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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](https://biblicalstudies.org.uk/articles_expository-times_01.php)

pdfs are named: [Volume]\_[Issue]\_[1<sup>st</sup> page of article].pdf

appears as one of the world religions; the Bible appears as a document of the history of a primitive Asiatic tribe; Jesus Christ appears as the Rabbi of Nazareth. The Revelation of God remains a mystery open only to faith, and does not reach us other than in this hidden fashion. But this faith-

knowledge is the deeper and truer knowledge. What the historian sees is always only the outside of revelation; at the heart of the event is the decision, the mystery revealed only to faith, which no man can betray, because no man knows it save him to whom it is revealed.

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## Literature.

### THE IDEA OF PERFECTION IN CHRISTIAN THEOLOGY.

REVIEWERS are often criticised because they do not tell readers when to 'sell their beds' and buy a particular book. The reviewers have their defence. Nevertheless, there are times when they feel it right to respond to the invitation. Dr. R. Newton Flew's *Idea of Perfection in Christian Theology* (Milford; 15s. net) is unquestionably a book to get, if the reader is looking for a living study of a great religious and theological idea in a book which it is a liberal education to read, and which, at the same time, is rich in devotional profit and in suggestiveness for teaching and preaching.

Dr. Flew is not satisfied with the view that the doctrine of Perfection is a 'by-path in Christian theological systems'; on the contrary, he expresses the hope that he has shown that 'when it is not simply identified with sinlessness, it is veritably the King's highway.' In this hope there can be no doubt that he has succeeded in his full and intensely interesting survey which includes New Testament teaching and the ideas of outstanding leaders of Christian thought from the Post-Apostolic period to the present day. It is impossible here to linger on the riches of this theological panorama, and we can only mention in passing Dr. Flew's penetrating study of Monasticism and, amongst other discussions, his brilliant presentation of the ideas of St. Augustine and St. Thomas Aquinas. His account of Methodist teaching lacks any note of complacency or adulation. On the contrary, we have not hitherto seen such an admirable combination of appreciation and criticism from the pen of a Methodist scholar. Dr. Flew, for example, thinks that Methodism's invaluable contribution to the doctrine of Christian Perfection has defects which include an inadequate analysis of the nature of sin, a wrong use of the idea of 'assurance,' and

the tendency to divide life into sacred and secular domains. Of Wesley himself he finely says: 'He resolved to be a man of one book—*homo unius libri*—and, to his credit be it said, never kept his rule.' After illuminating studies of the contributions of Schleiermacher and Ritschl, Dr. Flew gives an all too short chapter in which he states his conclusions. 'We reach, then, this broad conclusion, that the seeking of an ideal that is realizable in this world is essential to Christianity. It is essential to the corporate life of the Church that this principle should be enshrined at the heart of its doctrines, its hymns, its confessions of faith, its institutions. . . . Christianity is not Christianity unless it is aiming at Perfection.' The eight principles which Dr. Flew formulates as 'constructive conclusions for any positive doctrine of the ideal' we must leave the reader to discover for himself from this learned, inspiring, and well-balanced work.

Our most serious criticism is a compliment. Like *Oliver Twist* the discerning reader will ask for more, especially in relation to the Old Testament background and the treatment of the idea of Perfection in non-Christian religions. But Dr. Flew has his defence in the title of his book, and in the iron necessities of compression which even four hundred and twenty-two pages have sternly imposed. His present volume is a masterly achievement; it is likely to be the standard work on the subject of Christian Perfection, and it gives the promise of other theological and exegetical works which, we hope, are yet to appear.

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### INDIAN RELIGION.

Here comes a group of books on Indian religion. Dr. P. S. Deshmukh, the Minister of Education in the Central Provinces, leads off with a scholarly study of *The Origin and Development of Religion in Vedic Literature* (Milford; 22s. 6d. net). The work is designed on a large plan, begins far back, with an

