

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

PayPal

<https://paypal.me/robbradshaw>

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 influence of Dt 32^d, 'God, his works are true, and all his ways judgment.' Moreover, we have seen that the first generation of Christians argued from this very chapter the entrance of the Gentiles into the inheritance of the Chosen People. This

fact has been lost sight of by interpreters of the Apocalypse. For ourselves, we trust we have succeeded in showing, in some measure at least, the important place which the *Song of Moses* occupies in the early Christian literature.

Literature.

DR. GLOVER ON PAUL.

DR. GLOVER, having tried, with a success now known to all, to picture for this generation the historical Jesus, has essayed the task, in some respects far more formidable, of picturing for us the greatest disciple of Jesus—*Paul of Tarsus* (S.C.M.; 9s. net). For this work he has several important qualifications. His classical studies stand him in good stead, not only in such larger matters as his instructive account of the Tarsus of Paul's day (in which city Paul must have early learned that interest in the Gentiles which played so prominent a part in his later life) and of the Stoic philosophy, to which some think Paul's debt was considerable, but also in the translations that reveal the accurate scholar; for example, 'we shall not all sleep, *i.e.* we shall none of us sleep.' (Is he equally accurate in accepting the reading from which he gives the paraphrase: 'Death has lost its sting, *the grave* will lose its victory'?)

Further, he has considerable first-hand acquaintance with life in non-Christian lands, especially in India, which sheds so much light on New Testament problems. He has sympathized with the Muhammadan's contempt for popular Hinduism, with the puerilities and immoralities of its idolatrous temples. The impossibility of believing that an Indian Muhammadan, turned Christian, will go to the mystical school of the Hindu Chaitanya for language in which to express his deepest feelings, increases the difficulty of believing that Paul found much of his inspiration in the heathen mysticism of his day.

Dr. Glover makes us feel, too, that the great interpreters of Paul are not necessarily those who may have some acquaintance with the environment in which Paul lived (Paul may never have come into vital contact with certain aspects of his supposed environment), but those who have had a

spiritual experience like his own. Augustine and Luther and Wesley are better guides to Paul's thought than an expert on the comparative study of religion.

The book reveals the author's healthy belief that a recondite explanation has no necessary advantage over a simple one. If Paul once thought of his pre-Christian self as a bullock hurting itself by kicking against the driver's goad, he got his picture, not from Pindar, but from the draught-oxen he saw every day doing this very thing. If he called Jesus 'Lord,' it is more likely that the term was suggested to him by its frequent use in the Old Testament than by the Mystery cults. (Is not the truth rather that the Greek word 'kyrios' was used in practically every sense of the English word 'lord,' and that the very width of its range was part of the attraction for the early Christians who applied it to Jesus?) Nor did Paul require to go beyond the frequent experience of his own eyes for his metaphor of himself as a slave, a branded slave, of Jesus.

Dr. Glover wholeheartedly arrays himself with the increasing number of scholars who decline to believe that Paul was the founder of Christianity, and that he turned the simple religion of Jesus into a Mystery cult with Jesus as its 'Lord' and 'Saviour.' Paul used expressions derived from Stoic philosophy, from Jewish Apocalyptic, and from the Mysteries; expressions which were, doubtless, part of the current speech of the day. But his religion was derived from his own God-guided experience of Jesus of Nazareth. Dr. Glover does not rule out the possibility that Jesus actually 'appeared' to Paul on the way to Damascus, while leaving room for more modern and psychological explanations of the 'vision.' In any case he knew the exalted Jesus and became a new man, and through him multitudes of others have learned to know God in Jesus.

To scholarship, sagacity, spiritual sympathy, and expository power, Dr. Glover adds another indispensable requirement of the interpreter of Paul; he recognizes that he is in the presence of one of the master minds and spirits of all time. The one student of Paul for whom there is no place is the man who approaches him, not with humble reverence and gratitude, but in a spirit of critical superiority. Dr. Glover's testimony to Professor H. A. A. Kennedy is a testimony to his own penetration. 'The scholarship and the sanity of this book,¹ and its author's real acquaintance with Paul's mind, put it in another class than Reitzenstein's loose-hung work.'

Dr. Glover's book is a welcome addition to the recent studies, such as those of Harold Dodd, Peabody, and Deissmann, which have given us new insight into the mind of the great Apostle.

