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to the salvation of the soul (1<sup>21</sup>). The readers are exhorted to faith and importunity in prayer, by which they obtain wisdom from above with all other spiritual blessings (1<sup>5</sup>). There is also a reference to the additional aids which were enjoyed in the life of the Christian society, with its common worship in which rich and poor met together on the footing of children of God and brethren in Christ. We have a glimpse of the congregation as a fellowship whose members placed their diverse gifts at the service of the body, and there is a special injunction to confess their sins one to another and to pray for one another (5<sup>16</sup>). Nor were the blessings sought in prayer merely spiritual, for the elders were charged with a ministry of healing to sick persons of the flock (5<sup>14</sup>). The writer also reckoned among the means of grace the providential events of the individual life, and especially the afflictions, which when borne with patience purify and enrich the soul (1<sup>4</sup>).

#### IV.—COUNTERFEIT RELIGION.

That the purpose of the Christian religion is to produce beings of a higher spiritual order, weaned from selfishness and worldliness, and becoming ever more Christlike, is a truth which has been little grasped by the mass of its adherents. But it has at least been known that the Lord requires some service, and so some offering has been made as a substitute for the one thing needful. The commonest compromise has been to think that the demands of our religion are fully met by being a member of the Christian Church, taking part in its worship, and accepting its doctrines. In the apostolic age it meant much even to profess a faith which was despised when it was not persecuted, but the Epistle pays no compliments on this score,

and earnestly bids its readers see to it that their religion is more than a form and an opinion. It was well to join in the worship of the Christian congregation, and to be instructed in the word of truth, but the vital matter was if they were living the life to which they were called by the gospel, 'being doers of the word and not hearers only, deluding their own selves' (1<sup>22</sup>). In particular we are warned against supposing that Christianity consists merely in accepting doctrines concerning God and salvation. It was made plain that the Christian faith has a very substantial doctrinal foundation, but it was deemed most necessary to insist that the Church is more than a school of thought, and that, without character, orthodoxy is nothing. If by faith is meant merely intellectual belief, the devils share it with nominal Christians, and with small advantage from it (2<sup>19</sup>). The Epistle further warns us not to suppose that the highest form of Christian service is the labour of the theologians. It counsels disciples 'not to swell the ranks of the teachers,' and bids teachers remember that for them also there is a time to be silent. The reason given is that 'they will be judged with special strictness' (3<sup>1</sup>). The writer was deeply impressed by the evils of theological controversy, with its sins against the law of love, while if he could have foreseen the labour to be expended by the critics on his Epistle he would probably have said that their energies would have been better employed in saving souls from death.

The message of the Epistle of James has been a needed rebuke to the Church in periods when it has sunk into formalism and a lifeless orthodoxy. In our day, when forms tend to be neglected and orthodoxy is at a discount, it suggests to seeking souls that they should at least begin by accepting the law of Christ as their rule of life.

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## Literature.

### CHRISTIAN MASS MOVEMENTS IN INDIA.

FROM the Abingdon Press there comes a really interesting and informing book on *Christian Mass Movements in India*, by Dr. J. Waskom Pickett. We expected to be able to publish an article by Dr. Pickett on this subject some months ago, but most unfortunately his MS. was lost in transit and

is now being rewritten. So in the meantime we are giving as full an account as possible of the book, for the subject is an important one. Is it generally understood that 'the 1931 Census shows an increase of 1,542,684 in India's Christian population during the preceding decade'; or 'that probably ninety per cent. of this growth is due to Mass Movements'?

What is a Mass Movement? 'Whenever a group, larger than the family, accustomed to

exercise a measure of control over the social and religious life of the individuals that compose it, accepts the Christian religion (or a large proportion accepts it with the encouragement of the group) the essential principle of the Mass Movement is manifest.'

It has to be grasped by Westerners that the village Indian has, from infancy, been trained to subordinate personal initiative to the guidance of his caste group. It is questionable if he thinks of himself as an individual at all. 'Ask him who he is, and he will tell you, not his name, but the name of his caste. To address him in the singular is to insult him, unless you speak as a member of his family, or as an intimate friend. He resents any suggestion that he is by himself, a man apart.' Accordingly, he consults, and is guided by, his group on matters we count wholly personal; and this is so even in his religion. To ask him to take any step there, as elsewhere, without regard for the opinion of the group is 'to outrage his ethical sense.' Hence, usually, though of course not always, people become Christians when, and if, their group decide upon that step, just as even to-day there are Mass Movements into Hinduism. The 1931 Census of Assam quotes 'The Hindu Mission' as claiming that over 60,000 Santals, etc., were absorbed into Hinduism in 1928; and that 'at least one million Animists were received into Hinduism in Assam, Bengal, and Bihar' in the preceding ten years.

Mass Movements have always been a mixed blessing to the Christian Church. History is full of instances of deterioration and decline due to the influx of masses partially Christianized and with no individual sense of real conversion. And, accordingly, many are disturbed at this phenomenon out yonder in the East, by this inrush of numbers without any definite personal dealing with Jesus Christ, and bringing with them much that many feel works havoc in the Church.

Should the thing be encouraged, or should it not? The Indian National Christian Council has had a Commission at work gathering evidence, and visiting selected districts. And this informative book is the result, so full and so detailed that to give a fair synopsis seems impossible. For every page is loaded with vital facts.

'Mass Movements have not occurred in areas where Western influence has been strongly felt.' 'Nor have the Movements generally developed in areas where missionary forces have been numerous, or longest at work. Not infrequently the missionary occupation followed the Movement, or the latter

began soon after the mission was opened.' 'Decidedly more than one-half of the Protestant Foreign Missionary force in India in 1930 was unattached to Mass Movements. In Bihar and Orissa, for example, not more than forty per cent. of the personnel, not more than thirty-five per cent. of foreign missionary funds, have gone into the Mass Movements which have provided ninety-five per cent. of the professing Protestant Christians of the province.' They occur mainly in the villages—a sufficiently wide field. For India has seven hundred and fifty thousand villages; and they contain nine-tenths of its population of three hundred and fifty million souls.

