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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

Every significant experience of life in thought and feeling and action finds its final meaning and its ultimate interpretation through its connexion with Him. It is a tremendous claim. And it is a claim which every highest and most worthy moment in the life of the Christian Church has amply justified. On lower levels there is much to say, which on these planes is significant. But whenever the Christian Church is fully conscious of its high calling it rises to the Alpine heights where everything else becomes insignificant in the light of the cosmic significance of Jesus Christ.

Perhaps it will require more humility than we can easily make our own to achieve the realization

that such a piece of writing as Paul's letter to the Colossians does not submit itself to our judgment. Rather by it we are judged. Do we find ourselves dull and irresponsible, indeed ready to deny the reality back of Paul's flaming words. Then right sternly we should remind ourselves that 'tis our estranged faces That miss the many splendoured thing.' Here we have come upon truths and sanctions which shall not (to use another potent phrase of Francis Thompson) 'fall to the overthrow of assaulting time.' When we come to our own hour of illumination we shall realize most poignantly that the victory which overcometh the world is, indeed, found in this transcendent faith.

Literature.

FAITH AND THE NEW PSYCHOLOGY.

THE Rev. Thomas Hywel Hughes, M.A., D.Litt., D.D., Principal of the Scottish Congregational Theological College, Edinburgh, has published such a book as many have been looking for. The dogmatic authority of theology has declined in our time, and psychology of religion has taken the place of dogmatic studies in many quarters. But the New Psychology appears to have issued a serious challenge to faith, and the minds of many have been disturbed and dismayed. In this work on *The New Psychology and Religious Experience* (Allen & Unwin; 10s. 6d. net), Dr. Hughes has the challenge of Behaviourism and Psychoanalysis principally in view. As against them he seeks to establish the reality of religious experience on philosophical and psychological grounds.

In Part I. he examines the basal assumptions of Behaviourism and Psychoanalysis, the chief exponents of the first being Watson, Holt, and Leuba, and of the second, Freud, Yung, and their disciples. These two forms of the New Psychology agree in seeking to reduce psychology to an exact science, thus banishing from their world anything that belongs to the supernatural. Further, they agree in viewing psychology from a dynamic rather than a static point of view, and are led to find the basis of character and of all the highest activities of man in the urge or impulse of our brute instincts. Yet further, they agree in professing to explain religious life and experience on purely natural grounds, as

only the creation of the subjective activity of the human mind. But while in these respects the New Psychology is inimical to religion, we must gratefully admit that it has added to our knowledge of psychological facts and proved of great service in many ways, for example, in the treatment of certain diseases and in the development of educational method.

Part II. deals with the most fundamental problems raised by the New Psychology—that of the reality of the religious object, and that of the validity of religious experience. Under the first of these heads is discussed the assumption that God is a 'projection' of the mind, and it is contended that we cannot account for the persistence of the idea of God if it is only an illusion. Under the second head is discussed the relation of the instincts to the religious life, and the instinct of self-preservation is declared to be basal in the religious sentiment. Then the religious consciousness is considered, and the relation of religious experience to it. Those aspects of religious experience on which the New Psychology bears most fully are then treated, the outstanding questions being (i) the consciousness of sin, (ii) conversion, (iii) the sense of peace and power, (iv) the sense of a divine presence. The work ends with a chapter on the position taken by the New Psychologists with regard to the Christian religion.

In these discussions Dr. Hughes is always careful to acknowledge our indebtedness to modern Psychology even when he cannot accept its explana-

tions of religious phenomena. He is well read in the English works dealing with his subject, and his book is carefully documented; it is also supplied with a useful bibliography. The reader will find it to be a sincere book, and should be grateful to Dr. Hughes for the moderation and fairmindedness he displays in his rôle of apologist for religion and Christianity. In another column we have taken note of his concluding chapter.

THE FOURTH GOSPEL.

An important task has been well carried out by Professor C. J. Wright, B.D., Ph.D., of Didsbury College, Manchester, in *The Meaning and Message of the Fourth Gospel* (Hodder & Stoughton; 6s. net). The author explains that his book has been written 'almost unawares,' in a few weeks in fact, and that his aim has been to interpret first the Evangelist's meaning, and then to recover his abiding message for the life and thought of to-day. Professor Wright's endeavour is to meet the real difficulties which confront theologians and preachers when they make use of the Fourth Gospel. 'In their theological constructions they could neither use this Gospel nor ignore it. Such use as was made of it was frequently lame, hesitating, apologetic. Yet the Gospel was such as could not be ignored; greatness was written on the very face of it. To read it was to breathe the air of the eternities; to meditate upon it was to find satisfaction for the deepest and highest within' (p. 14). The need so well described in these words is undeniable; and we may say at once that Professor Wright has met it with a large measure of success. Indeed, his book is so good that we wish it might have been put into cold storage for a while, in order that it might have emerged a still better book than it is.