SOME BOOKS ON RELIGIOUS EDUCATION.

It is a curious paradox that in the United States, which has no national system of religious education, greater attention is being paid to the subject than over here. Perhaps it is not a paradox after all. It is probably because observant persons in America see so clearly the need of religious education that they have devoted so much thinking to the subject. In some colleges there is a faculty devoted to this subject alone, with a body of professors more numerous than any theological faculty in this country. It is natural, in these circumstances, that the books we receive dealing with this topic should be largely by American scholars, and that experiments in religious education should be made to such an extent 'over the water.' Four books that have recently been published are all from American authors, though two of them are to be had through the National Sunday School Union in London. These are both by Dr. A. J. W. Myers, who is Professor of Pedagogy at the Hartford School of Religious Pedagogy. They are published in the 'Every Teachers' Library,' which has already given us Professor Mackenzie's book on Psychology and Christian Personality and other good books. The first of Dr. Myers' books is entitled *What is Religious Education?* (The Pilgrim Press; 2s. 6d. net). It is a popular account of the aims and content and methods of religious education. Dr. Myers is apt to announce well-known truths as original dis-

coveries, but this is due to his enthusiasm. His points are well made and most of them are well worth making. He is well up to date in his attitude to the Bible. But he occasionally presses a point too far. While insisting rightly on teaching everything about God from the standpoint of Jesus, he says, 'this criterion will cut out a great many of the generally accepted Bible passages. . . . Too long have trusting little children been given Jewish and pagan ideas of God simply because such notions are taught in parts of the Bible.' If this means that the Old Testament is to be discarded it is a false inference. The doctrine of God in the Old Testament is a growth, and ought to be taught in the light of Jesus' teaching, but the very growth in the Old Testament is valuable and no part of it is without its value for training. We must not let the teacher 'cut out' any of it.

The second book is on *Educational Evangelism* (The Pilgrim Press; 2s. 6d. net). It is a sound piece of work, based on the truth that what is needed to make people Christian is not a revivalist 'conversion' under the influence of emotion, but the development of what is in the person, under the influence of truth and Christian personalities. We ought to educate people up to God or to the recognition and love of God. This is expounded in several interesting chapters, and the gist of it all is that training should take the place of the old revivalist meeting conversion.

Much more elaborate are two other books which have one subject, but deal with it in different ways. The subject is the new conception of teaching and of the curriculum as based on the enriched and controlled experience of the learner rather than on materials systematized into a curriculum. The first of the two books is by the Professor of Religious Education in the College of the Bible, Lexington, Kentucky, William Clayton Bower, and is entitled *The Curriculum of Religious Education* (Scribners; \$2.25). The central principle of the book may be said to be that, if the concepts of religion are to be real and vital in the life of the growing religious person, they cannot come to him through formal and external instruction or precepts, but must come through actual experience, real religious ideals and concrete experiments in living. Accordingly the writer condemns the older conceptions of teaching, the Herbartian method, for example, with its ideal of knowledge imparted by the teacher. Everything is to be won by the pupil through being worked out

¹ *St. Paul and the Mystery-Religions.*

in experience. Truth is not to be imparted; it is to be achieved. This sounds well. But Professor Bower's book has two defects. It is unduly severe on older methods and fails to perceive the ways in which they can be, and are being, adapted to newer conceptions. The Herbartian method and ideal, for example, cannot be abandoned, because they have in them essential elements of good teaching, and because in the hands of a good teacher they need not be merely the impartation of knowledge from above, but can be vitally attached to the experience of the pupil. The other defect of this book is that it is vague and indefinite. It would have gained enormously by concrete illustrations of what the writer means by teaching through experience. There is a great deal of intelligent criticism in the book but it lacks point and carries little assured conviction.

