Catholic who found help and comfort in the modern practices of that Church. Perhaps his ancestry—Presbyterian on one side—accounts for much, but the riddle lies deeper. He was ready to a certain point to use his intellect without restraint. He and Tyrrell were the closest of friends. The hour came when they parted company, and in the end von Hügel

dies a submissive son of the Roman Church, whereas his friend received something like clandestine burial rites. Human nature is something we cannot fathom; and the power of Rome over the human conscience is incalculable.

No one who has read von Hügel doubts his honesty and sincerity. He is transparently open-minded and at times daring in his speculations. Few who have studied him are without gratitude to him for help on difficult problems, and the contents of these two volumes which were for the most part already familiar to us, give a very good idea of his ruling thoughts and his great charm. Here is just one passage that shows what the reader may expect in the Readings: "All religion will ever, in proportion as it is vigorous and pure, thirst after an ever-increasing Unification, will follow to be one and to give itself to the One—to follow naked the naked Jesus. Yet all the history of human thought and all the actual experience of each one of us prove that this Unity can be apprehended and developed, by and within our poor human selves, only in proportion as we carefully persist in stopping at the point where it can most thoroughly organize and harmonize the largest possible multiplicity of various facts and forces." Tough reading—but then all philosophy and high theology are tough.

The Letters to Mrs. Greene are simpler and less theological. They range over a wide range of subjects. His plan for her was to fulfil the ideal he set before him. "I want to prepare you, to organize you for life, for illness, crisis and death." "Live all you can—as complete and full a life as you can find—do as much as you can for others. Read, work, enjoy—love and help as many souls—do all this. Yes—but remember: Be alone, be remote, be away from the world, be desolate. Then you will be near God!" Mrs. Greene became a Roman Catholic after her uncle's death. Would she have become one if he had survived her? We do not know, for von Hügel never sought to make converts to Rome.

THE AUTHORITY OF THE BIBLE.

THE AUTHORITY OF THE BIBLE. By C. H. Dodd. *Nisbet & Co.*
10s. 6d.

Professor Dodd faces frankly from the standpoint of one who accepts the critical view of the origin of the Old and New Testament, the questions raised as to the authority of Holy Scripture. Many who read his book will find themselves unable to agree with his description of the evolution of Monotheism among the Israelites; and for our part we are not convinced that the theories he holds will stand the test of future discussion. But we know that they broadly represent the opinions of the majority of university and theological college teachers on the subject. On the New Testament he is more satisfactory, but even here his views will be subject to modification by more complete knowledge. In both the Old and the New Testament criticism is more subjective than many believe, and as we look back upon the past history of criticism we have little faith in the

permanence of much that is now accepted as the assured result of the application of new methods of inquiry. On the other hand, the Synoptic question has changed profoundly the outlook of even the most conservative writers on the way in which the Gospels were composed, but reflection has taught us that we are not so much concerned with the inter-relation of the Gospels as with their content. Mr. Dodd tells us that the authority of our Lord as a religious Teacher must be estimated on principles that are applied to the prophets. "He lived intensely in a particular historical situation, and the relevance of His teaching to that situation is part of its eternal significance. He dealt not with general abstractions, but with issues which the time raised acutely for the people to whom He spoke. He dealt with them not as an opportunist, but radically, and with the profound simplicity that comes of complete mastery of the problem. We have not to face these identical issues, and we cannot always apply His words strictly to ourselves; but the response that Jesus made to the issues raised for Him challenges us to be satisfied with no solutions of our own problems which have not the same quality. To attempt to free His sayings from their relativity to the particular situation is often to blunt their edge rather than to bring out their universality."

There is truth in this, but the principles underlying His sayings are applicable for all time. Human life, no matter how changed the environment in which it is lived, has to face the problems met by our Lord, and the universality of His teaching is best appreciated by those who are "up against it" and see in a glance what He means them to do. If we are Christians, we have to acknowledge the supremacy and uniqueness of the authority of Christ; and if the Bible fails to show us what He thought and did, then we have no real objective basis for our faith. His authority and the authority of the Scriptures are not divorced from life, and it is in living we find their dynamic strength and transforming power. Professor Dodd has many most suggestive passages in this able book, and we find ourselves agreeing heartily as well as disagreeing equally heartily with him. His last sentence gives his position: "If the Bible is indeed 'the Word of God,' it is so not as the 'last word' on all religious questions, but as the 'seminal word' out of which new apprehensions of truth spring in the mind of man." Everything depends on what is meant by the words in this quotation. The Bible is more than a seed from which things grow—in many ways it is the developed fruit that feeds our souls. Our author ascribes too little to the message of the Bible as the definite revelation of the mind of God.

DR. HAROLD SMITH'S *MAGNUM OPUS*.

ANTE-NICENE EXEGESIS OF THE GOSPELS. Vol. V. By Harold Smith, D.D. *S.P.C.K.* 7s. 6d.