Accordingly, we are here given a very vivid picture of the Indian villager's life and atmosphere, with arresting chapters on such themes as the social and the economic conditions. Some pages, for example, give a fuller explanation of what the caste system really is, and how it actually works, than one can easily find elsewhere. A little farther on we come on overcrowding, with grim facts like these. 'Almost forty per cent. of the families studied live in one-roomed houses. In more than two hundred at least one cow, buffalo, goat, or pony shares the room. Fowls are kept in more than two hundred of them. In one room, measuring 12 by 9 feet, live a man and his wife, their five children, the man's father, uncle, and younger brother. In another we find a seventeen-year-old bride has just come to a single room housing the eighteen-year-old groom, his father, step-mother, two brothers—fourteen and eleven—and three sisters—twelve, seven, and three. Seventy per cent. of all houses examined have no windows; only twelve per cent. of rooms commonly used for sleeping have a window.' And so on, endlessly.

Coming more definitely to the actual problem, one finds a chapter on 'The Motives underlying Mass Movement Conversions.' These, say Bishops Azariah and Whitehead, 'are strangely mixed.' And so they are, as is here proved by pages of the actual answers given by professing Christians as to why they joined the faith. These motives fall into four main groups: (1) Spiritual—'seeking salvation' and the like, thirty-five per cent.; (2) child of Christian parents, thirty-five per cent.; (3) social—'family was being baptized' and so on, twenty-two per cent.; and (4) secular—'in the hope of education for the children,' 'for improved social standing' and so on, eight per cent.

What, then, are the Christian attainments of Mass Movement converts? A very crowded chapter gives a very detailed answer on creedal

knowledge, Sabbath observance, church membership, church attendance, relation to the old brotherhood, sexual morality, intoxicating liquor, and more difficult problems like participation in non-Christian festivals, and, above all, Christian marriage—the bald and simple ceremony of which seems to the Indian, accustomed to days of picturesque celebration, strange and unattractive. Our habit, for example, of the bride and bridegroom joining hands appears to them ‘simply repugnant.’ But it is brought out that with all their difficulties and their limitations Christian converts do impress their critical and outspoken neighbours by the beauty of their lives. And wives are eloquent on the difference that Christianity has made for them in their own homes and status. Then follow chapters on the Church’s difficult task of training the Mass Movement converts after baptism, on educating them, and so on and so on. But to hurry to the conclusions on this vital matter.

In favour of Mass Movements it is noted (1) that they seem the most natural way of approach to Christ for many Indian people. ‘We see no reason to believe that any considerable proportion of Mass Movement converts could have been brought to Him along any other path. Nor do we see any reason to wish that they might have been led by any other way.’ It is not the only way; for many it is not the best; but for most it is. Such is the first conclusion.

(2) The lonely Christian, disowned by his group and relatives, often breaks under the strain. ‘The record in Mass Movements presents a pleasing contrast.’

(3) Reduction of the danger of Westernization. Single converts are apt to model themselves on their Western fellow-Christians, to lose pride in India, and so to antagonize their fellow-Indians against the faith. ‘Mass Movements have offered effective resistance to the identification of Christianity with Westernization.’

(4) Aid to the conversion of others, by preserving the influence of converts on their relatives, caste associates, and neighbours.

But, on the other hand, there are grave dangers.

(1) Neglect of personal religion. ‘That the danger is grave is indicated by the testimony of several pastors that they do not expect many personal conversions in the sense of spiritual rebirth among adults who embrace Christianity in Mass Movements.’ But this attitude is not common.

(2) Caste barriers in the Church. These may be imported by Mass Movement converts bringing in with them the old customs and ways. And that

they are more apt to do so than the individual convert seems proved. Indeed, in certain districts, very ugly facts are to be noted, such as the segregation of outcasts in church services, and the priority of higher-caste converts in receiving Holy Communion.

(3) Arrest or retardation of Movements. Apparently, in many cases, the group as a group, does not move on into the higher reaches of the Christian life, but settles down across the border of the Kingdom—in it—but no more.

These are grave matters indeed. But the Commission feels that there have been no failures, properly so-called, but rather merely ‘limitations upon the successes.’ And the blame for these is laid, largely, upon the churches and the missions that co-operate with them—because of failure to provide teaching and services for baptized converts; a lack of elasticity of method and organization; forms of worship too closely reflecting those used in the West; and, above all, low standards of expectation and demand before baptism and after. ‘In no other respect is the contrast so conspicuous between the most successful and the least successful Mass Movement work.’ In some places converts are supposed to learn in a few weeks what, in other places, is carefully taught for years. Here, it is not expected that Christians will fraternize across caste barriers; there, it is taken for granted that ‘converts with even a rudiment of Christian education will not draw caste lines against other Christians’; with the result that there it is not done.

But the Commission is of opinion that the Mass Movement is only at the beginning of its greatest chance and triumphs. To give it its opportunity it urges that while ‘nothing but failure has proceeded from missionary efforts in which the order of Jesus has been reversed,’ and attempts made to lift a group of outcasts from social degradation, poverty, and illiteracy as a preliminary to ministering to spiritual needs; while ‘there should be no question as to the primacy of the spiritual aim’; still ‘the effort should be made to minister both to spiritual and physical needs from the beginning.’ Further, there must be provided a more adequate Christian leadership of men of character and deep religious experience, at first from outside the group, but more and more from within it, otherwise ‘a very tragic collapse probably cannot be averted.’

Yet, again, there must be a more adequate programme—in teaching, and especially in worship. ‘The Mass Movements should be rid of the anomalous spectacle of professing Christians being

uninterested in the worship of God.' A larger use of liturgy and symbolism is suggested, and of Indian music.