elaborate examination of religion—its definition, its origin, its rivals, and the like. Morley once remarked that there were said to be ten thousand definitions of religion. And certainly their name is legion, though not one that really satisfies has yet appeared. Dr. Deshmukh strikes out boldly into this huge and troubled sea, with its cross-currents running fiercely, and out of his wide reading discusses scores of these claimants that have been submitted. It is a learned but a rather futile business at the best—and for this reason. Great play is made of the necessity for such catholicity in our defining that the lowest rites of the most primitive peoples may come under it. This and that is ruled out because the Andaman islander has no such conception, and so on. But there is not a thought given to including in our definition what is most characteristic, what is the very essence, of the best religions and the highest faiths. Not one of all these attempts takes cognizance, for example, of the Divine initiative, which is the whole point of Christianity, which is woven inextricably into the very stuff of Judaism, which time and again breaks in upon many a saint of Vaishnavism and forms for him the foundation on which everything else is built. That awed sense that God has stooped to us, has taken action, has thrown in all His all on our behalf—which is the starting-point of Christianity—has no place at all found for it here. The Andaman islander does not know it, and so that cannot be among the fundamentals or essentials. No doubt he does not. But a definition of religion limited so as not to extend beyond its first crude origins, and which, therefore, in no way describes with any adequacy its higher types, is as if one were compelled to rule out as unscientific all definitions and descriptions of man which include anything more than the facts common to modern man and the first hairy uncouth creatures with their dull brains who can be covered by the term humanity; or as if one had to fill his book on English Literature with the baby gurglings and gooings in which undoubtedly all literature begins, and which are common to all races, and leave out Shakespeare! A definition which cannot include the full facts of a thing full grown is not a definition.

As to the origin of religion, there is a learned consideration of the usual claimants—fetishism, animism, ancestor worship, totemism, magic, and the like, as well as the more subtle modern theories, with the finding that in something like the Melanesian mana may be found the spring from which have flowed the streams that grow into the mighty rivers that have watered the whole earth. And so to the Indo-Europeans, their life, their

religion, their gods, their cult and priesthood, and so on. Our author goes ahead with confidence. But, in truth, it is a dim land this—where the mists lie thick, and the guides dispute hotly with one another at almost every step. The second portion of the book brings us out of these jungles into more open country, and consists of a discussion of the Vedic civilization and literature, and so to many pages of detailed description of their many gods, each treated one by one.

There was a time, and that not long ago, when the Westerner gazed bewildered at that amorphous, all-embracing, indefinable thing called Hinduism, with the despondent feeling that so elusive, so many-sided, so self-contradictory is it that it can't be understood. But many willing hands keep cutting plain paths for our feet, and letting in the daylight. Here is another serviceable book—*Outline of Hinduism*, by the Rev. F. Harold Smith, D.D. (Eppworth Press; 2s. 6d. net)—marked by knowledge and, what is very necessary here, a lucidity in which there are no shadows. Steadily he leads on from the Vedas down through the long complicated story of Indian religion, and the many ramifications fall into their true place, and the endless transmutations are set down in fitting proportion; and no one need grow flustered or lose his way. It is a fine highway, laid down in difficult country that runs straight and sure. There is no time given to loiter in inviting places, or to wander off to gather flowers where we are given glimpses of these as we pass. But if you take this motor tour with him through the ages Dr. Smith will show you all the best there is to see from the road, will explain everything in sight, and will land you at your destination a more educated, a more understanding, a more humble man. The clarity with which this book is planned and worked out is notable.

And lastly, there is an enthusiastic appreciation of a saint of our own day—*Adarsha Sādhu: An Ideal Monk*, by Mr. A. J. Sunavala, B.A., LL.B. (Cambridge University Press; 5s. net). It is a story worth the telling. A young gambler, breaking his parents' hearts, is seized by the Jain doctrines, and is changed into another man. Against his parents' wishes he becomes a monk and an ascetic, and grows to be a scholar, who has been the friend and teacher of such men as Lévi, Jacobi, and Thomas of Oxford; who has done much both to revivify his faith, breathing the life of a new enthusiasm into it, and to explain it, as its real adherents understand it,

to the Western mind ; a burning evangelist—who yet was marked above all by his breadth and catholicity of mind towards all men ; a saint—cool among all the fever of the world around him—whose character impressed and moved and won all among whom he mingled, and who met a death of fearful physical agony with a cheerfulness and a forgetfulness of self that were a spiritual triumph—this was certainly one of the great men of modern India. Little wonder that his followers hail him as a proof of what the Jain faith can do, point to him proudly as one of those selfless souls through whom the world rises. One day a man came to the Buddha and said, ‘ that your teaching is beautiful there is no doubt, but does it prove itself, and work out in men’s characters.’ And he replied, ‘ I can take you to thousands of lay-people, living their ordinary lives, and you will see how they are changed.’ ‘ Ah ! then,’ answered the other, ‘ if it works, I give myself to you.’ So here. True, the book is written with such rushing enthusiasm that, even as one clutches at substantiating facts as they float past, one is carried away, a little dazed and breathless. But it is clear that this was a great soul.