The more we use Dr. Smith's remarkable volumes the more useful they become. Before they reached us we were accustomed to turn up passages in our Commentaries and read Patristic extracts

much abbreviated and often little informing. A clever writer makes use of a striking sentence, and we judged the value of the comment from the sentence. Now all this is changed. We refer to the translations by Dr. Smith, we see the passage in its context and are able to compare it with the remarks of other Fathers. Consequently the judgment we reach is our own and not the echo of the opinion of one who quotes partially. As we use the book the Fathers become to us more real, and we have classified them roughly in our own mind, as far as their particular gifts are concerned. We have placed a value on their comments that guides our exegesis, and this has saved us from pitfalls. And we owe this first-hand knowledge to the patient erudition of an Evangelical scholar who maintains the Evangelical tradition of attachment to the Bible. In this, the penultimate volume, we have extracts from Patristic comments on the Gospels, which begin at Matthew xxi. 23-7 and end Matthew xxvi. 36-46. The genius of Origen still shines, and we are much impressed by the way in which he discusses Scriptural problems. Often we think we are reading a contemporary exposition. We hope that this book will find a place on the shelves of serious Gospel students. It is a mine of valuable instruction.

MODERN TIBET.

THE LAND OF THE LAMA. By David Macdonald. *Seeley Service*. 21s.

All who are interested in Missionary work should read this volume, which is by no means a book on Missions. It gives a plain, unvarnished account of the habits and religion of a people that has been isolated by reason of its dwelling on the roof of the world. It shows us the growth of superstition in the human heart and mind and the consequences that result from false beliefs influencing conduct. It is one of the most instructive human documents that have come under our notice, and proves beyond a peradventure that man needs something more than his own unaided reflection to rise superior to these human weaknesses that make him the prey of false beliefs. And we have the endorsement by the Earl of Ronaldshay that Mr. Macdonald is trustworthy. He knows no other man who possesses quite the same qualifications for writing the book. His knowledge is first hand. He knows the language as well as the people. "The serious student—and in particular the anthropologist—will find in the book a mass of information of real value; the general reader a story of lively and absorbing interest." The present reviewer cannot pronounce on the accuracy of the details—he can say that no recent work of its kind has had for him so fascinating a store of information.

We have a full description of the inhospitable character of the country and a brief history of its relation with India and China. We learn just what we need to know about its Government and the chapters dealing with Religion are lucid and illuminating. Buddhism followed a belief which was shamanistic, devil worship

pure and simple. To-day the earlier form of religion persists in many remote districts, and the Lamaist creed and ritual absorbed and retains much of its predecessor's outlook. Demonology prevails and black magic is practised. "Bon [the name of the early belief] worship was invariably celebrated at night. The rites were performed in gloomy caverns, the altar and the celebrants being lighted only by the fitful flames of a dim fire. The service ended in the most revolting and depraved orgies." We read that the beginning of modern Lamaism incorporated much of the old faith and that its main prop is the monastic system, which Mr. Macdonald fully describes. We have pictured to us the famous "wheel of Life" which is copied and taught by the itinerant lamas. One-sixth of the whole population consists of Lamas or monks who undergo a strict training from early years. Some lamas study a medicine which is to us as revolting and absurd as any empiricism can be. Weird and wonderful are the theories on which the strange treatment is founded. Four hundred and forty diseases afflict mankind, and for all there are charms and spells. In spite of the doctors the race persists and perhaps this is the best proof of its hardiness. We read of the extraordinary customs associated with birth, marriage and death, and we are brought right into the centre of the everyday life of a country that is probably the most mysterious in the world. It may never have any great influence on international life, but it has an attractive power on a great number of minds. Some day it will become the field in which Christian teaching will be sown, and then it will be better known to all who wish to see the conquest of superstition by the Cross.

A LITURGICAL STUDY OF THE PSALTER. By Cuthbert C. Keet, B.D., Ph.D., with a Foreword by the Rev. Canon G. H. Box, M.A., D.D. *George Allen & Unwin*. 10s. 6d. (Pp. 192 + 4 Illustrations.)

Critical and devotional interest in the Psalter grows apace. This book will appeal to those who are following the recent trend of criticism, and to those for whom the Psalms are simply the "Hymns Ancient and Modern" of the Jews. Professor Box's Prefatory Note to the book is in itself enough to revive interest in the Psalter—a most profitable and fascinating branch of O.T. study for the general reader. Dr. Keet takes account of all recent work, and gives us a clear and penetrating study of the background of the Psalms. He is not concerned so much with pre-Exilic questions as with the use which the Jews themselves made of the Psalms. The reader will find helpful information on the Temple-choirs, the liturgical settings of the Psalms, and their position in the ancient synagogue. The treatment is scholarly, yet not too technical, and the author deserves our gratitude for this welcome addition to our growing literature on the Psalter. A careful study of the book will prepare the reader for a more intelligent appreciation of that up-to-date English Commentary on the Psalms which is now long over-due. G. H. W.

