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A table of contents for *The Expository Times* can be found here:

https://biblicalstudies.org.uk/articles_expository-times_01.php

pdfs are named: [Volume]_[Issue]_[1st page of article].pdf

The Church has the right and she has the might, for the Power that is hers is nothing less than the Omnipotent Power of God Himself. With such a persuasion and such a conviction those of us who have the privilege by grace of being, or of

looking forward to being, ministers of the gospel in these modern days, may well face the call of the present unspeakably great opportunity, 'expecting great things from God, and attempting great things for God.'

Literature.

RATIONAL MYSTICISM.

RATIONAL MYSTICISM, by Mr. William Kingsland (Allen & Unwin; 16s. net), is a very remarkable book. Regarding his purpose the writer says: 'I shall aim at presenting in the first place something of the substance and basis of a Rational Mysticism in what we already know as Science, Philosophy, and Religion; and in the second place I shall endeavour to set forth the root principles of Mysticism as found in all ages, and apart from the mere historical forms in which these principles have found expression.' The work is done in a singularly able and interesting way. The writer is a competent physicist, able to handle intelligently the mystery of ether and even the relativity of Einstein. His conclusion is that in modern scientific facts and concepts there is 'not merely a confirmation of some of the fundamental principles of a Rational Mysticism, but also the possibility of restating those principles in a more intelligible form.'

In the realm of philosophy the writer moves with equal ease and has much that is very suggestive to say in dealing with the relation of philosophy to religion and mysticism. No one can read these pages without receiving a fresh and wonderful impression of the unfathomable mystery of things and the infinite possibilities of life.

In his positive exposition of mysticism the writer draws mainly from Eastern religious philosophy, though he seeks to show the essential unity of the mystics of all ages and countries. Amid much that is profoundly true and beautiful, we confess to have been carried beyond our depths in the regions of cosmogony, and to have quite lost patience when the relation of the Absolute to the Cosmos is set forth in an intricate diagram of interlinked circles and triangles. The system expounded is an eclectic theosophy which professes

to give the esoteric doctrine of which all religions are more or less crude and exoteric forms. It is pantheistic in character. As the writer puts it, 'It calls up all sorts of theological bogies, not the least of which is the dreaded spectre of Pantheism, than which nothing is better calculated to send a cold shiver down the adiathermic spine of orthodoxy.' The individual is one with the Absolute; the Cosmos is the necessary and perfect manifestation of God. 'The syllogism may be stated thus:

God is Absolute Perfection.

God is the Universe in its Wholeness and Unity. Therefore the Universe in its Wholeness is Absolute Perfection.'

'Even the Devil must be conceived of as perfect in his part and function in the Cosmos.' This means that sin is an illusion, and moral praise and blame irrelevant. 'In esoteric Christianity and in Mysticism, the active principle is the indwelling Divine Nature *in* which the greatest sinner as well as the greatest saint lives and moves and has his being.' The writer has many bitter things to say of churches and churchmen, but upon his own showing the most despicable ecclesiastic is an emanation of the Divine equally with the most rational mystic. He could not be at all unless he had a right to be, and he is bound by a cosmical necessity to be what he is.

The historic basis of Christianity is, of course, set aside. It is probably myth, but in any case of no account. Useful, doubtless, at a certain stage for the unenlightened, but to be transcended. Even the spiritual Christ is to be far transcended by the soul as it wings its way to the Dark Abyss of the Absolute. This is simply a modern restatement of Gnosticism with its esoteric and exoteric doctrines, its mere *πίστις* for the plain

hit anywhere.' These are hard sayings, but they are all amply documented; and it is good for us all to see ourselves as we are, and not as we seem in our own eyes to be.

The aim of the book is purely constructive: it is, by revealing war in all its ugliness and horror, and especially in its impotence to usher in the world of our heart's desire, to point to the more excellent and incomparably more effective way of Jesus, and to contribute to those tempers and arrangements which will help to widen the area of goodwill. We are now far enough away from the war to profit by such an essentially impartial discussion as Mr. Page has given us, and a careful perusal of his book will incline us to endorse the burning words of Dr. Fosdick. Mr. Page has rendered a signal service to the cause of truth, religion, and peace.

