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He denounces them for refusing to accept Him as a fully accredited messenger from God: and is condemned for claiming 'to be the Christ, the Son of the Blessed,' the living head of the New Order, seen by Daniel in his vision of the Son of Man. He dies, quoting the opening words of a Psalm in which the bitterest agonies of the Passion are transfigured by the joy of a triumphal deliverance out of the very jaws of death.

Such, as far as I can decipher it, is the sequence of facts, as St. Mark conceives them, concerning His declaration of Himself whether as 'Messiah' or as 'Son of God.' It is not quite so clear-cut as the view put forward by Lord Charnwood. But it goes deeper and takes into account a wider range of facts. I propose in a later article to compare with this sequence the self-revelation of Jesus as it is presented to us in the Gospel according to St. John.

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## Literature.

### ST. PAUL.

If St. Paul was neglected or undervalued in previous ages, certainly our age is making reparation. The books on Paul's life and teaching come steadily from the press. We have noticed several in recent months, and now we have two more, one at least of particular interest because of its author. There is a story about Jowett to the effect that he once went to hear Howson preach, and, when he was asked what he thought of him, replied, 'Conybear must have been a very clever man.' When one reads any book by Professor F. J. Foakes-Jackson, one unconsciously murmurs, 'Lake must be a very wild fellow.' All Dr. Foakes-Jackson's books are marked by the same mental quality of balance, cool judgment, common sense, and caution. And they are all pervaded by the same adequate scholarship. If we reverse the process and go to 'The Beginnings of Christianity,' which was the joint work of Dr. Lake and Dr. Foakes-Jackson, we should be compelled to ask, 'What is Dr. Foakes-Jackson doing in this galley?'

In *The Life of Saint Paul: The Man and the Apostle* (Cape; 10s. 6d. net), we have Dr. Foakes-Jackson alone. There is a peculiar fascination about this book, peculiar because it is difficult to account for. There is not a great deal that is new in it. It goes steadily on from point to point, covering the whole ground, and doing it quietly and effectively. But what makes the book grip the reader is that on nearly every incident or topic Dr. Foakes-Jackson has something suggestive and 'different' to say. He certainly leaves out a great deal that ordinary Lives of the Apostle contain. He has nothing about the countries Paul visited, the cities he lived in, the political situation of the world. As a matter of fact he gives us just what

we want—all about Paul and what he was and did.

The closing chapters, in which the writer discusses briefly the doctrine of Paul and gives us an estimate of Paul's work, are of very great interest. To one question that is often asked: Was Paul the real founder of Christianity? he gives a decided negative. To another, Was Paul greater than Jesus? he gives an equally decided negative. 'It is profoundly untrue to say that Paul made Jesus, or even gave Him an importance He would not otherwise have had. It is a literal fact that Jesus made Paul, and the greatness of the disciple is one of the chief miracles wrought by the Master.' These are the closing words of the book. And they express the sober conservatism of a work which has its own place, and a very high place, in the Pauline literature.

The other book is an elaborate and careful treatise on Paul's teaching: *Christianity according to St. Paul*, by Professor Charles A. Anderson Scott, D.D., of the English Presbyterian College (Cambridge University Press; 12s. 6d. net). A first reading of this essay produces a very favourable impression. It is obviously the result of many years' study and reflection. Professor Scott agrees with Professor Foakes-Jackson in repudiating the theory of Paul's indebtedness to Greek influences. The Hellenistic element in Paul was slight, the Jewish element predominant. His own experience and the Old Testament are the main sources from which his doctrine came. Dr. Scott rather inclines to the belief that Paul may have seen Jesus, indeed may have been a witness of His trial. He also points out that Paul knew much more of Christ's teaching than is commonly supposed, not only because he refers definitely to our Lord's words on divorce and gives a careful account of the Supper

which came from Jesus Himself, but because Paul's whole teaching has the teaching of Jesus as a necessary background. This contention is supported in a convincing manner.