Then come some pungent pages upon how to Christianize the social order, with closely reasoned and detailed recommendations; and on the re-allocation of Missionary Resources—'a group of converts neglected may renounce Christianity, or remain purely nominal Christians, in either case they become a liability to the Christian Movement throughout India. To prevent such a calamitous development is incomparably more important than to continue the effort to establish the Church in new areas.' And in this work the churches ought to give and take, working into each other's hands, avoiding overlapping and unworthy rivalry and competition.

Here, obviously, is a very central question for the future of the Christian Church. It has been treated with a fullness of knowledge, an impartiality, and a statesmanship, that demand attention and respect. This is a weighty book that should be studied carefully.

#### EARLY CHRISTIAN MYSTICS.

With indefatigable industry Professor Mingana carries on the task of translating and editing the collection of Christian texts in Syriac, Arabic, and Garshuni which was secured for the Woodbrooke Settlement, Selly Oak. The seventh volume of the *Woodbrooke Studies* is now before us (Heffer; 21s. net). It embraces a medico-mystical tractate by Simon of Taibutheh, a treatise on solitude and prayer by Dādīsho' Ƙaṭrāya, treatises on the working of the Grace, etc., by 'Abdīsho' Ḥazzāya, a treatise on the shortest path that brings us near to God, by Joseph Ḥazzāya, and a treatise on Eremitism by Abraham bar Dāshandād. To each is prefixed a critical and explanatory account; there is an index of names, and finally the Syriac texts are reproduced in full.

The group of writers represented is interesting for various reasons. Not only are their works of considerable intrinsic merit, but they lived and wrote at the time when their region was being absorbed in the tide of Muhammadan conquest. It is Professor Mingana's view that Christian monasticism exercised by no means a negligible influence on the conquerors, and in particular that Sufism arose out of this contact.

Further, those writers represent the period at which Christian monasticism was being gradually transformed from its primitive forms into the

highly organized and closely regulated shape initiated by Pachomius; and their writings reveal, sometimes casually, sometimes of set design, the ideas and ideals cherished by ascetics.

Again, by the time they wrote, the Eastern Church was sadly disrupted over the Christological problem; and Professor Mingana shows to what lengths of literary dishonesty the bitterness of controversy could drive otherwise estimable men. They boldly would borrow the excellent writings of their theological opponents and unashamedly represent them as coming from a leader of their own faction.

Professor Mingana is putting us under a great debt, and each volume of his scholarly output whets our appetite.

#### ENGLISH UNITARIANISM.

The influence of a religious body is never to be measured by its numerical strength. We are familiar with this in the case of a numerically negligible group such as the Quakers. Few are so familiar with it in the case of the English Unitarians. That gap in general knowledge Principal H. McLachlan, D.D., F.R.Hist.S., of Manchester, has set himself to fill. He is engaged on *The Unitarian Movement in the Religious Life of England*, of which the first volume, *Its Contribution to Thought and Learning, 1700-1900* (Allen & Unwin; 10s. 6d. net), is now in our hands. By previous works Dr. McLachlan has made his name known as a thoroughly competent scholar and a singularly lucid writer; and the present work exhibits the same qualities. The old English Presbyterians, who were the ancestors of modern Unitarianism, set a high standard in scholarly pursuits, which has been nobly followed. Dr. McLachlan sets forth very impressively what they initiated and how they have been followed. Successive chapters deal with their contributions to Biblical scholarship, to education in schools and academies, to periodical literature, in the fields of Doctrine, Philosophy, History, and Biography, and finally to Belles-Lettres. The book is furnished with ample and, indeed, exhaustive indexes.

The compilation of some of those chapters, particularly on the schools and the periodical literature, has obviously involved a vast amount of the most difficult and painstaking research; for many of the schools have ceased to exist for many years, and much of the periodical literature has been forgotten. This hard task has been to the author a labour of love, and the fruits of it will be profitable to inquirers in not a few fields. The

Unitarian schools and academies had their honourable part in supplying educational facilities at a period before a national educational policy was dreamt of; and a surprising number of men who rose to national eminence owed their early teaching to them. We mention only a few—John Howard, John Wilkes, Oliver Goldsmith, Robert Southey, Daniel Defoe, Samuel Rogers, Benjamin Disraeli.

Unitarians were pioneers towards modern views of the scientific study of Scripture and the history of Doctrine; and the number of important works produced will again surprise many.

But every chapter is illuminating, informative, and interesting. We look forward to the completion of Dr. McLachlan's work.

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#### PRINGLE-PATTISON.

Mr. G. F. Barbour presents us with a worthy memorial of his teacher and friend, Professor A. Seth Pringle-Pattison, who made an unforgettable impression on all his students, not only by his eminence as philosopher and his lucidity as a teacher but by his fascinating personality. The memorial takes the shape of publication in book form of Pringle-Pattison's *Balfour Lectures on Realism*, prefaced by a Memoir (Blackwood; 7s. 6d. net). The Memoir is done in that distinguished manner which Mr. Barbour's literary work has led us to expect. All who came into contact with Pringle-Pattison will at once recognize that Mr. Barbour has caught and reproduced the essential characteristics of his subject; and will be grateful for this adequate and balanced portraiture of both the clear-sighted philosopher and the large-hearted man. Pringle-Pattison was outstanding among a large and distinguished group of contemporary thinkers, with most of whom he was on terms of intimacy; and not the least valuable portion of the Memoir consists of extracts from the extensive correspondence which passed among them. It is matter for gratification that so much of it was available.

As to the Lectures, one cannot but feel that they are rather out of due season. It is some forty years since they were delivered and buried in a philosophical magazine. Is it worth while to disinter them? The fact that Pringle-Pattison himself did not issue them in book form makes their publication at this late date somewhat hazardous. Frankly, we doubt if they will be regarded as adding much to Pringle-Pattison's claim to remembrance. They are not on the same level as his 'Scottish Philosophy' or 'Hegelianism and Personality.'