INDIAN CHURCH COMMENTARIES— I CORINTHIANS.

One of the chief desiderata in our mission fields is the provision of suitable literature for Christians. The English-speaking native is less handicapped than his brother who knows only the vernacular; yet books by Western students are not always very helpful in the very different conditions that obtain in India or China. On the other hand, Biblical commentaries written in the West often lack the illumination that comes from a first-hand knowledge of the Orient. The S.P.C.K. is therefore to be congratulated on adding another volume to its 'Indian Church Commentaries,' viz. *The First Epistle of Paul the Apostle to the Corinthians*, by Canon E. F. Brown, M.A., of the Oxford Mission to Calcutta (6s. net). Outside of the Gospels and Acts no book of the New Testament is of more living interest than this Epistle, which has already been fortunate in its editors.

The volume, which is attractive in appearance and well printed, is the work of a competent scholar who knows the New Testament and knows India. In many respects it provides just the kind of help that educated Christians need everywhere. The author's sacramentarianism, combined with a rather rigid view of Scripture, will somewhat restrict the appeal of a book which, with a wider outlook, one would gladly have seen in the hands of every Indian Christian leader, and of many who are not Indian Christians. However, in the

twentieth century as in the first, there is room in the Church for different ways of apprehending Christ.

PSYCHOLOGY AS A HELPER.

M. C. Baudouin, the famous author of 'Suggestion and Auto-suggestion,' has written, in collaboration with M. A. Lestchinsky, a book of remarkable interest and value—*The Inner Discipline* (Allen & Unwin; 7s. 6d. net). The ordinary person, puzzled and distracted by the weird terminology and the conflicting doctrines of the Newer Psychology, and probably disappointed by the superficial popular expositions of its tenets, does not know what to think. He wants to know what it is all about, and he wants specially to know in what ways he can find help in the new views. This book is the very thing he needs. It steers a middle course between the learned treatise and the too facile 'guide' of popular writers. It is authoritative and scientific, but it is so simply written that the wayfaring man need not err therein. Indeed, as an introduction to Psychology in its newer developments, and especially in its practical side as a guide to life, we cannot think of any better book.

There are two parts. The first examines the teaching of the great religious and semi-religious systems so far as they offer a moral discipline to mankind. Buddhism, Stoicism, Christianity, and 'Mind Cure' (i.e. Christian Science and New Thought) are the systems selected, and the guidance they offer for the conduct of life is carefully scrutinized. The second part is devoted to modern Psychotherapeutic Methods, Hypnotism and Suggestion, Rational Persuasion, Psychoanalysis and Autosuggestion. Even those who have read widely on these subjects will find much to interest them here, and the novice will learn from a clear exposition what these methods are, how they have arisen, what they offer, and how they should be used.

The authors believe that the discipline of both religion and psychology is necessary, and in a concluding chapter they summarize in a most helpful way the leading ideas and suggestions of both, and indicate the place they should have in the practice not only of healing but of education. The book is a noteworthy one and can be recommended without qualification.

MODERN EVANGELISTIC MOVEMENTS.

It was a happy thought of 'Two University Men' to devote one volume of their projected series of 'Handbooks of Modern Evangelism' to *Modern Evangelistic Movements* (Thomson & Cowan; 3s. 6d. net). The plan is thoroughly comprehensive, the movements dealt with including the Salvation Army, the Church Army, the Settlement Movement, the Brotherhood Movement, the Industrial Christian Fellowship, the Fellowship of the Kingdom, the Children's Special Service Mission, the Young Men's Christian Association, the Student Christian Movement, and the Religious Tract Society. The men selected to discuss these respective movements are in every case men who speak with authority. General Booth deals with the Salvation Army, Dr. Harry Miller with the Settlement Movement, Rev. Tom Sykes with the Brotherhood Movement, Sir Arthur Yapp with the Y.M.C.A., Rev. Tissington Tatlow with the Student Christian Movement, and so on. It is a great convenience to have the history of these important movements briefly but authoritatively sketched by men who are so intimately associated with them. The need for such movements is pathetically evidenced by the extraordinary proportion of the population which to-day stands outside the Church: it is put by one writer at 75 per cent., by another at 80, and by another as high as 85 per cent.