One finds with some relief that Dr. Scott will have nothing of any 'Paulinism.' In this, too, Dr. Foakes-Jackson and he are at one. Paul was not a theologian, and he had no system. The attempt to systematize his thoughts on religion is a mistake, because the thing cannot be done. But Paul has dominating thoughts, and Dr. Scott has made one of these—salvation—the ruling conception of his book. This is a term which sums up all Paul found in Christ, and it is also the aspect of the gospel which found a point of attachment to the religious needs both of the Jewish and the Pagan world. The idea and the term were widely current at the time, and Paul only made use of the term to express the content of his own experience of Christ and the gospel this gave him for the world. It was not the 'salvation' of the Greco-Oriental cults Paul had in mind, but another and greater salvation. At the same time the word and the thing gave Paul scope for expressing his own message. And it is this message Dr. Scott proceeds to expound in this excellent volume. He divides the subject as follows: (1) 'Salvation as a Fact of the Past,' dealing with Redemption, Justification, and Reconciliation; (2) 'Salvation: Its Appropriation, Faith'; (3) 'Salvation: As a Progressive Experience,' Life in Christ; (4) 'Salvation: Its Consummation in the Future'; and finally (5) 'Salvation: Its Author and Perfecter, Christ.' Dr. Scott has conferred a great benefit on the Church by his fresh and vigorous discussion of this great theme.

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#### THE DIVINITY IN MAN.

One of the most beautiful and enriching books that it has recently been our lot to encounter bears the above title, and is from the pen of John W. Graham, M.A., Litt.D. (Allen & Unwin; 10s. 6d. net). If the title should suggest to any one that the book is a dull theological treatise, he will be very agreeably disappointed; for though its object is to reach the truth about the oneness of God and man, it does this 'with the mental furniture of the twentieth century,' and it does it the more successfully that about half of the book is illustrative and biographical. The writer belongs to the Society of Friends, and he presents with singular attractiveness the distilled essence of their doctrine, if indeed the word doctrine be not a misnomer.

In one aspect the book is an exposition, with illustrations, of mysticism—not of the rare and giddy heights which few have scaled, but of its more pedestrian levels, and it furnishes convincing proof that mysticism is neither unpractical nor hostile to thought. Where is the Christian group that has done more for beneficence or for the higher welfare of the world than the Quakers? Essentially their secret has been the oneness of God and man; and the realization of this has, as its counterpart in worship, expressed itself in the simple service of the Meeting House, which dispenses with ritual, sacrament, and even—though not always—with hymns. In the name of this wholesome simplicity the elaborate service of the ritualistic churches is challenged and criticized. 'The Roman doctrine of Transubstantiation has gone so far as to make a god of the Bread and Wine.' And speaking of a certain celebration of the Holy Communion, Dr. Graham remarks, 'If all the degradation of personality put into words was really felt, I do not see how the suppliants could have risen from their knees at all and walked erect out of the room. Yet a cheerful jollity actually arose at the door.'

There are vivid accounts of Plotinus, George Fox, Isaac Penington, and, on a briefer scale, of others, like Swedenborg, while the book closes with a valuable chapter on Modern Mystical Poetry, dealing with Coleridge, Wordsworth, Whittier, etc. It will be news to some that 'Ruskin was in every respect a fully equipped Friend, down even to minor testimonies.' The chapter on Inspiration is an illuminating discussion, with curious illustrations drawn from the confessions of poets and others, of the subliminal consciousness. The book is written in full view of the situation to-day, when, in words that are perhaps just a shade too strong, 'organized religion is almost visibly fading into a tradition and its usefulness growing more limited'; and if its sane counsels could only be taken to heart, there would speedily be more sweetness and light in the world and in the relations of men to men.

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#### THE FUTURE OF CHRISTIANITY.