THE REBUILDING OF THE CHURCH. By J. F. Mozley. *Robert Scott*, 1928. (Pp. 189.) 7s. 6d.

Here is a book which shows evidence of very extensive reading and much thinking. The problems investigated cover very wide ground, and often force the author to make sweeping statements where we should prefer more detailed treatment. He admits the necessity of such a society as the Church, but feels that the gulf between the Church and the world, wide enough in the early stages of the Church, is now widening more and more. An easy-going tolerance, bad "New Psychology," the cheap newspapers, and the cinema, are all contributing to this. So the Church must be rebuilt. For this new Church Mr. Mozley defines a standard of catholicism, in which there are to be universality of excellence, the inclusion of every kind of good, especially moral good. He finds the present churches, Latin, Evangelical, and Church of England, all lacking in some measure, particularly the Roman Church, which he trounces enthusiastically. Our National Church, he says, has sacrificed truth to comprehensiveness. The principles of the new Church are to be Liberty, Spirituality, Loyalty, all pervaded by what he calls a New Puritanism. This Church will come, so the author firmly believes, but he looks to the younger generation to bear the main share of the task of realizing it.

G. H. W.

THE SOUL OF THE BANTU. By W. C. Willoughby. *Student Christian Movement*. 15s.

The writer describes this book as a sympathetic study of the magico-religious practices and beliefs of the Bantu tribes of Africa, and he writes from a first-hand knowledge of his subject through his personal contact of twenty-five years in Africa. He, however, does not take the whole of the subject he suggests in his description, but only that part which treats with ancestor worship, and he leaves the many other "practices and beliefs of the Bantu tribes" for another volume on Nature worship, high gods, taboo and magic. In the present volume we are taken step by step through the various phases of the subject the author has chosen, and he invites us to accompany him on an investigation into the study of the tribal conception of life, law, religion, custom, and folklore which he made during a quarter of a century of work and travel among the tribes between the Vaal and the Zambesi, during which he was in constant touch with old native men and women all over the country who were steeped in the collective impressions of their own communities. In doing so, we acquire an intelligent comprehension of the true inwardness of the Bantu religion and their way of thinking of the incarnate soul and the discarnate spirit, the modes of ancestor worship, the way the spirits of the dead are thought to reveal their will to the living, and the character and extent of the influence of the gods upon the everyday life of the people.

The book is furnished with an ample general index, and an index to the clans, tribes and localities mentioned, and also to the books

referred to. The book is not one to be disregarded or ignored by anyone interested in the study of customs or folklore.

A TAOIST PEARL. By A. P. Quentin. London : S.P.C.K. 4s. 6d. net.

A fascinating Missionary apologetic. The attractive art pages, based on Taoist emblematical designs—seventeen in all—are explained in an introductory section, and very interesting they are. As for the story itself, it is a distinctly affirmative answer to the question, "Are Missions any good?" More than that—the book is an attempt to portray Taoist life and thought, in the hope of making it more widely known, for it is probably the least understood of the religions of the Far East. Finally, the portrait in these chapters is that of one of whom it could be said, "It was good to live with him." Mr. Siao's was a life lived in the consciousness of the Divine nearness, and he carried about with him, in the ample folds of his Chinese dress, a Bible to which he was constantly referring, as to a final Court of Appeal. It is a wonderful memoir, of a man both great and good. There is an Appendix in which the writer has given a useful outline of the principles and practice of Taoism, as it was in the past and as it is to-day. S. R. C.

A CERTAIN PRIEST. By the Rev. Bernard M. Hancock. London : George Allen & Unwin, Ltd. 3s. 6d. net.

"Retreat Meditations" based on St. Luke's Gospel. Mr. Hancock tells in his "Explanation" how, on very short notice, he went to conduct a Retreat at Shillingstone, near Blandford, armed with a few notes on the back of an envelope and Dr. Alfred Plummer's "great commentary" on St. Luke's Gospel. One of his suggestions was that "all were to receive from one another, and all contribute to one another." This book is one result of this "co-operative retreat," as Mr. Hancock aptly calls it—and a very useful result too. It can hardly fail to help those who have been called to the sacred ministry to examine themselves and then, as the author says, "return to Jerusalem with great joy," that is back to the allotted sphere—"to our Jerusalem, where there are those who fail or deny the Master; where we have failed with this one or that; where, like the disciples, we have our enemies." In a note on reading aloud there are some excellent hints. Altogether a most useful book. S. R. C.

THE WIDOW OF THE JEWELS. By Amy Carmichael. London : S.P.C.K. 2s. net.

Miss Carmichael's name is quite enough! The latest addition to the Dohnavur Books and the story of Linnet's experiences and conversion, so gracefully told and so effectively illustrated, is sure of a welcome and should serve to stimulate Missionary fervour—a commodity with which we are by no means overdone!