In discussing the meaning of the Gospel, the historical and critical questions are courageously faced. Professor Wright thinks that the Gospel was written by a Jew who had lived in Palestine during the closing days of the Ministry of Jesus and had been brought into intimate contact with Him. A close friend or disciple of the Apostle John, he endeavoured in later days at Ephesus 'to convey in dramatic narrative form the secret of that unique Life on which he had meditated so long.' The Evangelist is 'the historian of the consciousness of Jesus,' and on this issue, Professor Wright believes, he is in essential agreement with the Synoptists, the differences being those of *emphasis* rather than *content*. Jesus, however, is

presented in a Johannine setting, and we have constantly to keep in mind the writer's religious and dramatic interests. Professor Wright does not hesitate to speak of the Lazarus story as the free allegorizing of some historical incident, but he does not regard the Gospel as a dogmatic treatise, and maintains that in the Prologue there is 'little or nothing in common with Hellenic or Hellenistic speculative ideas.'

In his account of the message of the Gospel, Professor Wright points out how similar our modern theological situation is to that which confronted the Evangelist, and especially as regards the relation of the historical to the eternal. Valuable treatment is also given to the mysticism of the Gospel, and its message about Man. Perhaps the sentence which most of all discloses the author's position is his affirmation that 'detail of precise history is dominated and controlled by the *real history*, and this real history is nothing less than the religious consciousness of Jesus' (p. 184). The book is one heartily to be welcomed. It does not, it is true, adequately consider much that is to be said for other positions, but it does succeed in placing in the hands of the reader a Gospel that can be fearlessly used, and fruitfully applied to meet religious and intellectual needs, and this is a high achievement in a modern discussion of the Fourth Gospel.

THE MEANING OF EPHESIANS.

Professor E. J. Goodspeed has written a very interesting book in which he develops views which he has previously sketched bearing on the authorship and purpose of the Epistle to the Ephesians—*The Meaning of Ephesians* (Cambridge University Press; 9s. 6d. net). His argument follows up a suggestion tentatively put forward by Johannes Weiss in his 'Urchristentum' (p. 534): 'It is not yet settled whether the author of the Letter to the Ephesians is not the very collector of the Pauline Corpus.' Professor Goodspeed's thesis is that this unknown Paulinist of the nineties, deeply influenced by Colossians-Philemon and the Acts, wrote Ephesians as a commentary and introduction to the Pauline Canon. Stress is laid on the developed and specialized Church offices and functions mentioned in 4¹¹, the reference to the Descent into Hades (4⁹), and the emphasis laid upon the unity of the Church against the sects. But Professor Goodspeed does not examine in detail the arguments against the Pauline authorship of the Epistle. Much too optimistically he regards this as a position already won, and his method is rather to comment

on the subject-matter of the Epistle, and to show how well it is illuminated by his theory. Referring to the genuine Epistles of Paul, he says, with truth, that 'hardly a line of Ephesians is unaffected by those letters, in ideas if not in language, and every one of those letters has made some contribution to Ephesians' (p. 79). It is left for the readers of this stimulating exposition to decide whether Professor Goodspeed is right, or whether, after all, the facts are not best accounted for by regarding Ephesians as Paul's doctrinal swan-song. Much the most valuable part of the book is Part II., where, by the aid of elaborate parallel columns, the relation of Ephesians to Colossians and other Pauline Epistles is illustrated in the greatest detail.

THE WESTMINSTER VERSION.

A notable translation and commentary on the Acts of the Apostles has just appeared from the pen of the Rev. Cuthbert Lattey, S.J., Professor of Fundamental Theology, Heythrop College, Chipping Norton, Oxon. The work forms Part 2 of Volume II. of the *Westminster Version of the Sacred Scriptures* (Longmans; paper covers 5s. 6d. net, paper boards 6s. 6d. net). The translation into English is well made, and has been based, for the most part, on the Westcott and Hort Greek text. The useful Introduction and Commentary reveal Father Lattey's wide knowledge of the critical discussions which centre round the Acts, and it is a matter for regret that his book was already in the press when the recently published works of Professors Kirsopp Lake and A. C. Clark appeared. The shadow of the Biblical Commission makes the work of Roman Catholic exegetes difficult, but in spite of this Father Lattey has accomplished his task with much skill and insight, and with not a little courage. Perhaps the most important part of his Introduction is his discussion of the claim that the speeches in Acts are 'Thucydidean.' He examines the famous passage in Thuc. i. 22, and shows that while Thucydides says that he 'put into the mouth of each speaker the sentiments proper to the occasion,' he also tried, so far as he could, to be as exact as possible. 'Nor is there any serious reason to accuse Thucydides of having been unfaithful to his ideal' (p. 33). As a critic, Father Lattey often does not allow his probe to go sufficiently deep, especially when ecclesiastical issues are in question, but on points like the South Galatian theory, and the identity of the Council described in Ac 15, he has many wise and useful things to say. The book is beautifully printed on

excellent paper, and should prove of value to Roman Catholic readers and to others as well.

IMAGINATION AND RELIGION.