That indefatigable editor and promoter, Sir James Marchant, who has already several volumes of concerted discussions to his credit, has never done a better thing than in his latest venture, *The Future of Christianity* (Murray; 7s. 6d. net). He has brought together in this volume a number of eminent specialists who discuss the

doctrines of the Christian religion with a special view to the probability of their continuing to be believed. What is Christianity going to be in the environment of this present age? and how is it going to fare? and how must it be restated? The editor has been extraordinarily fortunate in the men he has persuaded to contribute to the discussion. The Bishop of Gloucester (Dr. A. C. Headlam) contributes a critical Introduction, having read all the papers. Among the other writers are Dr. W. R. Matthews, whose name would give distinction to any volume, Professor A. S. Peake, Dr. F. R. Tennant, Principal Garvie, Dr. Sloane Coffin, Professor H. R. Mackintosh, Principal Wheeler Robinson, Archbishop D'Arcy (of Armagh), Dr. Sydney Cave, Canon Raven, and others. The subjects are such as these: 'The Validity of Christian Experience,' 'The Doctrine of God,' 'The Doctrine of Christ,' 'The Doctrine of the Holy Spirit,' 'The Church and the Sacraments,' 'The Nature and Authority of Scripture,' 'Eternal Life,' 'Forgiveness and Atonement,' in short, the whole round of Christian belief. The papers are unequal in value. Some of them are conventional and timid. Others are a little redundant. But on the whole we have a valuable statement of what Christians believe in a form that is not out of harmony with the prevailing ideas of our times. The essay on 'The Doctrine of Christ' would alone make the book valuable.

Dr. Headlam, in his Introduction, makes two points that are interesting and suggestive. He says, at some length, what, if our memory is not at fault, Dr. Gore has already asserted vigorously, that it is absurd to suggest that the Christian religion is to be accommodated to the prevailing philosophy of any age. For one thing, there is no prevailing philosophy. There are far more differences in science and philosophy than in religion. There is no coherent body of thought which can be described as the philosophy of our day. And for another, it is philosophy and science that change and the Christian religion that, in its essence, never changes because it is eternal truth.

The other remark of the Bishop is that this book is a portent. It is the product of men of all the churches, and is a significant indication that there is a coherent body of common and wise teaching the existence of which will make easier a common religious instruction, and will prepare the way for a united work of the churches in the evangelization of the world. The book is to be heartily welcomed on that ground and for its own merits.

### SPANISH MYSTICISM.

There is good news for lovers of Mysticism. As they know to their chagrin, few fields in their wide territory lie so far out of the beaten track of ordinary wayfarers as the great mass of Spanish Mysticism. And this is doubly irritating, since those few adventurous spirits who know something of these worlds tell us with assurance that nowhere does their favourite type of religion flower and fruit more perfectly than in that climate.

Happily Professor E. Allison Peers, M.A., that untiring pioneer, is blazing a fairly broad trail for us into this virgin country. Some three years ago he gave us his 'Spanish Mysticism, a Preliminary Survey'—being selections from thirteen saints, all famous in their own country, though some of them are little read now even there, and are but dimly known beyond it.

With great boldness Professor Peers has set himself the huge task of remedying this unfortunate state of matters. He has planned an elaborate piece of first-hand scholarship—nothing less than an account of the Spanish mystics built up upon materials hitherto inaccessible, or at least, for the most part, unused, even in Spain. This great venture has made an excellent beginning with the first of two volumes entitled *Studies of the Spanish Mystics* (Sheldon Press; 18s.), and admirable studies they are. The central figure of the seven here depicted is Santa Teresa. It is a charming portrait of a most attractive personality, whose humour and quaintness and simplicity, added to her vast gifts, help to make up a very lovable and human saint. Here, too, are Ignatius of Loyola, that compelling influence on her life: and her famous disciple, St. John of the Cross, concerning whose diminutiveness she once wrote in her playful way, 'I have got my two monks, or rather my monk and a half.'

But even more helpful is the strong light thrown upon great figures who have been little more than names or shadows to us hitherto, the fiery Luis de León, or Francisco de Osuna, or the like. Professor Peers tells us that, while of a few of those he treats, such as Luis de Granada and Juan de los Angeles, monumental Spanish editions do exist, to get at most of those with whom he means to deal he has had to work in the great libraries and in those of obscure monasteries and of private houses, finding again what has been really lost. It is a great and laborious task to which he has set himself so gallantly. And our gratitude to him should be as great. This is a work which all serious students of Mysticism must possess.