What Professor Bower's book lacks is exactly what is supplied in abundance by another book on the same subject—*The Project Principle in Religious Education*, by Mr. Erwin L. Shaver (University of Chicago Press; \$2.75). This is a book that will deeply impress the reader and will certainly revolutionize the methods and aim of any teacher into whose hands it is put. What Mr. Shaver means by the 'Project Principle' is exactly what Professor Bower means by teaching through controlled experience. A 'project' is an experience representative of a real life-situation. What it means in teaching is this: There is nothing in the nature of ideas *about* honesty or purity or kindness which by itself translates such ideas into good conduct or character. You cannot teach morality *in vacuo* or from above. The teacher's question ought to be, not 'How can I teach this lesson?' but 'How can I help John to be more thoughtful of his parents, to decide upon the best kind of life-work, or to do team-work?' The school is to teach the child to think, to acquire ways of meeting life-situations, rather than to fill him with knowledge. Christian education aims to help the child to live as a Christian. This can best be done through actual experiments. A child in a class, for example, is ill. There is an opportunity. Let the class discuss what he would like. This will set them to tasks of a helpful kind, writing a letter from the class to the sick boy, making picture books for him, and so on. Then the children *become* kind through being kind. Or again, a severe accident that happens to a child raises questions about God's character, and these are

discussed with the class. A whole curriculum can in this way be drawn up for religious education out of actual life, but it has to be elastic, since situations are constantly occurring of which the teacher can take advantage. Mr. Shaver gives sketches of nearly eighty 'projects' and how they were worked. He also gives a list of scores of others and discusses fully how a 'project' ought to be gone about. He is wise enough, too, to perceive that traditional methods of teaching can be used, and ought to be used, in developing the 'projects.' His book is one of the most suggestive and fertile we have seen for long. It ought to be widely circulated. Even teachers who do not adopt it wholesale will find many pages in it stimulating in a high degree and useful in the most practical ways. We have heard of the 'project' idea before, but nothing so satisfactory in the way of exposition has reached us as this admirable handbook.

A HISTORY OF GREEK RELIGION.

Under the title *A History of Greek Religion*, Professor Martin P. Nilsson (Professor of Classical Archæology and Ancient History in the University of Lund) has given to the public in an extended form a course of lectures on the history of Greek religion delivered before the University of Upsala (Milford; 12s. 6d. net). The excellent translation from the Swedish is made by Mr. F. J. Fielden. In the Preface, Sir James G. Frazer remarks that Professor Nilsson has long been known to scholars as one of the most learned and sagacious exponents of ancient Greek life and thought.

The volume is as remarkable for the author's independence and freshness of viewpoint as for his learning and mastery of the materials. In the first chapter he writes most suggestively of the prehistoric period, and in the last he comments on the popular Greek religion of to-day.

No literature, the author says, goes out of date so quickly as work on mythological research. Its ephemeral nature he attributes to the one-sidedness of so much study in this department. This is his explanation of the general failure to note a point that he regards as of great significance. The well-known cycles of Greek myth and legend have long been regarded as the creation of the Hellenic mind. In reality the great cycles of myths belong to the great centres of Mycenaean culture, in Crete and on the mainland, and presumably owe much to Minoan

and Mycenaean influence. It was in the second millennium that Greeks migrated into the country that was to be theirs; and Professor Nilsson feels certain that the Mycenaean fortresses of the mainland belonged not to colonists from Crete, but to Greeks who had adopted the Minoan culture. This theory of Greek mythology is elaborated with much erudition.

The heroes are not 'depromoted gods'; on the contrary, the 'hero-cult' is 'originally nothing but the cult of a dead man who belongs not only to a single family, but to the people in general.' Thus the heroes were regarded as ancestors, and the early history of the people was just the story of the deeds of the heroes. The hero is thus essentially local, being tied to his grave, though several graves may lay claim to the same hero. The rising belief in immortality seems to have been due rather to a revival of the cult of heroes than to the introduction of the cult of Dionysos, to which it has been attributed.

The distinguishing mark of Homer and all later Greek religion is anthropomorphism, which has its starting-point in animism, but owes something also to the folk-tale and the necessity of visualizing the gods; though where a god existed in actual form his development as a god was arrested. The sun-god, for example, hardly became the real object of a cult. Neither omnipotence, omnipresence, nor omniscience was ever fully possessed by the Greek gods, and in proportion as they were Nature-gods they had nothing to do with morals, 'the rain falls alike on the just and upon the unjust.'

Incidentally light is thrown on many Biblical passages; on the stories, for example, of Lot's wife, of Samson and of Jonah, and on the conceptions of animal sacrifice, hell, and the laying-on of hands. The volume is a valuable contribution, not only to the study of the history of Greek religion, but to the comparative study of religions in the widest sense. Note the distinction drawn between the two kinds of folk-tales and myths: the 'inventive' tale which has no definite end beyond the pleasure of the story itself, and the 'ætiological' tale, the object of which is to explain some phenomenon of later times.