A book with this striking title can hardly fail to awaken great anticipation. Such a book has been written by Canon Lindsay Dewar, Chancellor of York (Philip Allan; 3s. 6d. net), and its aim is to emphasize the immense importance that imagination plays in religion. This thesis is illustrated on the field of history by The Spiritual Exercises of Ignatius, Loyola, George Fox and Quakerism (the imaginative appeal—it is contended—is central in Quakerism), Wesley and the Evangelical Revival, the Oxford Movement, Christian Science, and the so-called Oxford Group Movement, which the writer prefers to call Buchmannism.

Canon Dewar, who, as a psychologist, knows that men are ruled far more by imagination than by reason, deals with the psychological as well as with the Biblical and pastoral aspects of his subject. He argues that both to Jesus and Paul faith has the practical equivalence of imagination, the only difference between the two being that 'whereas for our Lord the imagination is dominated by the Father, for St. Paul, as for the Early Church generally, it is dominated by the Son.' This is a delightful simplification—suggestive, but hardly exhaustive. He discusses the importance of architecture and the place of pictures, images, and incense in worship, pleading that 'the case for the use of incense in churches is very strong indeed.'

Despite the endless advice that has been given to budding preachers in the Yale Lectures and similar series, the writer has many fresh and helpful things to say on the use of imagination in preaching. We are glad to see him emphasizing the importance of expository preaching, and arguing that preaching and pastoral visitation go hand in hand. The proof reader has unwittingly allowed 'grievous' to stand twice for 'grievous' (pp. 124, 156). The book, brief as it is, is worthy of its theme.

A MISSIONARY PIONEER.

Under the title *The Livingstone of South America* Messrs. Seeley, Service & Co. Ltd., in the Life of Wilfrid Barbrooke Grubb (7s. 6d. net), have made a notable addition to their series of missionary books. Like Livingstone and like Laws of Livingstonia, Mr. Grubb was a Scotsman, and like them also his ambition to become a missionary was stirred during

his earliest years. His decision to offer his services to the South American Missionary Society was made on his nineteenth birthday, and just before he came of age he was accepted for South America. This was immediately after the tragic death in the South American mission field of Allen Gardiner. Mr. Grubb was asked by the Chairman of the Committee if he wanted to be a martyr. 'No, sir, I do not want to be a martyr,' was his reply. And yet, like Livingstone and like Laws, he never used a rifle among any of the savage peoples among whom his lot was cast. From the first he set aside the suggestion that arms were a necessary precaution. Even after he had been treacherously shot through the lungs with an arrow by a native he had befriended, his method of defence was never more than precaution against attack. Whilst on the threshold of his unknown work as a missionary he wrote, 'There is no doubt the work is difficult, but I have chosen it for life; I like it, I feel it my duty, and I am going to do my very best.' This account of his career has been written by one who was a most helpful colleague, the Rev. R. J. Hunt, F.R.A.I.

THE STUDENT CHRISTIAN MOVEMENT.

The eagerly expected history of this potent organization has at last appeared in *The Story of the Student Christian Movement*, by the Rev. Canon Tissington Tatlow, D.D., now Rector of All Hallows (S.C.M.; 12s. 6d. net). No one is better qualified to tell such a story than Canon Tatlow, who might well say of the Movement, *cujus magna pars fui*. The book has nine hundred and forty-four pages, and in appearance might be a dictionary. Our only real criticism is concerned with this length and weight. The story is told with minute detail, and is often diffuse and unnecessarily elaborated. We do not mean to be unkind or unappreciative when we say that this would have been a better book if it had been half the length, and better still if it had been a quarter. It must, however, be granted that the story is admirably told, that none of it is uninteresting, and that much of it is of very great value for contemporary religious history. We are glad to have an authoritative narrative from one who has borne a large part of the burden of responsibility, of organization, and of policy. An agreeable feature of the volume is the series of photographs of personalities who have taken important shares in the undertaking. The frontispiece is an excellent sketch of the author himself, exhibiting a startling likeness to George Arliss!

We do not need to do more with a book of this kind than indicate briefly its scope. People of to-day do not realize what a blessed thing for their time the 'Movements' were which coalesced into the Student Christian Movement. They rose in a 'dry parched land' when there was no definite religious influence at all in the colleges of our land. And the Student Movement itself has been an influence of untold and untellable blessing to countless lives. It affected the youth who would be leaders in their various spheres. It touched all the aspects of life, religious, social, missionary, credal. It sent lads and girls to their Bibles. It helped them to pray and to believe and to serve. And, though for a time it seemed as if the Movement was to sit very loose to the Church, it swung round very much the other way, and has been a loyal ally of the Church. One of its newest and brightest enterprises, the publication department, has become an important factor in the theological world.

A curious feature of Dr. Tatlow's narrative is the emphasis laid on the progressive change in the 'basis' of the membership. At first it was a statement of a full-blooded belief, and all members had to sign this. But gradually this has been thinned down until to-day, while the actual 'creed' of the Movement is as definite and Christian as ever, the 'basis' of membership has become little more than a profession of sympathy with the Christian standpoint and aim. The motive of this is obvious, and probably sound. But it has led to the appearance of a rival Movement in the universities, the 'Christian Fellowship' Association, which demands of its members a profession of definite Christian experience. This division is regrettable, and it is to be hoped that it may eventually disappear. Dr. Tatlow's 'story' will perhaps assist in this desirable rapprochement. And, in any case, it is very welcome for its own sake as an engrossing history of one of the great religious influences of our time.