What is of real and permanent value in them has long since passed into the common current of thought; and much development has taken place in realistic and idealistic views alike in the last forty years. We doubt if these Lectures can be recommended to any except beginners in philosophical study; on the other hand, we know nothing better for such a purpose. Perhaps others than mere beginners would do well to remind themselves of those distinctions drawn here with such lucidity and cogency between psychology and epistemology on the one hand, and between epistemology and metaphysics on the other.

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#### TWO IMPORTANT SERMON VOLUMES.

A new volume in the 'Scholar as Preacher' Series has been issued—*His Gifts and Promises*, by Professor James Moffatt, D.D. (T. & T. Clark; 7s. net). These sermons are described in the subtitle as 'being twenty-five reflections and directions on phases of our Christian discipline from the inside.' Needless to say, they are careful and scholarly, lucid and eminently readable. There is no undue display of erudition, no excess of literary quotation, no seeking out of recondite allusions, such as might have been expected from a scholar of Dr. Moffatt's encyclopædic knowledge. On the contrary, there is here a revelation of that side of Dr. Moffatt's personality, well known to his friends, namely, his simple faith, his deeply devotional spirit, his great sanity and Christian wisdom. The scholar here becomes a preacher such as the common people will hear gladly.

Karl Barth and his friend Eduard Thurneysen have been so closely associated together and have so great an affinity in their thinking that when they published a volume of sermons they did not deem it necessary to indicate the individual authorship of each sermon. It would be an interesting problem for the higher criticism to distinguish the sources and have the results checked. After passing through four German editions, these sermons have now been translated into English under the title of *Come, Holy Spirit* (6s. net). The publishers of this volume are also Messrs. T. & T. Clark. The sermons are of a somewhat unusual type. They do not aim at being popular or pleasing to modern taste, but they give a profound and heart-searching exposition of the ageless Word of God. It is to be feared they will be found difficult reading for those who are not familiar with the Barthian standpoint and phraseology. Yet no serious reader can fail to perceive that they go to the root of the matter and speak

to man's deepest need. They are worthy of being read and pondered by every preacher.

A sermon from both these volumes is given in abridged form in 'The Christian Year' this month.

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### THE GROUP MOVEMENT.

*Oxford and the Groups*, edited by Mr. R. H. S. Crossman (Blackwell; 5s. net), is a very interesting composite work. In the Preface, Dr. W. B. Selbie bespeaks a warm welcome for a book which seeks to view the Group Movement dispassionately both from within and from without, and records his impression that in these Oxford Groups there is a real and effective work of the Spirit of God. The book is written by people of widely different creeds—by Catholic, Anglo-Catholic, Evangelical, Congregationalist, and Unitarian; by Conservative, Liberal, and Socialist; all of them members of the University of Oxford, and engaged in the work of education. In the first essay, which is the longest and the most objective, the Rev. G. F. Allen, Chaplain of Lincoln College, traces the history of the Groups in Oxford, and expounds their message. The essays in the next section deal with the question, Can the Groups play a part in solving the social difficulties which face us to-day? The essays in the third and final section deal with the question, What contribution can the Groups make to the life of the Churches? It can hardly be said that the book possesses systematic unity or formal completeness.

Mr. Allen, a recent convert to the Movement (as his book, 'He that Cometh,' has shown), tells his story simply, clearly, and effectively, and leaves us with the impression that the aim of the Oxford Group is that, through the deeper fellowship of Group meetings, people should learn to find a deeper spiritual life within the fellowship and in the sacraments of their Church.

The editor, who reviews the essays in the second section, is of opinion that the Group Movement when it is directed to the sphere of social and political problems has been right in the diagnosis of the disease, but incomplete in its treatment of it. Just as the Marxian busies himself exclusively with methods of world revolution, so the 'Groupier' busies himself with methods of world revival—and, meanwhile, social injustice continues unchecked.

The essays in the third section will be of greater interest to the ordinary reader; for in them the characteristic 'Groupist' ideas and practices, such as 'guidance' and 'sharing,' are subjected to critical handling. Dr. L. W. Grensted was to have

reviewed the essays in this section, but he has had to be content with a brief apologia on behalf of Group principles.

Though the book is far from being a formal unity, we commend it to our readers as supplying a material basis for a judgment as to the merits of a recent Movement which has already succeeded in rousing both enthusiasm and latent opposition among many religious people.

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### JOHN R. MOTT.

No name is more widely known and honoured throughout the Christian world, and beyond it, than the name of John R. Mott. Already a leading figure in America, his chairmanship of the World Missionary Conference in Edinburgh in 1910 brought him into prominence in Europe and the East, and since then he has continued to shine as a star of the first magnitude in missionary and student circles. *John R. Mott, World Citizen*, by the Rev. Basil Mathews (S.C.M.; 12s. 6d. net), gives an account of his manifold and unwearied labours. It is a record of his public activities rather than of his personal life. Perhaps the book is somewhat overloaded with chronicles of conferences and committee work. But no doubt his biographer realized that the story of John R. Mott is the story of the Student Christian Movement and of the world-development of the Y.M.C.A. Accordingly, he has felt it wise to give a permanent record of Mott's principles and methods of work for the guidance of those who carry on these great movements. Amid the mass of details, however, he has succeeded in conveying the impression of a powerful personality, fully consecrated to one supreme aim, and pursuing it with lifelong and unabated ardour. The record of John R. Mott stands as a challenge to the youth of to-day, so many of whom spend much time in keeping fit, to whom the question might well be put, 'Fit for what?'

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### WHAT MEN ARE ASKING.