## TRAVELS IN AFRICA.

Though the aeroplane has traversed the vast continent of Africa from Cairo to Cape Town, and explorers have crossed it from the Indian Ocean to the Atlantic, yet there are still equatorial regions and races of which there is very little first-hand knowledge. Messrs. Seeley, Service & Co. have just added to their notable series of books of exploration two volumes dealing with different sections of tropical Africa. The first is entitled *Savage Life in the Black Sudan* (21s. net), by Mr. C. W. Domville Fife, who has written so much about his exploration work in darkest South America and has now turned his experience to account in making a series of journeys covering three thousand miles to the south of Khartoum, 'among some of the most curious, revolting, and still savage races of mankind.' He discovered, contrary to general belief that 'slave-raiding has by no means entirely ceased along the Abyssinian border or on the Arab-Negro frontier to the south of the great Nubian desert,' that native warfare between savage tribes is of frequent occurrence, that ivory raiders cause great loss of life, that there are areas to which no white man has ever been, and that there are black secret societies whose debaucheries are too awful for description. It is almost needless to add that the narrative of such an exploration is full of live interest. It is illustrated with two excellent maps and many photographs.

In the second volume, entitled *The Cliff Dwellers of Kenya* (21s. net), Mr. J. A. Massam, District Commissioner, Kenya, gives the account of an accurate observer and careful investigator of the mode of life, social system, religion, magic, and superstitions of the Elgeyo native tribe who occupy a reserve territory, into which they have been driven by hostile raids, drought, and famine to take refuge on the inaccessible ledges of precipitous mountains in the Kenya highlands. A Norwegian farmer who visited the territory told Mr. Massam that it reminded him of the wilder parts of Norway. Like some highlanders nearer home, these natives of the Kenya highlands 'look on work as an unmitigated evil, and leave as much of it as possible to their women-folk,' whose working day is from 5 a.m. till 10 p.m. But properly handled they are good labourers, as European farmers and the railway contractors have found. They have no chief or chiefs. 'Personality counts more than wealth.' Mr. Massam describes them as a healthy tribe, and yet both sexes, particularly the men, become decrepit at the age of fifty-five and even earlier.

A large proportion of the babies born die at birth or a day or two later, and many of them could be saved by the medical missionary if he were available. It may be that this agency has now become available with the same notable results as in so many other parts of the mission field.

## FOLKLORE.

A scholar lecturing in his classroom is well enough. But you get nearer him when he is in his slippers, and those slippers are against the mantelpiece; and he, sprawling at ease, drops all manner of unexpected things out of his mind as conversation shifts and veers to all the points of the compass. In reading *Letters on Religion and Folklore*, by the late Mr. F. W. Hasluck, M.A., the author of 'Cyzicus,' 'Athos and its Monasteries,' etc. (Luzac; 12s. 6d. net), one has the pleasant feeling one is lounging in a smoking-room with him, and that he is, now capping story with story dug out of the oddest places, now leaping to his feet to throw out for what it is worth some idea that has perhaps just occurred to him, or that, as likely, is the outcome of massed facts patiently gathered. Touch upon a legend, a myth, a curious rite, and 'that reminds me,' he says, and out tumbles some parallel, or else the explanation. And it is all so boyish, so natural, so slangy, so full of a quaint humour that the pedantic may be a little shocked. But ordinary men will rise and cluster closer to one with a mind so full, who talks so interestingly.

These letters were written to Professor Dawkins from Athens from 1914 onwards, and later, when ill-health forced him there, from France and Switzerland until the author's death. There is much more of folklore in them than of religion properly so called. But now and then he touches on the deeper things. Not the least amusing feature of the book is the naïveté of its discoveries in the Bible, and the queer corroborations and associations these call up in his mind. A medley of all kinds of information heaped together anyhow, by a lovable soul.