PERSONALITY.

On the 'jacket' of the book, *The Human Personality*, by Mr. Louis Berg, M.D. (Williams & Norgate; 8s. 6d. net), there is printed a series of questions which are answered within. They give a most alluring invitation to walk in and investigate. What is the best answer to the riddle of existence? That alone would make us knock eagerly at the door. Evolution or education? Will the family survive as a social institution? Will it ever be possible to make senility a period of vigour instead

of decline? The last question and its promise are so fascinating that the book would be worth many eight-and-sixpences if it said 'Yes'!

As a matter of fact the book is a thoroughly interesting example of materialistic psychology. Its examination of the influence of glands and the hope that by modifying them we could create a new humanity, its careful scrutiny of the claims and predictions of eugenists, are examples of the independence and sound sense which the author brings to many human problems. His level-headed outlook is seen also in his whole treatment of the family and its future, and his eight counsels to parents on the upbringing of their children on pp. 289-290 would bring both happiness and efficiency to many homes if they were observed. It must also be admitted that a great deal of what he says of the influence of biological and other conditions on the shaping of life and the arrival at happiness (which he regards as the aim of life) is soundly based and also important. It would be difficult to find a book with the same outlook in which there is more helpful matter on the influences on life of sex, glands, nerves, dreams, and much else.

But the book suffers in its value from defects which are common to it with many others of the same persuasion. It lays far too much stress on abnormal conditions, and draws too much from them. It over-emphasizes sex ('sex is life,' p. 145). It yields too readily and too far to Freud. It entirely ignores any spiritual view of human nature. It does not even take notice of it. One gets tired of reading volumes which take the 'Oedipus Complex' seriously. People like Dr. Berg, who move so much in a world of abnormal people, can see this disagreeable relationship as quite common. For ourselves we have never seen it, and very few normal observers have. It is easy to invest perfectly innocent relations with a spurious unhealthy sexual complexion. But the reality, except in certain exceptional cases, is very different.

With these qualifications, this must be pronounced a useful book. And any one who has his head screwed on the right way can learn much from it.

OXFORD MOVEMENT CENTENARY SERIES.

The seventh and eighth numbers of this series have come to hand. The series is published by the S.P.C.K., and the price of each of these numbers is 1s. 6d. net.

No. 7, *Preaching in the Anglo-Catholic Revival*,

is from the pen of the Rev. F. L. Cross, M.A., D.Phil., who claims that no attempt seems to have been made hitherto to study as a whole the preaching of the Oxford Movement. There is no doubt that the sermon played a large part in the development of the Oxford Movement; and it should be observed that, so far from showing a monotonous uniformity, it reveals marked individuality in the preacher. This is particularly observable in the cases of Newman, Pusey, Keble, Manning, Neale, Church, Liddon, and Scott Holland, who are the chief of those with whom Mr. Cross's pages deal.

No. 8, *The Contribution of Cambridge to the Anglo-Catholic Revival*, is from the pen of the Rev. W. J. Sparrow Simpson, D.D. He reminds us that at the time when the Oxford Movement began the dominant religious influence in Cambridge was Evangelical, but that a more Catholic tradition was kept alive by men like Bishop Christopher Wordsworth and Professor J. J. Blunt, not to speak of Frederick Denison Maurice in the earlier part of his career. It was chiefly, however, through the influence of two outstanding priests—Hugh James Rose and William Hodge Mill—that the Anglo-Catholic Revival found a home in the University of Cambridge. After reviewing their contribution, Dr. Sparrow Simpson goes on to give an account of the later Cambridge Tractarians, the best known of whom is John Mason Neale. As for the more recent developments of Catholicism at Cambridge, represented by such names as Dean Armitage Robinson, Professor Swete, and Canon Mason, these are shown as largely due to the influence of the 'masterly trio,' Lightfoot, Westcott, and Hort, who themselves were independent of the Oxford Movement.

The Christian Mission in the Modern World, by the Rev. W. D. Schermerhorn, D.D. (Abingdon Press; \$2.50), is the outcome of a laudable attempt to set the story of modern missions in the environment of national history and contemporary world movements. The work is excellent as a general introduction to the subject, but the field to be covered is so vast that little can really be accomplished on the scale of this book. The result is that we have a great number of very brief sketches of all the countries of the world, with still briefer notes on the missions at work in them. In such a book perfect accuracy is hardly to be looked for, but the brevity of some of the references tends to give a false impression. Scottish missions receive

somewhat scanty treatment and are all slumped in the index under 'The United Free Church of Scotland.' An ample bibliography is given at the end, from which it is evident that the writer has a wide acquaintance with popular contemporary literature but has not gone to the *fontes*.