Many interesting facts and golden words are scattered throughout this attractive volume. We learn, for example, that William Booth 'adopted sensational methods deliberately because it passed his wit to discover how these people could be aroused, how an epidermis thickened by vicious habit or profane environment could be pierced in any other way.' We learn, again, that it is the opinion of the Industrial Christian Fellowship that 'those who stand at the present moment outside the influence of every form of organized religion can be better reached by their brother working-men than by the clergy or the philanthropically-minded laity of the better-educated classes.' 'What shall we do to be saved?' Mr. Sykes asks. Brotherhood answers, 'To be saved, save! Save, and you will be saved.'

The Conquest of Fear, by Mr. Basil King (Allen & Unwin; 5s. net), is the record of a religious

experience which may be described as the personal discovery of God. The book reminds one of H. G. Wells's 'God the Invisible King,' both in its antipathy to orthodoxy and in its essentially orthodox character. Mr. King found that the life-principle is with all who are doing their part, and then he found that this life-principle is God, that God is everywhere and that God is 'for us.' The whole story is engrossing and instructive, and (what perhaps the writer will specially value) no one can read it without real benefit. Whoever makes the same discovery will share the same conquest.

The River of a Hundred Ways (Allen & Unwin; 7s. 6d. net) gives an account of life in the war devastated areas of Eastern Poland. The authors are Joice M. Nankivell and Sydney Loch, who worked for several years in Poland with the Society of Friends' Relief Mission. The book does not aim at giving a detailed history of the work of the Relief Mission. It consists of a series of vivid pictures of the country, the village people, and the authors' everyday happenings, and in the end we find that by this means we have gained a very good idea of the nature, scope, and, above all, the necessity of the Relief Work.

Messrs. Allen & Unwin invited Mr. Heinrich Lhotzky to write a small volume on the training of a child. Mr. Lhotzky consented, and his work has now been translated into English by Anna Barwell, and published at 3s. 6d. net. What Mr. Lhotzky discusses is how to leave a child freedom, and at the same time teach him obedience and strengthen his will. There is much that is sound and helpful in what he says, and we like his matter better than the title—*The Soul of your Child*.

Canon Douglas Maclean has written a book on *Equality and Fraternity* (Allen & Unwin; 7s. 6d. net). He has very definite ideas on equality, and in order to impress them on the reader he supports them by copious quotations from literature and history. One chapter is entitled 'Equality of Opportunity,' and the points in it give an idea of Canon Maclean's attitude to the subject generally. He says, first, that 'equality of opportunity is an unsatisfactory formula'; second, 'equality of opportunity is unthinkable.' Here he finds Dr. Lothrop Stoddard's (spelt Stoddart, probably

through a printer's error) 'The Rising Tide of Colour' useful. 'Equality of opportunity between Japanese and Indians in South America, Dr. Stoddard points out, would reduce the latter to "a cringing sudra caste, tilling the poorer lands and confined to the menial or repulsive occupations!"' Canon Maclean's third point is, 'Suppose that equality of opportunity does bring to the front what is most valuable in a man or in a race, enabling capacity to assert itself, what then becomes of incapacity?' On that point this is his conclusion: 'When we have done our utmost to see that square pegs are in square holes and round pegs in round ones, or that every social climber is provided with a ladder, what have we accomplished? A static sorting of society into upper and lower classes corresponding to capacity, and therefore far more galling than the accidental hereditary inequalities which are confessedly based on no intrinsic differentiation.'

In the end of 1923 Mr. Fritz Wittels completed a Life of Sigmund Freud. Mr. Wittels is a disciple of Freud's, but in 1910 he had a personal difference with him. He remained, however, a firm believer in psychoanalysis, and he is not in any way unduly critical of Freud. A fairly exhaustive treatment of Freud's main tenets is given—dream interpretation, manifest and latent content, repression, narcissism, and the various complexes, with which, unfortunately, we are now all too familiar. Last Christmas the author sent a copy to Freud, and he replied that the book was by no means hostile, and not indiscreet, and that it manifested the 'serious interest in the topic' which was to be expected; then he denied its accuracy on a few points and made suggestions for alteration. In the English edition we have the benefit of these suggestions. The translation has been made by those excellent and indefatigable translators, Eden and Cedar Paul. The title is *Sigmund Freud* (Allen & Unwin; 10s. 6d. net).