*The Oldest Biography of Spinoza*, edited by Professor A. Wolf (Allen & Unwin; 6s. net), has been issued in connexion with the two hundred and fiftieth anniversary of the death of the great philosopher. It is a book to charm the expert bibliographer. It contains the text in French, derived from a valuable manuscript recently found in London, of the original life of Spinoza, which was

probably written in 1677, the year of his death, by his friend and disciple, Lucas. Professor Wolf has given an English translation, with introduction and notes. He has added, besides, a considerable amount of additional biographical matter from original sources. He promises in the course of this year the issue of a new translation of Spinoza's correspondence, with introduction and notes. When this is done, Professor Wolf will have placed at the disposal of English students all the material of importance of Spinoza's biography.

Now that a fitting career must be found for daughters as well as sons, the problem that confronts them and their parents has become doubly difficult. What to do with our boys used to be the all-important question; nowadays what to do with our girls has become quite as urgent. What could be more timely, therefore, than such a volume as *The Problem of a Career*, edited by Mr. J. A. R. Cairns, one of the Metropolitan Police Magistrates, who claims that this has been solved by thirty-six men of distinction in naval, military, civil service, professional, and business life (Arrow-smith; 7s. 6d. net). He calls it an essentially practical book, and so it is. The Bishop of London deals with a young man's prospects in the Church of England. 'It is one of the most extraordinary and, at present, inexplicable facts of the present day,' he writes, 'that with so many professions, such as the Law, Medicine, and Engineering, absolutely crowded . . . the one profession which offers the most complete development of mind, body, and spirit should be at present starved for want of men.' To the young man troubled about finance, the Bishop puts the straight question—'What are you going to sell your life for?' With the full approval of the Cardinal Archbishop of Westminster, the Rev. E. J. Mahoney, D.D., deals with the case of the Roman Catholic priesthood, and the Rev. Dr. Oman, Principal of Westminster College, Cambridge, states the case for the ministry of the Nonconformist churches. Earl Beatty leads off with the Navy; the article on the Army has the approval of the Secretary of State for War; that on the Air Service is similarly authenticated; the Metropolitan Police is shown to have attractions as good as anything in the Civil Service. Law, Medicine, Art, Literature, Journalism, Banking, Architecture, are all fully dealt with, whilst the longest article in the volume—that on Business—is written from the practical experience of the Managing Director and Chairman of the Board of J. Lyons & Co. Ltd. In point

of style there is nothing quite so good as Mr. Ramsay MacDonald, M.P., on Politics and Public Life.

Another book on the subject is an admirable volume of ninety pages with the title *A Varsity Career*, by Mr. B. Dennis Jones, Precentor of Trinity College, Cambridge (Heffers; 3s. 6d. net). Within its limits this will also be found a most helpful book in determining the future career of the university student. Mr. Jones writes with intimate knowledge. He gives tables of costs at an Oxford or Cambridge College. The advantages of a public day school over a public boarding school, he says, is a debatable subject. 'It is an interesting study to compare the two types of boys, and often one is bound to confess that the home influence is the one which in the long run endures, and is the most determining. No one would desire to abolish the Public School system, but parents to-day are considering the question of Day Schools in a new light.' His advice is worth studying.

'The story of Rome is the most splendid romance in all history.' So Marion Crawford wrote almost a quarter of a century ago. It is a story that has been written many times, and the end is not yet. The latest version of the oft-told tale is entitled *Alma Roma: A Travellers' Companion to Rome*, by Mr. Albert G. Mackinnon, M.A. (Blackie & Son). A new chapter in the romance has begun in which both Pope and King are in the background and the figure of Mussolini alone holds the stage, just as in other days Machiavelli, Cavour, and Garibaldi were the popular heroes. Mr. Mackinnon thinks that Mussolini has discovered the soul of his country. He has nothing to say about his methods. He tells us that 'Fascism has given ambition a goal, and patriotism a vent.' It has saved Italy from Bolshevism, for the 'Red' flag was vaunting itself in the streets of Rome. When Mr. Mackinnon takes the traveller to the Colosseum it is not merely to show him that imposing ruin, but to endeavour to present to his imagination the actual scene of a gladiatorial show as Macaulay does and as Mark Twain does, each in his own realistic manner. If you find yourself in front of St. Peter's on a great day in Holy Week he will tell you that 'the one thing our friends will not believe or understand is that these ceremonies of the Church are religious ceremonies,' not mere spectacles for foreigners and heretics to stare at. One really does not need to go to Rome in order to find Mr. Mackinnon's book most interesting and instructive reading, and as entertaining as any romance. Moreover, the book is accom-

panied by an excellent plan of the city and by many photographic illustrations.