This is the title of the latest book by Dr. Henry Sloane Coffin (Hodder & Stoughton; 5s. net). Apparently it contains the substance of the Cole Lectures (Dr. Coffin refers to himself as 'the present speaker' on the first page), and part of its charm is the easy, undress style of the writing; it is the direct, simple style of a speaker. Of the book itself we may say at once that it is one of the very best pieces of Christian apologetic we have met for a long time. For one thing, Dr. Coffin asks just

the questions that thoughtful, educated youth is asking in the present generation. The choice he has made shows how close is his contact with modern youth, and with the thoughts they are thinking. Of what use is religion? Can we know God? Is Jesus authoritative? What do you mean by 'God'?—these are his main topics, and any one who knows the typical undergraduate in our colleges will recognize the problems he is always posing. Another admirable feature of these lectures is that, although Dr. Coffin is broad-minded and understanding, he is courageously loyal to the central truths of Christianity. If any one wishes a fair and convincing treatment of the real claim of Jesus Christ on our faith, he will find it here. The book is easy reading, but the thinking behind it is solid and informed, and the author's well-stored mind everywhere enriches the argument, and lightens it, by numerous and well-chosen quotations from the most varied quarters. We should like to see this book widely circulated among inquiring young men and women. By the way, is not the dedication to Charles Cuthbert Hall a trifle dubious: 'Alii laboraverunt: et vos in labores eorum introistis'?

#### SCHLEIERMACHER AND RELIGIOUS EDUCATION.

The educated world is familiar with the theological contribution of Schleiermacher. It is not so familiar with his writings on Religious Education. And this defect is made good in a very able treatise, *Schleiermacher and Religious Education*, by Mr. Andrew R. Osborn (Milford; 7s. 6d. net). The author gives a clear account of Schleiermacher's place in the religious thought of his age, and of the man himself in his personal and family history. Into this framework he fits the educational theory and practice of Schleiermacher. That theory is singularly modern. Education is the development of personality, and, as the child is not a 'child of the devil' but constitutionally a child of God, religious education is the culture of this divine element. Where the moderns would differ from Schleiermacher is in holding (which he did not) that this culture is part of the school discipline. Schleiermacher rather held that it belonged to the home and the church. In this respect his outlook was probably defective. In another matter he is, however, wholly in line with the present day. He did not think that religion could be taught through a catechism, because the definitions in a catechism are abstract and belong rather to the end of a

religious process than the beginning. The outstanding feature of Schleiermacher's theory of religious education is his conception of the 'Christian mind,' which must be the goal of it all, and which is built up by the intercourse, instruction, and training of home and church, and (in certain aspects) school. This is a competent and enlightening book.

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Under the arresting title *Russia Challenges Religion* (Abingdon Press; \$1.00), a United States minister, the Rev. Dr. Mecklenburg, gives his American readers, more particularly, an account of present conditions in Russia as he saw them during an extended tour of the country last summer. 'I am not against Russia, I am not for Russia. That is, I do not come out for Communism.' 'Russia is becoming less and less Communistic. In fact, Communism is dying in Russia,' he tells his readers. What he saw not only in Moscow more especially, but in regions far apart, has made him a new preacher of the evangelism of Jesus. 'It reawakened in me a desire to proclaim the fresh, original, vital gospel of Jesus Christ. I believe that Christ, preached and practised according to the Gospels, is the only salvation for our dying civilisation.' When in Moscow he went to a Saturday evening service which lasted from six until nine o'clock. The big cathedral was full of spiritually eager people. There are no pews. The people are content to stand for three hours. 'To me, that spiritual hunger was the most significant thing that we saw in Russia. . . . Though I stood on the stone floor for nearly three hours, my soul was mellow when I went up to the New Moscow Hotel in the evening. I had been with God's children.' His brief sojourn brought him into close contact with many phases of Russian life as it is to-day, but he declares that he is challenged by the possibilities of Russia spiritually, and is convinced that Christendom must do something besides calling the Russian 'red.'

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We are accustomed to think of the great island Commonwealth of Australia as represented by the former States of New South Wales with Sydney as its capital, of Victoria with Melbourne as its capital, of South Australia with Adelaide as its capital, and Queensland with Brisbane as its capital. But there is an interior Australia of vast territory generally known as Central Australia where the railway has not yet penetrated very far, but where enterprising emigrants from the old country have

penetrated very much farther, have settled and prospered. Under the somewhat enigmatical title, *Camel Pads* (Angus & Robertson, Sydney ; 6s. net), Mr. R. Bruce Plowman, a young padre from the State of Victoria, has written a most graphic narrative of his missionary experiences on his camel among the widely scattered peoples of these outposts of civilization. The country, he tells us, has carried vast numbers of sheep, cattle, and horses for the past sixty years, 'but its finest product is its people,' whom it was his privilege to serve for a number of years. 'There is only one kind of woman living in the bush,' he writes, 'be her home a nomad's camp, a galvanized-iron cottage on the edge of the horizon, or a well-appointed homestead. They are all of one kind—good women.' The padre 'never once heard the name of a white woman associated with scandal or debased by scurrilous gossip.'

The Hulsean Prize Essay for 1931 was written on *Erastianism*, by Mr. Erastus Evans, M.A., and is now published by the Epworth Press at 2s. 6d. net. There are three chapters, dealing respectively with the Term, the Motives to Erastianism, and the Problem of Erastianism. As to the first, it is shown that Erastianism is a somewhat ambiguous word. Erastianism to the highest power, so to say, was expounded by Hobbes ; and the views of Erastus himself are, to some extent, contradictory to those set forth in 'Leviathan.' The problem discussed by Hobbes—the relation of the Church to the State—was not before Erastus, whose interest lay in Church discipline. Yet the familiar notion of Erastianism may with careful qualifications be logically connected with Erastus. The motives to Erastianism were intellectual, religious, or political. As to the problem of Erastianism it is a very real and permanent one ; only in the form in which Hobbes raised it, it has ceased to be of any importance or even interest. At any moment, however, the relation of Church to State may emerge in new form.

As a brief introduction to a very big subject, this little book is of real value.

Many obstacles are thrown to-day in the way of the seeker after God, and especially if he has some acquaintance with present-day thought, he may come to feel that instead of one plain, straightforward highway he is confronted with a maze of intersecting paths. Such a one may find some guidance from a little book now published—*In Search of God*, by Mr. James Wilkinson (Epworth Press ; 2s. 6d. net). It deals in a brief but convincing way

with difficulties connected with belief in God, the authority of Christ, free-will, and prayer. The writer is manifestly abreast of modern thought, his teaching is sane, and his style lucid. A most helpful little book.