A small book, which we do not care to criticise, has just been published by Messrs. Allen & Unwin. Its title is *The Heart of a Father: A Human Document*, by a Well-known Public Man. It is generally believed that the well-known public man is the Rev. F. C. Spurr. The first part of the book contains an account of the childhood of his little boy, Anthony, very simply told, and then the

tragedy of his drowning when he was only nine years old. Then comes the loneliness and the longing to get into communion with him, and finally the ways by which the father and mother believed that they did have communion.

Books of advice to preachers abound, but there is always room for one more. We can heartily recommend *The Dynamic Ministry*, by Mr. Oscar L. Joseph (Abingdon Press; \$1.25). It discusses in suggestive fashion the fourfold mission of the Christian Minister as Thinker, Preacher, Pastor, and Leader of Worship in these perplexed times of ours. It is fresh, stimulating, and timely.

All serious students of Jewish Literature outside the Old Testament and of the brief Aramaic portions within it will be grateful to Professor W. B. Stevenson, D.Litt., for his delightfully compact *Grammar of Palestinian Jewish Aramaic* (Clarendon Press; 7s. 6d. net), which fills a gap that has long been felt and regretted by English-speaking students. Very naturally this Introduction 'presupposes a general knowledge of Hebrew or of some other Semitic language, such as Syriac or Arabic.' Its primary object is to facilitate the study of the Targums and the Aramaic portion of the Palestinian Talmud, and incidentally it will promote the better understanding of the New Testament by enabling its readers more readily to recognize the Aramaic background of some of its books or portions of its books. This little volume, which is not one to be read in a hurry, is packed full of accurate information, relative to the Grammar and Syntax, and furnished with frequent paradigms. The value of this very valuable book would be still further enhanced if, in a second edition, Dr. Stevenson could see his way to print in full occasional selections from the illustrative sentences to which he alludes on every page. Nothing imprints so vividly on the memory the nature and usage of grammatical forms as the sight of them in their proper place and connexion in a sentence. The book is a real and important addition to the repertory of the student of Semitic languages.

A comparison, not altogether fanciful, might be drawn between the Welsh and the ancient Hebrews. In their poetic temperament, their rugged history and mountainous land, there are not a few affinities between those peoples; and it is peculiarly fitting

that the Biblical scholars of Wales should seek to apply the best results of modern scholarship to the task of translating the Bible for the people of Wales. The theological section of the Guild of Graduates of the University of Wales has already issued translations of Mark, James, and Galatians, a Welsh Bible Dictionary similar in size and character to Hastings' One-Volume Dictionary is under preparation, and the first translation of an Old Testament book has just appeared. It is a translation of *Amos and Hosea*, by the Rev. Griffith Hughes, M.A., of Chester, and the Rev. D. Francis Roberts, who for four years assisted Professor W. B. Stevenson of the Semitic department of Glasgow University, and the book is published by the Clarendon Press (1s. net). *Hosea*, in particular, tests a translator's power as much as any book in the Old Testament, and this translation stands the test triumphantly. The scholarship of the book is unimpeachable, the Syriac and Septuagint have been taken into account as well as the Hebrew, and the translation is in graceful and idiomatic Welsh which reproduces the poetic form, as well as quality, of the original. There are no notes, except a very few textual ones, so that, in this lucid translation, these two great prophets are allowed to speak for themselves to the people of Wales. To the enterprise of which this little book forms a part we cordially wish the widest success.

A new edition has appeared of *The New Testament in Modern Speech*, by Mr. R. F. Weymouth, D.Litt. (James Clarke; 6s. net). No one who has used Weymouth can fail to be grateful for this admirable translation. It held the field before Dr. Moffatt's rendering appeared. And even in face of Moffatt's popular book its merits will preserve it and extend its already wide circulation. One feature of real value is its marginal headings. Another is its modern appearance. A third is its excellent brief introductions. And above all is the beauty of its English, which is always dignified and often striking and revealing.