A little book containing *Two Essays on the Gospel Miracles and the Atonement*, by the late Canon David Dorrity, B.D., comes from the Commonwealth Press (2s. 6d. net). It is worth getting and reading. Canon Peter Green writes an introduction in which he speaks in the highest terms of the late author. And we can agree about the freshness and vigour of his mind. These are admirable lectures, and well worth preserving, on great themes on which such a suggestive mind has much to say that is of real value.

A fresh volume on the Virgin Birth is always welcome if it has anything to say, and when a writer selects one particular point and explores it thoroughly and candidly he is sure to have something worth hearing. This can be said with confidence of the book, *Did Paul know of the Virgin Birth? an Historical Study*, by the Rev. Bishop Richard J. Cooke, D.D., L.H.D. (Epworth Press; 5s. net). The writer does not deal with the main question or with the arguments for or against the belief in a Virgin Birth; at least not deliberately, though he can hardly avoid this altogether. But his main point is whether we can be sure that Paul did know of the belief. The argument has been pressed against the belief from the silence of Paul and John. The argument from silence is a dangerous one and often unreliable. And Dr. Cooke is certain that, in the case of Paul at any rate, it has no force. His argument is conducted with great ability, and seems to us to have a great deal of force. It is difficult to believe that the friend of Luke would have been ignorant of what holds so large a place in Luke's narrative. But that is a minor point, and Dr. Cooke goes much further to find his proofs.

The question of a future life and its nature is one that will always appeal to the Christian mind, but appeals to the mind of to-day with peculiar poignancy, as the number of books on the subject that are being published testifies. The real grounds of belief are for most of us Christian grounds, but the testimony of 'natural religion' has its own place, and it is this testimony that is the subject of *The Hereafter and the Undying Hope*, by the Rev. Robert H. Murray, Litt.D. (Heffer; 4s. 6d. net). Dr. Murray discusses the place of this hope in the writings and lives of the sages and philosophers throughout the ages. He examines the

claim of spiritualism to give its own proof. He has a chapter on the suggestive pointer which may be found in unrealized ambition and unfinished work, and closes with a chapter on reunion in eternity, in which he strongly believes. The book is filled with the fruits of wide reading, and is the result of earnest and loving thought. It will be welcome to many wistful minds, and has a message of its own that will bring light and comfort to people of different creeds and views. It is an admirable statement of the evidence which can be found apart from a definite reliance on revealed religion.

*In Time of Sorrow*, by Bishop C. L. Slattery (Macmillan; \$1.50), is a book which is fitted to bring real comfort to mourners. There is nothing sentimental about it. Its appeal is to the intellect as much as to the heart. The facts are bravely faced, and then with simplicity and rare wisdom the writer brings to bear upon them the grace and truth of the gospel. He does not seek to be wise overmuch, or to give precarious assurances regarding the life to come, but he has done something far better. He has written a book which will encourage and inspire mourners with the faith that 'sorrow nobly borne is man's best gift to the loving Father of mankind.'

It is characteristic of the more liberal spirit of our time that the history of the Church is reviewed dispassionately, many traditional judgments are revised, and the Church's debt to heretics is frankly acknowledged. An illustration of this may be found in *Hans Denck, 1495-1527, Humanist and Heretic*, by the Rev. Alfred Coutts, B.D., Ph.D. (Macniven & Wallace). Not that it is quite accurate to call Hans Denck a heretic, but certainly he is one whose name has long been under a cloud. He was a leader of the Anabaptists in the earlier and brighter years of their chequered history, but he renounced connexion with the movement when its revolutionary tendencies became manifest, and he died before the moral anarchy at Münster brought it to ruin. He was an impressive personality, learned, courageous, and high-minded, with a profound insight into spiritual religion. A pioneer thinker, he undoubtedly threw out ideals which 'have been of the highest possible value as a spiritual influence in the Church,' and it is well that we should have this excellent account of his life and work.