Speakers at women's meetings will find a wealth of illustrative matter in *The Dew-Dispeller*, by Dorothea E. Albrighton (Epworth Press ; 2s. 6d. net). These talks are most interesting and vivid. Many of the illustrations are frankly legendary or parabolic, but the story about David Livingstone from which this book draws its title has been so often told as sober fact that it is time to say plainly that the natives of Central Africa know nothing of a 'dew-dispeller,' and it is certain they never applied any such name to Livingstone. The idea had its birth in the fertile imagination of Mr. Dan Crawford.

In *The Covenant Divine*, by Mr. Ernest C. Tanton (Epworth Press ; 2s. 6d. net), a very excellent idea is well worked out. The book is intended as a guide for young people who are preparing for membership in the Methodist Church. It is arranged in three sections, each containing six addresses. The headings are Belonging to Christ, Belonging to the Church, Belonging to Methodism. The teaching appropriate to each of these headings is given with clearness and warmth, and is fitted to waken in young hearts a genuine love for Christ and an intelligent loyalty to their own Church. It should be noted, however, that the summary description of Calvinism as the doctrine 'that there are certain elect souls whom God loved ; these would be saved, whatever they did, and the rest sent to hell, no matter how earnestly they believed,' is an unpardonable caricature.

Books about the nature of the future life are often barren and trivial, but *Progress in Heaven*, by Mr. John Bretherton (Epworth Press ; 3s. 6d. net), is a notable exception. It is sensible, sane, and written on a high level of ability. The author uses Scripture, probability, and reason alike as authorities. He asks, and answers in his own way, just the questions we would all like to have answered. Are souls perfected at death? No. Is there development in heaven? Yes. Can sorrow be experienced in heaven? Yes. Will the souls in heaven know of earthly happenings? Yes. Will heaven be immune from temptation? No. Shall we know each other hereafter? Yes. Do children grow up in heaven? Yes. Will marriage ties be

continued in heaven? No. Life and love will be communal, not domestic. If you ask: How does the writer know all this? Well, he does not know. But he offers his reasons, and very sound reasons they are, for the most part.

*A World without the Christ* (Hodder & Stoughton; 2s. net) is a quiet meditation, in the form of a dream, by the author of those beautiful little books, 'God and the Ant' and 'The Child, the Wise Man, and the Devil,' Mr. Coulson Kernahan. If these devout and pleasant pages, written by one whose faith and serenity grow with the years, send us back once more to his earlier works, they will indeed not have been written in vain.

*The Religion of Youth*, by Mr. Melville Channing-Pearce (Hodder & Stoughton; 5s. net), contains twenty addresses to boys and young men. The writer is perhaps a little over-anxious to explain that he is no parson, and that Jesus would not likely 'have sought the society of self-righteous teetotalers or smug church-members.' But the addresses are characterized by great moral earnestness. The most interesting part of the book is the introduction, in which the writer makes his confession of faith and tells how he has been influenced by the Group Movement and the Barthian theology.

*Our Approach to God* (Hodder & Stoughton; 7s. 6d. net) is a study in Public Worship, from the pen of the Rev. E. R. Micklem, M.A., B.Litt., Chaplain, Tutor, and Lecturer at Mansfield College, Oxford. The book is written with the life of the Free Churches chiefly in view. It is the author's belief that the Free Churches still have a contribution of their own to give to the religious life of the country. 'It is very desirable,' he says, in characteristic style, 'that we should have a better ensemble in our ecclesiastical orchestra, but it would be a mistake to accomplish this at the cost of abolishing the 'cellos or even the brass.'

After treating of the nature and obligation of worship, the author goes on to maintain that corporate worship is a necessity if the Christian life is to be lived as fully as possible, and indeed if in the long run the Christian faith is to be conserved at all. It is then maintained that form is necessary to worship, and incidentally Quaker worship, with its tendency towards a vague mystical theism, is subjected to criticism. This tendency becomes especially strong as the boundaries of the Society of Friends are enlarged.

Sacrifice, communion, and prayer are then treated

in successive chapters, here, as elsewhere in the book, good use being made of Professor Will's important work, *Le Culte*, in which prayer is represented as the pervading characteristic of the Protestant cultus. When speaking of the liturgical recitation of the Psalms, Mr. Micklem adds a reference to the worship of Scottish Presbyterians which is, to say the least, ambiguous. (In Scotland the metrical psalms are still in regular use at the chief diets of worship.) But while we note this point, we are grateful to Mr. Micklem for much historical information on liturgical questions.

In the concluding chapter on the Lord's Supper, Mr. Micklem shows himself as much opposed to the tray of 'individual cups' as, in an earlier chapter, to the tradition of congregational 'mutism' during public prayer. Which may serve to indicate that, although the author of this volume is concerned to uphold the specific witness of the Free Churches in matters of worship, he seeks to preserve what is of value in the liturgical tradition.

The problems facing the Protestant churches in America are of extraordinary interest and complexity. The great variety of denominations leads to many instances of overchurching. 'In community after community of a thousand to fifteen hundred people we find anywhere from three to seven or eight churches.' Half the ministers have no college education, and their average salary is not equal to that of the skilled workman. The changes following the War, accentuated by the economic blizzard, have led to much criticism of the *status quo* and to a widespread demand for greater unity and efficiency. The situation has been tackled with American thoroughness by a Commission representing the Theological Seminaries of the United States and Canada, which has now issued its report. It is a monumental work in four volumes, *The Education of American Ministers* (Institute of Social and Religious Research; \$12.00). It covers the whole ground and deals with every conceivable topic connected with student and ministerial life. It is based on a multitude of reports from seminaries, and answers to questionnaires by students and ministers. Tables, diagrams, and statistics in overwhelming profusion set forth the results and findings. The whole is a work of immense industry and on a scale never before attempted. Its aim is 'to lay a foundation for the improvement of theological education in the United States and Canada,' and it should prove a veritable mine of information to all who have to deal with this great and momentous subject.