It might well seem that of books upon India there is enough and to spare. But India is rapidly changing, and if a man has lived and worked there for forty years he has some right to be heard. Claiming this right, the Right Rev. Henry Whitehead, D.D., formerly Bishop of Madras, has written his impressions under the title of *Indian Problems*

in Religion, Education, Politics (Constable: 12s. net). It is a book that one would fain put into the hands of every Indian Government official, every planter, every officer, every one, in short, who has to do with India and who wishes to understand Indian affairs. The Bishop writes with ripe and genial wisdom out of a full and varied experience. Here and there are touches of delightful humour, as in the story of the native pundit who translated the prayer against schism and heresy into the vernacular as, 'From going to the Baptist Chapel, good Lord deliver us,' or again of the Madras B.A. who opened a debate upon 'the relative advantages of celibacy and matrimony' by announcing that 'celibacy is contrary to the categorical imperative of Kant.' But the book is a serious contribution to the study of the religious, educational, and political problems of India. It is written with conspicuous fairness and large-hearted sympathy both with the Indian people in their aspirations and the British Raj in his difficulties and crushing responsibilities. There is necessarily a certain amount of controversial matter in it, but always the discussion is tactful and conciliatory. Every sentence is fitted to instruct and enlighten and heal. It is a supremely wise and good book.

The Triumph of Ugliness, by Professor Arthur Brodrick Bullock, M.A. (Daniel; 3s. 6d. net), is the work of a pugnacious pessimist. The hideous will to live, which animates all nature and gives rise to the struggle for existence, makes the world a gory battlefield and all life a nightmare. 'In this extraordinary drama of strife and suffering the most conspicuous part is played by that maleficent mixture of hypocrisy and vanity, superstition, ignorance, and cruelty—the biped, man. . . . Inferior to his humble kinsfolk of the woods as being a carnivorous animal, he ranges the earth with garrulous chatter and restless eye, like an ill-favoured aggressive ape.' Society to-day, in manners, in dress, in art, in literature, exhibits pictures of unspeakable ugliness. 'Among them bridal pairs grinning inanely as they step out of church into a new, and often sadder, chapter of their experience.' Poor brides! One can only hope that Mr. Bullock feels better after having got rid of so much bile.

And to what end is all this? The writer has a gospel. He is a disciple of Schopenhauer and of Buddha, and he calls for the absorption of the

has recommended the best books for the readers of the class for whom these primers are intended. He has shown a thoroughly well-informed and sound judgment in his selection. One is left wondering, nevertheless, how many will be equal to the task that is set before them. Many, no doubt, will be content to try to tackle a single period, say the nineteenth century.

The records of missionary enterprise are continually proving anew that romance is not dead and that truth is often stranger than fiction. Every year the world's neglect and the apathy of many in the Church become less excusable. *The Whispering Bush*, by Mr. Arthur E. Southon (Hodder & Stoughton; 2s. 6d. net), is a book fitted to break down prejudice and charm away indifference. It contains a series of 'true tales of West Africa.' The author is particularly careful to give his 'personal guarantee that every story is true in fact, and in every essential detail.' Yet the stories are as thrilling as the best fiction. The strange drama of African life, the clash of the old superstitions and the new faith stand vividly revealed, and through it all the gospel is manifested as the power of God unto salvation to every one that believeth, even the most degraded.

Messrs. Hodder & Stoughton have also issued a volume of true tales from the Indian mission field. The author is Emily Drew, and she takes the title of the volume from the first story—*Boanerges, Son of Thunder* (2s. 6d. net).