BUSHMEN OF THE KALAHARI.

In *Pygmies and Bushmen of the Kalahari*, by Mr. S. S. Dornan, F.R.G.S., the well-known

traveller (Seeley, Service; 21s. net), we have the story of the explorer whose real mission is the study of Anthropology, as distinct from the Christian missionary and pioneer of Christian civilization. The purpose of Mr. Dornan's book with its numerous and excellent illustrations is to give an account of the hunting tribes inhabiting the great arid plateau of the Kalahari desert, their habits, customs, and beliefs, with some reference to Bushmen art and to the neighbouring African tribes. Robert Moffat, that notable pioneer among South African missionaries, settled at Kuruman on the borders of the Kalahari desert in 1821, and it was from his home that David Livingstone set out in 1849 to explore the desert and to discover Lake Ngami. Here is a far extended plateau between 3000 feet and 4000 feet elevation with the immense area of 140,000 square miles, sparsely peopled by the native tribes, but a hunter's paradise with abundance of beasts, birds, and reptiles, with an innumerable addition of spiders, scorpions, bees, hornets, wasps, centipedes, ticks, beetles, ants, mosquitoes, and flies in swarms. The seekers after big game in such a country find that there is more than enough of little game to make life a torment. Of the present inhabitants of the country the best known are the Bushmen and Bechuanas, by reason of the efforts of John Mackenzie and of their great chief Khama to save them from the disastrous overlordship of the Transvaal Boers. Mr. Dornan gives a full account of their origins and history, their family and religious life, with its omens, divination ceremonies, and totemism. There are a good many touches of Nature that seem to make these South African native tribes kin with European civilization. The Bechuanas are very keen on buying and selling just like certain highly civilized natives of Europe and America. The seller will hold out stiffly, asking generally more than he intends to take. Such a custom is not unknown here. Then they find that their native art in water jugs and pots is being destroyed by paraffin tins and other evidences of European civilization which have been dumped upon them. This experience is so common. Then the old games have gone out of fashion. In the old days a thick kind of porridge was made from the grain by women. To-day, instead, they eat bread baked in pots and drink quantities of tea and coffee. In like manner also do the natives of Scotland. Mr. Dornan's

chapter on 'The Cult of the Witch-doctor,' who is generally a male, contains a good deal that suggests the cult of the quack doctor at home in the twentieth century.

The views of Karl Marx have been sufficiently discussed to make them tolerably familiar to all who are interested in social and economic problems. It seems somewhat belated, therefore, to publish an address on *Value, Price and Profit*, delivered by Karl Marx in 1865, but it is felt that it contains a clear and summary exposition of the views more fully set forth in the first volume of 'Capital.' It is edited by his daughter, Eleanor Marx Aveling, and the publishers are Messrs. Allen & Unwin (1s. net).

It should be noted that *Christianity and the Roman Government*, by E. G. Hardy, D.Litt., Principal of Jesus College, Oxford, is now published by Messrs. Allen & Unwin (5s. net). It has been out of print for some time, and it is good that this standard work is now accessible.

A Flying Visit to the Middle East, by the Rt. Hon. Sir Samuel Hoare, Bart., C.M.G., M.P. (Cambridge University Press; 3s. 6d. net), gives a brief but interesting account of the recent visit of the Air Minister to Mesopotamia. Questions of public policy are omitted, and the record is restricted to the less official aspects of the journey. The narrative is fresh and vivid, and the whole situation is dramatic—the great air buses speeding across the blue sky, while far below, caravans can be seen crawling across the desert, 'which might have been the Children of Israel moving forward into the Promised Land.' The sense of contrast is heightened by the excellent illustrations, for on the same page may be seen Ur of the Chaldees associated with three desert aeroplanes.

It will be remembered that Mr. Carveth Read, M.A. (Cantab.), published in 1920 'The Origin of Man and of his Superstitions.' A second edition has now been required, and the publishers—The Cambridge University Press—have issued the two parts of the work as separate volumes—*The Origin of Man* (5s. net), and *Man and his Superstitions* (12s. 6d. net).

Donald Macfarlane of Gigha and Cara, by Mr.