Freedom and Faith (Allenson ; 3s. 6d. net) comes with a welcome ready prepared for it, for the qualities of the Rev. Harold E. Brierley were discovered in his 'Life Indeed,' a volume of sermons published by Messrs. T. & T. Clark. The same power to grip the attention will be found here—the same fresh way of putting things—ideas which arrest and hold the reader—there are aphorisms which will not be easily forgotten. Take the one which Dr. Horton quotes in his foreword, 'Faith really, is holding out your hand in the dark, and finding it held.' There are illustrations too—simple but right. 'You remember the story of the girl who wanted to join the Church, and the minister like a smug fool asked her what it was in his preaching that had brought her to that decision. "No preaching," she replied, "but Mother's living."'

Theological students, especially those who are destined to serve in the foreign field, ought to be, and doubtless in most cases are, introduced to the subject of Comparative Religion. Like all studies, this study is dreary or fascinating according to the skill and attractiveness of the book or the lecturer. To Mr. Frank R. Sell, M.A., Professor of English in the University of Mysore, son of the late Canon Sell, whose books have been frequently noticed in these columns, has occurred the idea of presenting some of the salient features of Aryan religion in the form of an interesting and well-told story, which also gives vivid glimpses of the tribal life of the Aryans in the Vedic age. The book, which is entitled *By Indra's Aid* (Church Missionary Society ; 2s. net), illustrates many aspects of that ancient life, with its feuds, its sudden raids for the purpose of securing slaves, its dangers from floods and wild beasts, its fear of demons, its interest in horses and chariots, above all, its *soma* sacrifice ; and interwoven with the story is a romantic interest which brings those distant Aryans very close to ourselves. This is a pleasant way to learn about ancient life and religion, and we trust that Professor Sell, who knows Southern India well, will continue to increase our knowledge of ancient India in this genial way.

Messrs. James Clarke & Co. publish many interesting volumes of pure exposition. It is a character-

istic of their output, and two such books, both good in their separate ways, are the following: *The Prodigal's Progress and the Professor's Practice*, by the Rev. John Burr, M.A., and *Christ and the Churches*, by the Rev. W. B. Macleod (each 3s. 6d. net). The former is an analysis of the Parable of the Prodigal Son and the Elder Brother. 'Professor,' it should be said, is used in the old sense of a professing believer. The book takes the story stage by stage, the Father's House, the Far Haunts, the Father's House again, and applies the prodigal's experience to modern parallel situations. The second book is by a well-known Edinburgh minister, now retired, and presents what no doubt is a favourable example of his pulpit discourses. It deals with the 'Epistles to the Churches' in Revelation, and, taking each church as a type of modern congregation, applies in an edifying fashion the lessons of the past to the present.

Starting with Alexander the Great, and consigning the more learned discussions to an appendix, Dr. Solomon Zeitlin presents Prolegomena to *The History of the Second Jewish Commonwealth* (Dropsie College ; \$1.50), dealing in succession with the Jews under the Ptolemies and the Seleucids, the Hellenistic party, the temple of Onias, the desecration of the Temple, and the Hasmoneans. The last chapter, which is of the most general interest, discusses the origin of the Sadducees, the Pharisees, and the Essenes. The most startling result of the discussion is that there was no sect among the Jews at the time of the Second Temple called 'Pharisees' ; they were not really a party in the accepted sense of the word, the evidence of the New Testament notwithstanding ; the name was really nothing but a nickname coined by the Pharisees to designate those who had 'separated themselves.' The book leaves on the mind a powerful impression of the immense influence of the Hellenized Jews upon the course of Western civilization. For a scholarly discussion there are too many typographical slips, for example, 'an-chronism' (p. 2), 'Prosecuher' (p. 10), 'perusaded' (p. 13), 'Meneauls' (p. 25), etc.

The Gospel Sacraments (Hodder & Stoughton ; 3s. 6d. net), by Dr. J. K. Mozley, Canon of St. Paul's, is composed of three lectures which he was invited to give at Westminster Abbey, with the sacramental theology of the Catechism of the Church of England as the point of departure ; and to these three have been added a chapter on the Church and an article on Worship and the Eucharist. He

defends the sacramental principle against the charge of being 'magical,' and declares that all Christians, catholic, evangelical, or spiritual, might agree upon its underlying premises. He upholds the truth of the sacramental nature of the Church as the Body of Christ, wherein the Spirit dwells. He maintains that Baptism as the sacrament of the purified corporate life of the Church has its indispensable place, being the instrumental cause of salvation. After expounding the doctrine of the Holy Communion in close reference to the Church catechism, he passes on to a more intimate discussion of the relation of the sign to the thing signified. Finally, he emphasizes the thought that the unity in sacrament and life to which the people of God are called should find its expression in worship and, pre-eminently, in Eucharistic worship. The little volume (Dr. Mozley likes to publish little volumes) is a thoughtful contribution from the Anglican standpoint to the theology of the sacraments.

Faith: An Historical Study (Macmillan; 12s. 6d. net), by the Rev. Dr. Stewart Means, New Haven, Conn., U.S.A., is a work difficult to classify. It is not a church history in the ordinary sense of the word, nor a history of doctrine. It professes to be an attempt to discover what forces were at work to shape the different forms in which the word 'faith' has been interpreted. Though it begins with a discussion of the origin and development of the Jewish conception of faith, it is mainly devoted to the interpretations of faith in Christendom from New Testament times until the present day.