Dr. Svend Aage Pallis discusses learnedly the nature and sources of Mandæan religion in his

*Mandæan Studies* (Milford; 10s. 6d. net). He concludes that Mandæism was originally a Gnostic system of belief which later came under the influence of the Persian religion; it is indeed 'the best known Gnostic system, for our knowledge of other Gnostic sects is limited to their speculative myths.' The book deals fully with the central ideas of this religion—cosmology, world-process, baptism, the doctrines of the soul's journey after death, and the inhabitation of the planets by demons. At no important point is there any demonstrable connexion between Mandæism and Judaism: even the Mandæan code of morals is totally independent of the Jewish. One of the difficulties in presenting Mandæism as a system is that different trains of thought occur in it side by side. One peculiarity of it is that it possessed no sacrificial cult, another that it forbade lamentations for the dead. These and many other curious features and beliefs are presented by Dr. Pallis with great learning and ability.

A study of John Stuart Mill and his teaching, of a very thorough and independent kind, has been written by Mr. Charles L. Street, Ph.D., and published by the Morehouse Publishing Company at \$1.25, under the title *Individualism and Individuality in the Philosophy of John Stuart Mill*. The point of view of the book is that the key to all Mill's teaching is the idea of individuality, and the significance of this in his political and social philosophy. The writer asks no general questions, but starts from a consideration of Mill's own problems, how he saw them and how he tried to solve them. The book is a very able and engrossing as well as original treatment of Mill's life and social teaching.

A scientific training may be a great help to a religious teacher, as the Rev. C. H. Tyndall, D.D., Ph.D., has proved in practice. His scientific knowledge has, we learn, been used often and powerfully in the exposition of religious truth. And this has suggested to him this volume, *Through Science to God* (Revell; \$2.00), in which he points out the evidences of Divine activity in the processes of Nature. The book is a fascinating one merely for its scientific expositions. But it will be also to the wise user a storehouse of illustration. The sub-title of the book sums up its contents: 'Nature, a Medium in the Revelation of Spiritual Truth.' The different chapters deal successively with wireless telegraphy and all forms of radio-activity, the atom, the conservation of energy, and generally with the significance of Nature as a veil revealing the

energy, wisdom, and love of the Creator. The book amply fulfils its promise of interest and usefulness.

In the 'Translations of Christian Literature' a fresh volume of the fifth series has been published—*The Life of St. Gall*, by Maud Joynt (S.P.C.K.; 7s. 6d. net). There is a learned introduction on the lives of St. Gall, on the monastery and on the famous library which survives to recall the past glories of the Abbey. The substance of the book is a translation of the 'life' by Walahfrid Strabo. The whole essay and translations are evidently a labour of love to the author, and are done with care and piety.

The practice of 'Retreats' is one that has a real place in the religious life, and ought to have a much larger place. No one who has gone into retreat at any time will be ignorant of the very great value of such a quiet time. To them, and to all contemplating such a spiritual exercise, a volume on *Retreats: Their Value, Method, and Organisation*, edited by the Rev. R. Schofield, B.A. (S.P.C.K.; 3s. 6d.), will be welcome. Every aspect of the subject is treated with fullness. The title indicates the contents. The different chapters are written by specialists from the Church of England and the Roman Catholic Church, and the whole subject is dealt with both in its religious and its practical aspects. A very admirable and useful volume.