Sydney Smith (James Clarke; 3s. 6d. net), reads like the title of a biography of a notable missionary in some of the islands of the South Pacific. It is really the biography of a minister of the Church of Scotland in the West Highlands, of remarkable gifts and influence. Gigha and Cara are two tiny islands lying off the coast of Argyllshire exposed to the full fury of the Atlantic breakers. And yet in this very limited sphere this son and grandson and great-grandson of the Scottish manse was able to exercise a far-extended spiritual influence.

The Very Rev. J. N. Ogilvie, D.D., has brought his history of *The Presbyterian Churches of Christendom* up to date. The new edition is completely revised and is much enlarged (R. & R. Clark; 5s. net).

A further instalment of texts from Nippur is presented in *Sumerian Religious Texts* (Crozer Theological Seminary—Babylonian Publications, vol. i.). These were copied in Constantinople by the author, Dr. Edward Chiera, Assistant Professor of Assyriology in the University of Pennsylvania, and he holds in reserve another work on historical texts from the same site. In addition to this, mention is made in the introductory pages of 'a volume by itself' dealing with epic materials, and of another concerned with a legendary series relating to Babylonian origins. Numerous references to kindred texts already published are detailed. The impression conveyed is that while much has been done, a great deal remains to be done. The present work ought to be very useful when the scattered Nippur materials have all been assembled and made accessible in book form.

The name of King Dungi of Ur is here read *Šul-gi*.

Our Communion, by the Rev. T. H. Passmore, M.A. (Wells Gardner; 3s. 6d. net), is the work of a religious enthusiast. Whatever he believes he believes passionately, and the rush of his language carries him at times to the verge of incoherence. The volume contains three sets of three sermons each on Our Communion, The Biology of Prayer, and the Unjust Steward. In the first of these stress is laid on frequent communion, and 'the strange cultus of the first Sunday of the month' is declared to be 'a kind of moon-worship.' In the interpretation of the parable of the Unjust Steward the view is advanced that 'God is the Landlord of this

world, Christ is the Steward who dispenses it for Him.' The device of the steward in dealing with his Lord's debtors is represented as 'a wonderful picture of the Atonement.'

If any one wishes a really good teaching book on the Decalogue, or indeed on morality generally, he could not find a better than *The Two Duties of a Christian*, by the Rev. Percy Dearmer, D.D. (Heffer; 4s. net). It is the fourth of a series of volumes of 'Lessons on the Way,' the others being on Christian belief. To say that this is a simple exposition of the Ten Commandments is to give no idea of its rich contents or its delightfully original and unconventional method. Dr. Dearmer writes as if he were talking to a company of boys, and no boy that we have met would find talk of this kind dull. The Ten Words in Dr. Dearmer's hands become alive with all kinds of suggestiveness and winsomeness. There is not a trite or dull page in the whole book. It will be a godsend to teachers and parents, but we can easily imagine that preachers will find a book like this full of practical hints, and any preacher who uses it in the right way will enrich his sermons immensely. If goodness can be imparted at all by instruction and inspiration, this is the way to do it.

Dr. W. Mackintosh Mackay has been urged—chiefly, he tells us, by his American readers—to add to his 'Bible Types,' and so he has now given us a series of Studies of the Apostles. The title is *The Men whom Jesus Made* (Hodder & Stoughton; 6s. net). And paradoxically the last chapter concerns Judas, 'The Man whom Jesus could not Make.' How does Dr. Mackay treat Judas? For if we see that we shall see something of his method. First, there is a psychological analysis of character. Dr. Mackay traces Judas' downfall not to political ambitions, but to jealousy because he was not first of the Twelve. Then, dishonesty, 'He began to keep for himself what he was supposed to have given to the poor,' and from that to hatred, 'He felt that he was seen through.' After his analysis of character Dr. Mackay draws two lessons. First, that privileges abused become a curse, and then, that sin is invariably lonely. The Studies make suggestive and interesting reading.

Critical Moments in British History, by Professor Robert S. Rait, C.B.E., LL.D. (Hodder & Stoughton;

3s. 6d. net), contains ten sketches which are expansions of some talks on history given within recent months from the Glasgow Station of the British Broadcasting Company. They are at once popular and instructive, and have all the charm which one associates with Professor Rait's historical writing.