In *Seer, Scribe, and Sage*, the Rev. R. G. Legge gives, as is indicated by the sub-title, 'Studies in Judaism during the Greek Period,' a summary of the history, literature, and religion of Israel during the last three centuries B.C. The book offers a brief but useful survey of the whole, based on the most recent and thorough scholarship, and forms a good general introduction for the use of a reader who is beginning the study of the period. It might have been even more useful if the author had suggested books which would carry a student further into the subject. Copies of the book may be had from the author, St. Mark's Vicarage, Victoria Park, London, E.9; price 1s.

For a generation Dr. Campbell Morgan has been known as an exponent of the Bible, and his lectures and readings have been helpful to thousands on both sides of the Atlantic. In *Hosea: The Heart and Holiness of God* (Marshall, Morgan & Scott; 3s. 6d. net), apparently a series of lectures delivered in America, he gives us a study of one of the most difficult yet most attractive books in the Old Testament. His standpoint is emphatically conservative, and he does not attempt discussion of the problems with which the book bristles, though he sometimes calls attention to views from which he differs. For the most part, however, he is content to assume his own conclusions. This is probably a wise course, for the public to whom the book is primarily addressed is naturally indifferent to questions of criticism and detailed exegesis, but needs the essential message of the prophet in warning, threat, and comfort.

The book is a meditation on Hosea rather than a commentary, enriched by reference to other parts of the Bible. The ancient yet ever-present themes of human sin and Divine Love are intertwined through the whole. The agony of God's heart, torn by human sin, is presented to us by Hosea as by no other book in the Old Testament, and Dr. Morgan makes us feel that he has Calvary always in the back of his mind. His treatment is devotional and sometimes illuminating, making even a scholar who differs widely from him on critical questions recognize and welcome the spirit and message of his work.

This volume has no date. Do publishers realize how necessary the public find it to have all books dated?

*Loyalty and Order* (Milford; 1s. 6d. net) consists of three sermons preached before the University of Oxford and two preached in the Cathedral Church

of Norwich by the Very Reverend D. H. S. Cranage, B.D., Litt.D., Dean of Norwich. The main burden of the volume is the duty of loyalty to the Book of Common Prayer. The Dean of Norwich is not opposed to revision of the Prayer Book, but he is a stout constitutionalist, and condemns the inflexions of it which are so common in the Church of England. The Norwich Cathedral sermons are concerned with the Centenary of the Oxford Movement, one cardinal feature of which was the attempt to recover obedience to the Prayer Book.

Professor J. L. Stocks, of the University of Manchester, has published the sixth series of the Riddell Memorial Lectures, the general subject of which is *On the Nature and Grounds of Religious Belief* (Milford; 2s. 6d. net). His predecessors as Lecturers have been C. C. J. Webb, W. M. Thornton, O. C. Quick, J. Arthur Thomson, and W. R. Inge. The sixth series consists of three lectures. The first, 'The Kinds of Belief,' distinguishes religious belief from historical and *a priori* belief on the one hand, and from æsthetic and moral belief on the other. The second maintains of 'Religious Belief' that it is a Total (as distinguished from a Partial) assertion which has for the subject the whole world-order, and which asserts the world-order to be the expression of infinite Wisdom and Love. The third, 'Conflicts of Belief,' examines conflicts which arise, as Plato would say, in the conversation of the Soul with itself; in particular, the conflicts between religion and science and between religion and progress. The lectures are thoughtful and in sober style.

In *Charles Wycliffe Goodwin, 1817-1878: A Pioneer in Egyptology*, by Mr. Warren R. Dawson (Milford; 7s. 6d. net), we have an excellent biography of a first-rate scholar who made many brilliant discoveries in ancient Egyptian and Coptic literature, but whose life and work are not generally known, because he died in remote Shanghai, where he was Acting Chief Judge of the Supreme Court for China and Japan. He became a competent Hebraist by the time he left Cambridge, and studied the Old Testament in Hebrew, Greek, and Coptic all his life, in addition to spending much time on Egyptological work. He rendered much assistance to Canon Cook in the latter's critical commentary on the Bible (1871-1881), and all the passages dealing with Egypt and the Exodus were corrected and revised by him. As a naturalist, a musician, an art critic, a barrister, an editor, and a judge, as well as an Old Testament and Egyptian scholar, his life-work entitles him to a high and honourable

place. The book is divided into two parts: the first is devoted to his biography proper, and the second to his Egyptological studies. It also contains a drawing of him at the age of thirty-six, a bibliography of his writings, and an index.

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*Out of His Treasure House*, by the Rev. Dr. Donald Davidson (Pickering & Inglis; 2s. 6d. net), contains about thirty 'short talks to children on famous Bible incidents.' There is nothing fanciful about them; they are simple and interesting expositions of Bible stories told in a way fitted to hold the attention of boys and girls. Dr. Davidson does not forget that he is a Christian preacher even when speaking to the children, and he does not amuse them with fairy stories and whimsical conceits, but lovingly commends Christ and the Christian way.

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We welcome a volume of sermons from Dr. Maude Royden—it is interesting to note that this is Dr. Royden's eighth published volume. The title is *Here—and Hereafter* (Putnam; 7s. 6d. net). The first part of the volume consists of fifteen addresses, and they are concerned with Here. They bear such titles as *The Secret of Joy*; *A Planned Life*; *Hardness of Life*; *Are we missing Anything?*; *The God in the Shadow*. Part two deals with the Hereafter, and includes *The Fear of Immortality*; *Personal Survival*; 'They shall be comforted.'

There is little doubt that these addresses were first delivered in the Guildhouse to Dr. Royden's own congregation, for there is in them all the intimate personal note of a pastor who knows the sorrows and difficulties of her people, and there is something vital and something that comes very close to us, for Dr. Royden speaks out of her own experience. We cannot help asking, why do the Churches shut out from their ministry a preacher like this?