Two books have been published by Messrs. Longmans, Green & Co. (both at the very reasonable price of 3s. 6d. net) which ought to do a great deal to make the now famous 'Copec' Conference intelligible and interesting and even momentous to the religious reading public. One is a carefully edited record of *The Proceedings of C.O.P.E.C.*, an account of what happened at Birmingham : with full reports of the chief speeches. The editing is in the capable hands of the Rev. W. Reason, and it is well done. A perusal of this book will put the reader as nearly as possible in the position of one who attended the Conference. The other book is an exposition and commentary on the proceedings. It is called *Christian Citizenship : The Story and Meaning of C.O.P.E.C.*, by the Rev. Edward Shillito. Mr. Shillito was asked by the

executive committee to write this book of interpretation, and, as one who stood outside official circles and yet was a sympathetic and understanding spectator, he has done his work well. The two books ought to be read together, and should extend and perpetuate the influence of the great Conference.

In discovering and emphasizing the incomparable place of the Prophet in Hebrew religion, modern criticism has perhaps done less than justice to the Priest. An attempt has been made to remedy this defect by the Rev. S. C. Gayford in his *Sacrifice and Priesthood, Jewish and Christian* (Methuen; 6s. net). Here the priest comes to his own, and the whole question of Sacrifice receives a thorough and illuminating treatment, which is often striking and fresh. We are reminded, e.g., that 'Sacrifice consists not merely in killing something, but in the offering of a life that has passed through death, i.e. a *risen* life.' It would be quite in accord with the Jewish view of Sacrifice that 'Our Lord should enter on the Priestly part of His Sacrificial Work after His Death.' It is maintained that the ideal purpose of Sacrifice is threefold—Forgiveness, Dedication, Communion.

There are points in the argument, however, which will not command the assent of all. There is really no warrant, e.g. in Gn 4, for the assertion that Abel's offering was *outwardly* as well as inwardly better than Cain's. Mr. Gayford argues that at an early stage the truth was grasped that animal life was of a higher order than plant life: the truth probably is simply that we have here the shepherd's view of life in opposition to the agriculturist's, nomadism *versus* Baalism. And surely, in view of so definite a statement as Jer 7²²—and there are others of the same tenor—it is too much to maintain that 'without doubt the Prophets accepted the Sacrifices as being sanctioned by the God of Israel, and incorporated into His worship.' All the same, it is a pleasure to welcome such a discussion as this, which shows the mighty place that the Priest and Sacrifice have held in the history of religion.

A highly interesting glimpse into the social and intellectual life of the Jews of the Middle Ages is furnished by the *Chronicle of Ahimaaz*, which is presented by Dr. Marcus Salzman in the Hebrew Text and an admirable English translation, and

fully discussed in all its bearings in an Introduction extending to fifty-nine pages (Milford; 9s. net). In this book the chronicle of a Jewish family is traced through the period from the ninth to the eleventh century, and fortunately the writer does not confine his story to the members of his own family. He throws very welcome and much needed light on the position of the Jews in the Byzantine Empire, and compels us in some directions to modify previously held opinions on the imperial policy. The book no doubt accurately reflects the mind of the time in its curious mixture of history and legend, of science and superstition. Interest in futile occult lore is accompanied by an equally genuine interest in science and philosophy. This Chronicle constitutes a valuable addition to our knowledge of the political events, and still more of the intellectual temper, of two important centuries; and all students of the Middle Ages, whether Hebraists or not, will find much to interest and instruct, and not a little to astonish them, in this beautifully printed version.

Scholars and students of Church History will welcome cordially the third and concluding volume of Abbé Duchesne's *The Early History of the Church*, translated by Professor Claude Jenkins (Murray; 21s. net). The Abbé's work is on a monumental scale. It represents years of unceasing study by one singularly well equipped for the Church historian's task. We doubt if a 'standard' history of the Church can be written. The writer's own theological and ecclesiastical prepossessions inevitably colour his estimates. Abbé Duchesne, we think, has come nearer the ideal than most. His knowledge is full and accurate. His insight into motive and purpose and, in consequence, meaning, is exceptional. His sympathies are wide and his estimates are generous. In this volume he tells the story of the melancholy fifth century, which saw so much of the *rabies theologorum*, and witnessed a world perishing and a Church unable to arrest or even retard the process. Yet the Abbé shows a brighter side likewise to that sad age. The Church was adorned with many picturesque and not a few great figures, and literature was produced which has enriched all the subsequent centuries.