It appears to us that what Dr. Means has to say on the subject proper of his book would occupy only a fraction of its space. The rest of the matter often bears only very indirectly on faith. None the less it is a very interesting and informative work, obviously based upon a long and loving study of Christian history. Notable points in the book are the account of the life and career of St. Augustine and the appreciation of Martin Luther.

Whether Dr. Means is writing on the main theme or allowing himself to be drawn off into by-paths, he is always clear and vigorous, and sometimes he rises to eloquence. It may be added that his standpoint is Protestant and modern.

Mixed Pasture (Methuen; 5s. net) is a collection of twelve essays and addresses from the pen of Miss Evelyn Underhill. They deal with various aspects of Christian spirituality, and represent

different moments in the development of their writer's thought. The three essays placed first are intended to present the general principles on which all the rest are based. They describe the intellectual sanctions of mystical religion, and show these manifested both in the life of spiritual genius and in average human experience. The next five essays have to do with practice rather than principles, and seek to indicate the social implications of Christianity, the spiritual significance and accomplishment of the Tractarian revival, and the ideals of the ministry of women. It may be here noted that Miss Underhill is opposed to the giving of the priesthood to women, chiefly because she feels that so complete a break with Catholic tradition should not be made save by the consent of a united Christendom. 'Any local or national Church which makes it will drop at once to the level of an eccentric sect.' The last four essays deal with great expressions of the spiritual life in terms of human personality. St. Francis of Assisi, Richard the Hermit, Walter Hilton, and Baron von Hügel are the subjects of these interesting studies. Many will be particularly glad to have in this accessible form Miss Underhill's understanding essay on the philosophy of von Hügel.

The Story of the Brethren Movement, by Mr. Thomas S. Veitch (Pickering & Inglis; 2s. 6d. net), is written in a spirit of love and forbearance. It is a story made up very largely of quarrels and divisions. The writer, however, points out that the 'Exclusive' Brethren have been the principal cause of this, but it is evident that in no branch of the Movement have the ideals of purity and charity been attained. The ordinary reader will hear with amazement of the abstruse doctrines and fanciful theories which have been hotly debated and confidently pronounced upon in these assemblies. Very little is said here of the Foreign Mission work done by members of the Brethren, which undoubtedly forms the most creditable chapter in their history.

The motive of *Gospel Sword Thrusts*, by the Rev. Mark A. Matthews, D.D. (Pickering & Inglis; 1s. net) is the defence of the Faith; in this case the Faith is pure and unadulterated Fundamentalism. Dr. Matthews would like the Bible in the schools, but not to be taught by the teachers. 'They are not competent to teach it,' he says, 'the schools are full of heretics.' There must be very few really sound people in our country. But Dr. Matthews is one of them, and a fiery zealot he is. His

sword is bared to thrust at Modernism in every form.

From the same publishers comes a book of Bible Readings which were given at the Keswick Convention by the Rev. J. Russell Howden, B.D., *Life Indeed* (2s. 6d. net), the victorious life in four aspects. The four aspects are: The Christian's Need: Repentance; The Christian's Privilege: Consecration; The Christian's Attitude: Faith; and the Christian's Wellspring: The Holy Spirit. These Bible readings follow familiar lines. They are earnest, searching, and scriptural.

Mr. Dugald Campbell, F.R.G.S., who has spent many years as a missionary pioneer in Africa, and whose books on Africa are widely known, has added another fascinating volume, *Blazing Trails in Bantuland* (Pickering & Inglis; 3s. 6d. net). It is a general account of his life-work in the Luapula valley to the west of Lake Bangweulu. But he has travelled far and wide, and has many thrilling things to tell of his encounters with wild beasts and wilder men. Of the latter he writes: 'Thousands of these ex-cannibals and their children and grandchildren are to-day rejoicing in the joy of God's salvation, living Christian lives that put to shame some local Europeans from civilized lands, and are spending and being spent for the salvation of their fellows.'

The Inevitable Cross (Putnam's; 7s. 6d. net) is an exposition of the Atonement from the pen of Dr. W. E. Orchard. It is intended primarily to meet the needs of Christians who are only perplexed by the Cross and of others who are repelled from Christianity by mistaken notions of the Atonement. As not being addressed specifically to students of theology, it does not discuss the historic theories of the Atonement in order or detail, nor does it even appeal much to relevant Scriptural texts.

It is a sincere book, and we trust it will succeed in its aim. We are of opinion, however, that it would have been better if the treatment had been less elaborate and the style less diffuse. On the other hand, it must be allowed that the book is clearly written and easy to understand.

Dr. Orchard begins by showing why it was necessary for Christ to die, then traces the historical causes of the Crucifixion, and discusses Christ's own attitude towards the Cross. Coming to the doctrine of the Atonement, he finds that subjective theories are good so far as they go. On such theories room might be made for the ideas of satisfaction and propitiation but not for the idea of

sacrifice, which demands theories of the objective type. An effort is then made to soften the asperities of the objective theories, by eliminating such notions, for example, as that of the transference of guilt or penalty, and it is urged that such theories require for their completion the idea of union with Christ crucified.