Forty years have passed since the death, at the age of nearly 101 years of *Moses Montefiore*, that notable figure among the Jewish race during the greater part of last century. The full story of his public and private life was published soon afterwards, and the Jewish Publication Society of America have now issued a more concise record written by Mr. Paul Goodman with the entire sympathy and enthusiasm of a co-religionist. Among the many races driven from Europe into exile in the States of America there is undoubtedly a sufficient number of the children of Israel to justify this life-history of the man whose greatest aspiration and inspiration it was to see Palestine re-peopled by returned exiles. Moses Montefiore accomplished much in his day, but even his century of life did not permit him to see the Turk driven from Palestine and the dawn of the new day for the Jewish race in that country.

The Adventures of a Spiritual Tramp (Longmans; 5s. net) is Mr. Stanley B. James' account of his physical, mental, and spiritual wanderings—cowboy, soldier, minister in the Congregational Church, influenced in turn by R. J. Campbell and by Dr. Orchard, until in the words of Father Knox, who writes the preface to the book, he 'finds himself in Peter's net at last.'

Why did he find himself there? Well, Father Knox explains it this way. 'If Mr. James' career had followed the lines originally marked out for it; if he had passed straight into the Congregationalist ministry at the end of his educational course, he would have remained content, perhaps, in the closed circle of his own ideas. But a wandering, jack-of-all-trades life on the further side of the Atlantic had taught him the great lesson; he saw himself not in the centre of his world, but on the circumference of his world; he had learned to want a sun round which to revolve. To be a Protestant, and especially to be a Protestant minister, you must be your own sun; Mr. James tried it and found it impossible. So much human explanation you can give of the motives which repelled him into the Truth.'

Christians of To-Day, by E. Vera Pemberton (Longmans ; 2s. 6d. net), is described in the subtitle as 'Twenty-four Problem Lessons for Use with Adolescents.' The lessons cover a very wide range from Belief in God and Old Testament Difficulties to Politics, Recreation and Betting, the Life after Death, and Communion with the Dead. Curiously no single lesson is given to Jesus Christ or any distinctively New Testament problem. A clear outline of each lesson is supplied, with hints as to methods of teaching and the aim to be kept in view. Teachers of classes for lads and girls will find here much that should prove helpful.

Miss Florence S. H. Young, who has written *Pearls from the Pacific* (Marshall Brothers ; 6s. net), has the pen of a ready and a graphic writer. She has so much that is interesting and at times thrilling to tell of her work as a missionary, first among the Kanakas in Queensland, secondly among the Chinese, and then among the heathen of the Solomon Islands of the Pacific, that she would have done better to condense considerably the story of her earlier years. She was in China at the outbreak of the Boxer rebellion, now almost forgotten in the story of recent events. But reasons of health obliged her to return to the work among the Kanaka labourers in the Queensland sugar plantations. Thence she undertook the bolder adventure among the heathen of the Solomon Islands, reckoning nothing of dangers or difficulties or discomforts well-nigh incredible. 'What patience and tenderness is needed,' she writes, 'to teach in broken English, with all its limitations, the Gospel of redeeming love, to minds which have never understood what true love is, and who have no conception of sin. And what a wonderful tribute to the power of the Gospel, that, even when inadequately spoken, it should have the power of renewing these debased heathen and lifting them into the image of Jesus.' From what varied fields of missionary labour has this message been sent home !

The Transfiguration, by Mr. J. H. Thompson, B.Sc., F.R.Met.S. (Marshall Brothers ; 2s. 6d. net), is a minute exegetical study of the Gospel narrative. The writer disparages commentaries, which simply means that he would clear the ground for his own. His principle of interpretation is that 'every verse in the Bible may possess three meanings or interpretations, namely, (a) an actual meaning, (b) a

prophetic meaning, (c) a typical or spiritual meaning.' He writes in a devout and reverent spirit, but much in his interpretation is fanciful.

The Department of Philosophy of Columbia University has issued a second volume of *Studies in the History of Ideas* (Milford ; 15s. net). The first volume, under the same title, appeared in 1918. The present work contains thirteen papers, covering a wide field, from the Socratic Dialogues of Plato and The Logic of Mysticism in Plotinus down to William James and the Development of American Pragmatism. It includes a paper on Unwritten Philosophies in which the writer, with great wealth of imagination, suggests that all ideas, enthusiasms, and prejudices, 'even a weakness for bananas or a fear of snakes,' might function for the production of philosophical dogma. The treatment, though whimsical, is a wonderful exercise of intellectual agility. The general tone of the volume, however, is marked by competent scholarship, acute criticism, and considerable distinction of thought. It forms a notable contribution to philosophic discussion.