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One of the main problems of modern Biblical scholarship lies in the transmission and diffusion of its spirit and results. This can be done only through the training of the rising generation, and experience has given occasion for the cynical remark that, while few teachers know much about the Bible, no Biblical scholars know anything about children. Such a book as *Stories and Lessons: The Old Testament for Home and School*, Part II., 'Moses and his Times,' by Miss Marion Power (S.P.C.K.; 3s. net), is, therefore, particularly welcome. Miss Power has laid the most modern scholarship under contribution, and has succeeded, with fine insight, in

disregarding the wilder theories which are constantly being propounded, and in concentrating on the solid work which seems likely to endure.

The method adopted is interesting, and should prove helpful. Each chapter begins with a note for the teacher, then follows the lesson itself—usually about a thousand words in length—and the Scripture passages to be read. Even in the lessons Miss Power is not afraid to use 'critical' language, and children brought up with the help of this book will have little to unlearn in later life. The moral and spiritual value of each subject is clearly brought out, and the fulfilment of the Old Testament in the New is repeatedly emphasized. The book can hardly fail to be of value to all who have to teach the Old Testament to children.

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*First Days in the Ministry*, by the Rev. Ivor S. Watkins, M.A. (S.P.C.K.; 2s. net), is a little book written with great simplicity and candour, offering some thoughts for the guidance of junior clergy and ordinands. The subjects treated are such as *Visiting, Work among Children, Recreation, Marriage of Clergy*. Much admirable advice is given, and such as any man entering on the work of the Christian ministry will do well to give heed to.

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Professor M. M. Knappen, M.A., Ph.D., has edited *Two Elizabethan Puritan Diaries*, by Richard Rogers and Samuel Ward (S.P.C.K.; 9s. net), and prefixes an interesting discussion on the Puritan character as revealed by the Diaries. He has done his work in a thoroughly competent and scholarly fashion. The notes he adds in explanation of allusions in the Diaries are illuminating and useful. What is most amazing is the fact that men who lived through so stirring and unsettled a period of English history could write diaries which have next to nothing to say about the events of which they were witnesses.

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*The Romance of Parish Registers*, by the Rev. R. W. Muncey, M.A., of the Imperial Service College, Windsor (Lincoln Williams; 6s. net), is described by the Bishop of Norwich, who writes a Foreword, as 'a little volume,' but it is packed full of intimate details of the local history of the country. The writer is entitled to claim that the importance and value of parish registers as historical documents cannot be over-estimated. Its preparation, he says, has necessitated much labour and research in the British Museum. Nearly four hundred years have elapsed since Thomas Cromwell, Minister of Henry the Eighth, issued the first

decree for the keeping of registers of weddings, christenings, and burials in every parish. They have been the subject of many Acts of Parliament throughout the generations since. During the Civil War the ejection of so many Episcopal clergy from their benefices brought about great irregularity in the keeping of the registers, and sometimes resulted in their entire cessation. Even to-day in Scotland the General Assembly of the Church of Scotland is still considering in what manner the irregular marriages in the blacksmith's shop at Greta Green should be dealt with.

In a rather unintelligible book bearing the curious title, *The Cosmic Awakening* (Williams & Norgate; 7s. 6d. net), Mr. Christopher Pleydell-Bouverie thinks he has expressed the educational and economic ideas and principles by the practical elaboration of which there will come reconciliation of religion with science, nation with nation, and creditor with debtor. He also is convinced that our own country—which he calls England—lying, as it does, between the old of Europe and the new of America, and blessed with a specially gifted people, is called to the great task.

## Missionary Problems of To-day.

### III.

#### *Ad Interim* Ethics in the Mission Field.

BY THE REVEREND J. W. WELCH, M.A., M.ED., WARRI, SOUTHERN NIGERIA.

THIS article is being written in a mud house in a native compound in an almost entirely pagan, illiterate, and polygamous village in the Nigerian bush. Within a distance of five hundred yards are seven fetiches served devotedly and regularly; people passing the door bear on their faces chalk marks to ward off 'the evil eye,' and charms against evil spirits; yesterday in the bush behind the house a woman hanged herself because she was convinced she was a witch and might kill her family. Yet to-morrow the Church, through a European missionary, will teach the Christian gospel, and insist upon the same Christian moral standard as obtains among the keener of the practising Church members at home, and suspend from Church membership any who lapse into fornication or polygamy, both permitted and encouraged by the paganism surrounding them which they have so recently left behind. Is this fair? If the Jews took centuries to travel from the sacrificial system and polygamy to Post-Exilic monotheism and monogamy, can we allow these people any time to evolve to our standard of Christian morality, permitting meanwhile an *ad interim* ethic? Or must they leap at once from their primitive superstitions and ignorance, within a generation or two, along the road we have taken fourteen hundred years to travel since the gospel came to Britain? Is it right to apply the text

from Hebrews, temporarily to allow things we forbid for ourselves; to give 'milk' to these people while they are 'without the experience of the word of righteousness,' reserving the 'solid food' until they are 'full-grown men, even those who, by reason of use, have their senses exercised to discern good and evil'? Or is there no modification possible without spoiling what the missionary is here to give, no lower moral standard, no permissive polygamy, no preparatory wider path which leads later to the 'strait and narrow road'?

That this question is a burning one in the field is well known to any missionary working among primitive peoples: that it is a debated one at home is shown by the interest this very problem creates in a missionary audience. The willingness to abandon the 'all or nothing' position—found more at home than in the field—is a recent thing, due no doubt to the central position evolution takes in all our thinking, to a new knowledge of world history, of comparative religion, and of anthropology. A full discussion of the problem is beyond the scope of this article; a short review of the data and an attempted formulation of a guiding principle will, however, be attempted. I need hardly add that whatever is written here does not represent the official policy of any Mission, but simply the opinion of the writer.

It is necessary to avoid confusing the issue