The theory of the Atonement which Dr. Orchard would put forward may be called the 'Vital' theory, as at once emphasizing recognition of the historical causes of the Crucifixion and demanding a faith that has corresponding effects in life.

The concluding chapters treat of the devotion that the Cross has called forth (noting the literary and artistic expression it has inspired, and appraising the character and conduct it has created), and of the personal appropriation of the Cross. In these chapters Dr. Orchard's Roman Catholic sympathies are obvious, but the book as a whole must not be regarded as an apologetic for Romanist doctrine. After all, there is no great difference between Romanist and Protestant theology (of the Reformation period) on the doctrine of the Atonement.

Whatever effects the depression of trade may have had in the purchasing capacity of the public they are not apparent in a diminished output of Christmas literature, especially in the form of books suitable for the young. The Christmas Annuals are all to the front as usual. The Religious Tract Society shows full confidence in the public to which it appeals in a good many admirable forms. At the top of the list is *The Boy's Own Annual* (12s. 6d. net), with a record of fifty-five years to boast of. Its editor is Mr. G. R. Pocklington, B.A., of Balliol College, Oxford, who shows by the varied and thoroughly up-to-date character of the contents of this magazine that nothing less than the best he can supply is deemed good enough for its readers. He is in touch with everything in this wonderful age that appeals to the boundless curiosity of the intelligent boy of to-day.

The Girl's Own Annual (likewise 12s. 6d. net) is conducted on similar lines, as fully and finely illustrated and with contents that appeal to all sorts and conditions of schoolgirls. *The Woman's Magazine Annual* (12s. 6d. net) makes its appeal to that wide public of married and unmarried women. That increasing class of young women who are now seeking their places in business and professions will find here a series of most instructive articles entitled 'I'd like to be'—a doctor, a dental surgeon, a journalist, a nurse, etc. The annual

volume for the year of *The Sunday at Home* (12s. 6d. net), edited by Mr. George J. H. Northcroft, maintains to the full a long sustained repute for appropriate articles. The story running through the volume is entitled 'The Amazing Adventures of Elizabeth Gray,' by that popular writer of Scots stories, Mrs. Isabel Cameron. The miscellaneous contents include a series of articles on 'The Church and the Cinema,' introduced by the Rev. Prebendary Carlile, C.H., D.D., and another series on 'What I Expect from Life,' by many authorities worthy of a hearing.

For the very young there are *Little Dots* (2s. 6d. net), with most attractive illustrations in colour, and *The Child's Companion Annual* (3s. 6d. net). *The Schoolboy's Annual* (3s. 6d. net) and *The Schoolgirl's Annual* (3s. 6d. net), both edited by Mr. H. A. Knowlton, B.Sc., at once attract attention by their finely illustrated covers in colour and their page illustrations throughout each volume. Their contents provide a fine variety of reading matter.

Twenty-Six Flying Stories (3s. 6d. net), by Mr. G. Gibbard Jackson, is the author's latest addition to the 'Twenty-Six Library' in which he narrates in the most interesting and authoritative way the history of the balloon, the aeroplane, and the Zeppelin, and the numerous and thrilling adventures associated with all of them. Of Christmas story-books for boys issued by the Religious Tract Society, there can be no hesitation in commending the wholesome appeal made by *The Keys of Freedom* (2s. 6d. net), and *Dick of the Secret Service* (2s. net), by Mr. Robert Harding. For girls we have an up-to-date story by Mrs. A. C. Osborn Hann, *A Brownie from the Caravans* (2s. net), illustrated by a series of photographs, and *Great Aunt Amelia* (2s. 6d. net), an addition to 'The Endeavour' series.

The *New Year Calendars* issued by Pickering & Inglis are as usual of many and varied design, with texts and meditations suitable for young and old. *The Golden Grain Diaries* also are of many sorts and sizes, the prices ranging from 1s. to 7s. 6d.

Electrical Conceptions of To-day, by Mr. C. R. Gibson, LL.D., F.R.S.E. (Seeley, Service; 6s. net), is described in the sub-title as 'a lucid explanation of many of the latest theories concerning atoms, electrons, and other matters relating to electricity.' But it is occupied less with theories than with practical experiments. Dr. Gibson is an accomplished populariser, and his aim here is, by simple explanations and diagrams, to give the general reader some idea of the means and instruments

by which science has gained its present knowledge of the constitution of matter. By suitable illustrations and clever analogies he strives to bring home to the lay mind the inconceivable figures of astronomy and physics. The difference, for instance, between a million and a billion is indicated by the calculation that while a million peas in a row would stretch four and a half miles a billion would go one hundred and eighty times round the earth, or if dropped at the rate of one per second a million would fall in eleven and a half days, but a billion would take thirty thousand years. The book is full of varied and interesting information, and will appeal especially to readers of a practical turn of mind.