'*And the Villages thereof*,' by Maud Elizabeth Boaz (Morgan & Scott ; 3s. 6d. net), gives a chatty account of the everyday life and work of a woman missionary in the interior of China. The book is brimful of incident and without a dull page. It is fitted to kindle the missionary spirit in youthful hearts, for the joy of the work shines over all. 'Is it worth it? Is it a happy service? These questions can be answered with an unqualified "Yes!" There are the disappointing days, the lonely days, the days when things look very grey, but *none* counts in comparison with the joy of the Lord Himself, which is our strength as the days go by—the joy of being used by Him, even in the smallest measure, to help and uplift others.'

Can a Man Be a Christian To-day?, by Principal W. L. Poteat, LL.D. (Oxford University Press ; 7s. net), contains three lectures delivered to students under the McNair Trust. It may be said at once that they are in every respect admirable, and indeed of unusual distinction. Rarely does one meet with so much ripe wisdom, united with sound scholarship and adorned by noble diction. The first lecture gives a masterly survey of the intellectual conditions of to-day ; in the second, under the title of *Baggage*, the distinction is elaborated between the essence of

the Christian Faith and the various forms through which it has been expressed in thought and life. In this connexion the Fundamentalist controversy is dealt with in a sane, conciliatory, and helpful way. The last lecture is entitled Peace, and points the way to a firm foothold in the realm of faith. Principal Poteat's conclusion may be sufficiently indicated by the following quotation: 'If you ask me what is a man of intelligence to do in this scientific period to preserve peace in the family of his ideas, I answer in one word: Consider Jesus. Press through a thousand professional interpreters to Him, see Him at His gracious ministries, hear His original, un-amended word. If A or B or C or D intervene and protest "Who are you to ignore the succession of rabbis and set aside the ancient formula?" answer "Only a lover of the Truth bent upon lighting my taper at the Master light, only a limping follower trying to keep in sight of Him, only a happy slave responsible to his Master alone and not another" . . . Press through to Jesus.'

The catholicity of the Student Christian Movement is well known (using the word in the sense of breadth of sympathy), but it is somewhat surprising to find it broad enough to include such a book as *Some Catholic Methods of Prayer*, by the Rev. H. L. Hubbard, M.A. (1s. net), which has just been issued by the Movement. The book is one of a series designed to help in the spiritual life, and the authors are expressly said to represent different religious traditions. Mr. Hubbard evidently belongs to the Anglo-Catholic tradition. He recommends us to begin by choosing a spiritual director, and defends the use of the Rosary and the devotion to the Blessed Virgin. Those whose religious tendencies are in this direction will doubtless find help in this earnest little book.

'Europe in ruins—can she be rebuilt?' This question has been confronting both the statesmen of Europe and America and the Christian Churches in all lands during the last half-dozen years. One result is that people have failed to realize what is actually being done, in more ways than they have any idea of, to grapple with the great problem. In *Rebuilding Europe* (S.C.M.; 4s. net), Miss Ruth Rouse, formerly Travelling Secretary of the World's Student Christian Federation, has written a most interesting and inspiring narrative of what has been and is being done by the co-operative under-

taking of the students of the world known as European Student Relief. At a time when there is so much pessimism about the supposed failure of Christianity to grapple with the problems and crying needs of the day, we see here how immediate was the opening of this campaign of practical help by the students of other lands for their comrades in the universities, colleges, and higher schools in the vast region of Central Europe devastated by the War.

A Family in the Making, by the Rev. R. O. Hall (S.C.M.; 3s. 6d. net), is described as 'a discussion of the place of the Christian Church and of the parson in God's purpose for the world.' The writer's comments on present-day life and religion are clear and vigorous, at times caustic. His words have an edge upon them, and as often happens in such cases they sometimes tend to caricature. Many of his observations, however, are singularly penetrating and arresting. In his view God's agelong purpose may best be defined as the making of a family. In the fulfilment of this purpose, while many agents have their part, there is a special place assigned to the Church and the parson. The whole Christian community is God's instrument, of which the parson is only the representative. Some striking things are said about 'the parson's job,' and not least this, 'if you are one of those people whom the "average" parson not only annoys, but makes furiously angry, the probability is that you ought to be a parson yourself. You could not be angry like that unless you had seen a glimpse of God's love for men. You have plainly got the passion which is so essentially necessary. And you will learn, being a parson will teach you, the necessary humility.'