*Quakers in Ireland, 1654-1900*, by Isabel Grubb, M.A. (Swarthmore Press; 3s. 6d. net), is a valuable and interesting piece of work. No history of Irish Quakerism has been written since the publication of an early history in 1751. Recourse had, therefore, to be had to the *fontes*, in the shape of private letters and official records. These have been sifted with care and used with discretion and fine effect. The result is a most readable record of Quaker life and work, persecution, and constancy in Ireland. If there were at times absurdities in the discipline, as in the prohibition of bells on children's whistles and lace on baby linen, these were redeemed by the sterling integrity and loving service which are everywhere synonymous with the Quaker name.

*The God of Love*, by the Rev. Ernest Walder, M.A. (Williams & Norgate; 5s. net), is defined as 'a literary research into the origin and meaning of S. John's Epistles.' It is in many respects able and scholarly. The writer is evidently well versed in textual criticism and in the writings of the

Neo-Platonists; but his commentary, if such it can be called, is too rambling and discursive to be of much service to scholars, while it is too technical for the general reader. In a somewhat curious preface the writer explains that this work should have been preceded by a commentary on John's

Gospel previously written, but whose publication 'must await the advent of the almighty dollar.' References are, however, made to this unpublished commentary in a way which would seem to indicate that the work of editing has been somewhat carelessly done.

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## The Index Volume of the Encyclopædia of Religion and Ethics.

BY PROFESSOR WILLIAM FULTON, D.D., B.SC., ABERDEEN.

IN the *Tale of a Tub* it is written, 'The most accomplished way of using books at present, is twofold: Either, first, to serve them as some men do Lords, learn their titles exactly, and then brag of their acquaintance; or, secondly, which is indeed the choicer, the profounder, and politer method, to get a thorough insight into the index, by which the whole book is governed and turned, like fishes by the tail. For to enter the palace of learning at the great gate, requires an expense of time and forms; therefore men of much haste and little ceremony are content to get in by the back-door.'

The satire has not lost its point for our time. People glibly discuss books with which they have not even a nodding acquaintance, and mere 'indical' reading is not unknown, even among reviewers. But abuse of the index is no argument against its use. From early times the value of the index has been recognized; and, though it may be a long time yet before Mr. H. B. Wheatley's vision is realized, of a book without an index being as rare as a book without a title-page, the index has in recent years been coming into its own. One would hardly subscribe to the opinion that omission of an index should be treated as a legal offence, and that the offender should not only be fined but deprived of his privilege of copyright; but it is now generally agreed that where an index is essential for the full use of a book, it ought to be provided. As Thomas Fuller said, 'Though the idle deserve no crutches (let not a staff be used by them but on them), pity it is the weary should be denied the benefit thereof, and industrious scholars prohibited the accommodation of an index.'

In our days the art of indexing is being diligently cultivated, and is being applied—as witness the

goodly volume before us—even to encyclopædias. The indexer, too, is held in higher honour than formerly. His task, largely mechanical as it necessarily is, is no longer regarded as menial; it makes great demands, as is freely conceded, upon intelligence and skill. Macaulay's 'index-makers in ragged coats of frieze' have disappeared with the coffee-houses they frequented.

It must be welcome news to the fortunate owners of the *ENCYCLOPÆDIA OF RELIGION AND ETHICS* that the Index Volume has now been published. At the same time it should be a vast encouragement to prospective owners of the *Encyclopædia* to acquire now, without further hesitation, the whole completed work. With the publication of the Index Volume, the usefulness of the *Encyclopædia* has been doubled, nay, even trebled; indeed for some it has been multiplied beyond measure. For an Index to the *Encyclopædia* has been a very real need.

The objection was once urged against the indexing of the tenth edition of the *Encyclopædia Britannica*, that it was but 'making an index to an index.' None the less the tenth edition, like the ninth, was indexed, and the eleventh edition too. The *ENCYCLOPÆDIA OF RELIGION AND ETHICS* is itself an index in the same sense, its articles being carefully mapped out and alphabetically arranged. In another sense also it had an index before this Index Volume appeared. To the longer articles a table of contents is often prefixed; usually too there are paragraphic headings; and further, as the volumes succeeded each other, the cross-references increased in number. None the less the imperative need of an index, in the usual sense, remained.

The Index Volume has been dedicated to the memory of James Hastings, 'whose life's work