Two books on the ministry of Jesus regard it from quite different angles. The more interesting, and certainly the more provocative, is *The Road to Jerusalem*, by Mr. Philip Carrington, M.A. (S.P.C.K.; 3s. 6d. net). Mr. Carrington is a lively writer, with a somewhat poor opinion of his predecessors in this field. The chief mistakes made in the treatment of Gospel material, he thinks, are (1) in finding a naturalistic figure in Jesus, (2) in finding a social gospel in the New Testament, and (3) in taking the apocalyptic passages literally. These are all good points. And another of great value is the writer's insistence on an early Jerusalem ministry. Canon Scott Holland vindicated this in his book on the Fourth Gospel, and Mr. Carrington is equally emphatic, going the length of saying that events which Mark relates as happening in Galilee must have occurred in Jerusalem. His treatment of the Gospels is very free, and sometimes prosaic, as when he says the second Temptation occurred in Jerusalem and the third on Mount Tabor! The book is, however, a most engaging exposition of the ministry, and the incidental notes are excellent.

The other book is a study of the Incarnation, *The Achievement of Nazareth*, by the Rev. C. D. Hoste, M.A. (Longmans; 6s. net). Its central idea may be said to be an insistence on the reality of our Lord's human experience. He repudiates the idea of Christ's use of supernatural powers, or possession of supernatural knowledge. He was Son of God, but His 'achievement' was the result of human faithfulness. The two parts of the book are entitled 'Then' and 'Now,' and under the latter we have various aspects of the heavenly ministry. There are chapters on Baptism, Holy Communion, Prayer, Personal Salvation, Sex (unexpectedly), and Evolution (in relation to the Incarnation).

The book is both devout and able, and will reward the fit reader.

A *Private Book of Prayer* (S.C.M.; 1s. net) is mainly 'a sort of Prayer Note-book, with the pages left blank except for a number of headings arranged under the days of the week. The idea is that each person who uses the book should build up a private book of prayer for himself.' A few pages at the beginning contain suggestions as to how the little note-book should be filled. It is of a size that will permit of it being carried in the pocket, and if thoughtfully used it might give reality and point to private prayer.

The Christian Church of our time is consciously striving towards visible unity, though the obstacles in the way may well appear insuperable. A notable contribution to the subject is made in *Anglo-Catholicism and Orthodoxy*, by the Rev. W. A. Visser 't Hooft, D.D. (S.C.M.; 5s. net). Dr. Hooft is the General Secretary of the World's Student Christian Federation, and has had personal contacts with leaders in all the churches. He writes from a confessedly Protestant standpoint, but while he is frank he is studiously courteous and open-minded. His thesis is that 'a non-Roman Catholicism is emerging which is distinct from the main types of Christianity to which we Protestants

in Western Continental Europe so far have been accustomed. The time has therefore come to enlarge our horizon. We must cease to think in terms of two main divisions of Christendom, that is, Roman and Protestant, and discover the existence of a third partner in the œcumenical discussion.' With this in view Dr. Hooft endeavours to give a sympathetic account of non-Roman Catholic Churches—the Anglican, the Eastern, the Old Catholic, and discusses both the misunderstandings and the real barriers that separate them from the Protestant position. All this he has set down with admirable lucidity, and given us a highly illuminating and valuable book.

A reprint of Dr. Fosdick's *The Modern Use of the Bible* (S.C.M.; 3s. 6d. net) has just been issued in 'The Torch Library.' As we dealt with it fully when it first appeared over nine years ago, it will be enough to say that it is a very courageous and successful attempt to re-interpret in terms of modern categories the essential meaning of the Bible, which is there implicated in categories such as demonology, angelology, Semitic cosmology, etc., which we have outgrown. The heart of the Bible, Dr. Fosdick contends, lies in its reproducible experiences, and it is our business—in which his book gives signal help—to 'decode' the abiding meaning from the ancient and no longer applicable phraseology.

Letters to Women on the Christian Faith.

Jerome to Marcella.

BY PROFESSOR JAMES MOFFATT, D.D., D.LITT., NEW YORK.

NEARLY a century after the Neoplatonist Porphyry had written to his Marcella (see THE EXPOSITORY TIMES, xlii. pp. 215-217), another Marcella sought and received instruction upon religious difficulties. Both ladies were mentally alive, and both belonged to good society, but otherwise our Marcella of the fourth century had little in common with her namesake in the third. One was a Neoplatonist, the other a catholic Christian. Both were widows, but while the first Marcella re-married, the second refused all offers and remained a 'univira,' like Chrysostom's mother in Antioch, on religious grounds. Consequently, while the third-century

Marcella could follow St. Paul's advice and ask her own husband if she wanted to learn anything, our Marcella, who had no husband to ask, was obliged to consult the nearest authority, who chanced to be her friend and counsellor, Jerome. Her correspondence with him forms a distinct unit in Jerome's one hundred and fifty-four letters.¹ Seventeen are extant, addressed to this lady.

¹ Best edition by Hilberg in three volumes (liv., lv., lvi.) of the Vienna Corpus. The chronology is discussed by Ferdinand Cavallera in *Saint Jérôme* (1922), ii. 22 f., and in Georg Grützmacher's *Hieronymus*, i. (1901), 57 f.