Cantate Domino (S.C.M.; 3s. 6d. net) is somewhat of a literary curiosity. It is the hymnal of the World Student Christian Federation, and contains sixty-four hymns, each given in three languages. English, French, and German predominate, but thirty-two are in other tongues which no reviewer could hope to criticise unless he were able to talk his way to the Great Wall of China, and perhaps farther. The hope is expressed that 'these hymns, voicing the inspiration of many churches, many nations, many races, may symbolize the union of all Christians in the peace of Jesus Christ.'

The John Clifford Lecture of 1925 is now published

in greatly expanded form under the title of *The Growth of Brotherhood*, by the Rev. Arthur Dakin, D.Th. (S.C.M. ; 2s. 6d. net). It gives a clear and admirable sketch of the manifestations of the Christian spirit of brotherhood, first under the falling civilization of Rome, second amid the rising civilization of the Middle Ages, finally and much more fully in the expanding civilization of the modern world. The writer convincingly shows how brotherhood has succeeded where force has failed, and in his outlook upon the future he is optimistic enough to believe that the same force, under the inspiration of the Spirit of Christ, will work out a better world order. The whole treatment is most fresh and illuminating.

There have not been many volumes of children's sermons lately, so one by the Rev. W. J. May, *The Mother of Iscariot* (Teachers & Taught ; 3s. 6d. net), is specially welcome. But it is welcome for itself also. Mr. May's parables for children are already well known to the readers of this magazine. In his present book, however, he takes a new line in which he proves himself as much a master as in the old one. The method is to choose a Bible story and allow

his imagination play upon it, filling in the local colour—'local colour' is the expression used on the jacket of the book, a phrase which has become popular since the publication of *The Local Colour of the Bible*—and carrying the story a step farther than the Bible does, and so successfully that one feels that the conclusion is the inevitable one.

In *The Marvels of Modern Physics* (Watts & Co. ; 2s. 6d. net), Mr. Joseph McCabe continues his work of giving to the man in the street a vivid and understandable account of some of the wonders of modern physical science. In this book, avoiding mathematical formulæ and technical phraseology, he writes most instructively about the structure of atoms and electrons, the mysteries of light and wireless waves, and the ultimate constitution of the universe. The picture, he says in conclusion, 'is only an outline sketch. Our knowledge is still very superficial. But enough has been said to show that physicists have achieved a remarkable triumph in the course of the last hundred years. The living thing, which has been the toy of the elements for hundreds of millions of years, is becoming their master.'

Psychology and Religion.

BY PRINCIPAL W. ROBINSON, M.A., B.Sc., OVERDALE COLLEGE, MOSELEY, BIRMINGHAM.

PSYCHOLOGY is—so to speak—in the air. It has left the halls of learning and descended to the pavement. It is now available in lecture form for all who are prepared to absorb it, and books on the subject—good, bad, and indifferent—are literally pouring from the press. No doubt there is a good deal of charlatanism connected with this popularizing of the subject, and not a few people are rapidly making fortunes from many who are only too willing to cast money into the lecturer's coffer, which once they quite as cheerfully bestowed upon the purchase of patent medicines. Such is the glamour of the subject that very few people stop to inquire the credentials of a would-be lecturer, and fewer still doubt his infallibility or question the potent magic of his ware. There is, of course, some gain in this

popularizing process, but it cannot be doubted that it is also attended by serious danger ; for people are acquiring a smattering of the subject without making any serious attempt to master it in its details. But be this as it may, the fact is that psychology is no longer a kind of luxury science which most people might neglect without serious loss, neither is it any longer to be classed with occult sciences—though much of the popular interest in it is unfortunately occult enough at bottom. Psychology is now no longer a subject to be studied by educationalists alone : it enters into the lives of the medical man, the economist, the criminologist, the minister of religion, and it meets us in our daily newspapers. Moreover, men everywhere have a sort of (very often vague) idea that