The National Adult School Union continues its good work of publishing 'The Old Testament in

The Oxford University Press has been issuing a series of volumes at 2s. 6d. net called 'The World's Manuals.' Several volumes on the Ancient World, on the History of Science, on History and Geography, and Language and Literature have already appeared, and now this month we have the first volume on Philosophy. It is by Mr. C. E. M. Joad,

Messrs. Pickering & Inglis have issued a new and enlarged edition of *Work-Days of God or Science and the Bible*, by the Rev. H. W. Morris, A.M., D.D. (3s. 6d. net). The volume is entirely in keeping with the different series of popular works of a theological, scientific character with which the publishers have identified themselves. The writer takes the seven days of Creation as the basis for a scientific treatment of the wonders of Nature and the character of man.

put to a speaker by members of a popular audience. He evades nothing. It is surprising how effective a reply he can get into a dozen lines.

The many friends of the late Professor James Cooper, D.D., will be grateful to the Scottish Church Society for editing a memorial volume of sermons. It appears with the title *Kindness to the Dead, and Other Discourses* (S.P.C.K.; 3s. 6d. net). The discourses all deal with various incidents of local Scots Church history, a subject on which no one was better qualified to speak than the late Professor. All who knew him will find this selection of his able pulpit ministrations characteristic of the man.

'To know Russia,' some one has said, 'you must see both the Church and the Bazaar.' *The Light of Russia*, by Mr. Donald A. Lowrie (S.C.M.; 5s. net), is fitly described as 'an introduction to the Russian Church.' It is an attempt to interpret Russian religion to English readers. It contains a popular account of the history, the beliefs and practices of the Orthodox Church, and a chapter on the Church since the Revolution. The author is a warm admirer of its beautiful liturgy and elaborate ritual. Certainly the Orthodox Church has given special attention to the devotional side of worship. 'In our zeal to do things for our Master, we of the Western world sometimes forget the need of sitting at His feet in devotion.' When, however, the writer speaks of 'misguided efforts to help Russian Christianity through the propagation of other forms of Church organisation or sectarian propaganda,' one cannot but remember that there is another side to all this. It is the writer's hope that the Churches of East and West may come to a better understanding of each other's worth and a deeper appreciation of their oneness in the things that are essentially Christian, and his book is admirably fitted to promote that high end.

Village Folk of India has been written for Study Circle work by Mr. R. H. Boyd, B.A. It is published

by the United Council for Missionary Education (1s. 6d. net).

Authority in Religion, by Mr. Edward Grubb, M.A. (Swarthmore Press; 3s. 6d. net), is a first-rate piece of work. Much has been written upon the subject of authority in religion, but it has been addressed for the most part to the expert in theology and philosophy. The present book is not intended for the expert. The writer does not seek to set aside the outward authorities, but assigns to each its legitimate place. 'A full-rounded Christian faith cannot dispense with the legitimate authority of either Church or Bible, still less with that of Jesus Christ; but none of these are of avail without the insight that comes of personal and collective Christian experience.' The various topics are treated with admirable clearness. Authority is discussed in relation to Reason, Conscience, and Faith; then follows a suggestive treatment of the authority of the Church, the Bible, and Jesus Christ. Finally, all is brought into harmony with the inward authority of the Spirit witnessing in the human heart. It would not be easy for the general reader to find a more lucid exposition of this profound and important subject.

We note the appearance of the following magazines for the current quarter. *The Hibbert Journal* is always valuable, and this quarter it maintains its reputation. It has two good sound articles on the New Psychology in its relation to religion, another of Professor Bacon's studies in the Gospels (this time on 'Q'), and a number of what may be called articles of general interest. *The Pilgrim* has articles by Evelyn Underhill, E. M. Caillard, and the Editor (Bishop Temple), and discusses such subjects as 'The Lure of the Irrational' and 'Christianity and Culture.' *The Congregational Quarterly* has always something soundly and solidly theological, but its main characteristic is that it unites with this matter of a lighter kind, personal studies, and reviews of current religious phases. Its miscellaneous contents are always of a high standard.