#### EARLY CHURCH POLITY.

*The Apostolic Tradition of Hippolytus* (Cambridge University Press ; 7s. 6d. net), by Professor Burton Scott Easton, is the first English translation and the first attempt at a critical edition in any language of an important document of the early Christian Church. The translator and editor, who supplies also an Introduction and Notes, is a well-known American scholar ; and he is to be congratulated on this useful and scholarly volume.

Though Hippolytus, who wrote his work about A.D. 217, was a presbyter of the Roman Church, his own Church appears to have appreciated the Apostolic Tradition the least ; it was the reforms of his rival Callistus and not his own conservatism that influenced subsequent Roman polity. But in the East, especially in Egypt and Syria, Hippolytus’s work was regarded as of high authority, and he, more than any other Church Father, was influential in fixing the laws and the liturgy of the Eastern Church.

In the Introduction Dr. Easton gives us an account of the early Church Orders in general before going on to speak of Hippolytus and the Apostolic Tradition. He summarizes as follows on the original text and the versions : ‘ The original Greek of the Apostolic Tradition has not been

recovered, except in small fragments. The Latin is generally trustworthy, but is incomplete. The only other primary version, the Sahidic, is likewise incomplete, and the results of the moderate abilities of its translator have been further confused in later transmission. The Arabic is a secondary text, offering little that the Sahidic does not contain. The only practically complete version, the Ethiopic, is tertiary and is otherwise unreliable.’ It may be gathered that under these conditions it is impossible to restore a really accurate text.

The Apostolic Tradition consists mainly of laws for church organization and the conduct of worship, interspersed freely with comment and explanation. These laws represent the normal practice at Rome in Hippolytus’s younger days, and their corroboration by other early Christian writers indicates their real antiquity. As Harnack says : ‘ Here is the richest source that we in any form possess for our knowledge of the polity of the Roman Church in the oldest time, and this Roman polity may, in many regards, be accepted as the polity held everywhere.’

#### RELIGION AND THEISM.

Mr. Clement C. J. Webb delivered the Forwood Lectures in Liverpool University last year. There were four Lectures, and they are now published with a fifth added on the psychological accounts of the origin of religious beliefs, under the title *Religion and Theism* (Allen & Unwin ; 4s. 6d. net). There are five chapters—The Notion of Religion and the Idea of God ; Religion without Theism, A. Naturalism ; B. Humanism ; Psychological Accounts of the Origin of Religion ; A Vindication of Theism. Mr. Webb begins by pointing to the widespread existence of a belief that religion and belief in God do not involve each other, and by examining into the meaning of this phenomenon. It rests largely on misunderstanding. But two kinds of such a notion are very important in our day. First, we have Naturalism such as Julian Huxley’s, which on the ground of man’s insignificance in the universe regards his craving for fellowship with a God in any sense personal as illusion. Second, we have Humanism as in Walter Lippman or, better, Nicolai Hartmann, which regards it as an infringement of man’s moral greatness that he should be subject to supernatural control. Both Naturalism and Humanism are subjected by Mr. Webb to penetrating criticism which makes this little book of quite unusual value. There follows criticism of psychologists, Leuba and Freud being specifically

in view; who tend to deprive religious belief of all validity. Lastly, we have Mr. Webb's own understanding of Theism and his vindication of it. We can whole-heartedly recommend this work. It is most timely.

#### THE NATURE OF REVELATION.

*The Nature of Revelation* (Milford; 8s. 6d. net), by the late Archbishop Nathan Söderblom, is the first appearance in English of an early series of lectures published in 1903 by the late Archbishop of Upsala, but in 1930 revised and enlarged by additional material. The translator, Mr. Frederick E. Pamp, a former pupil of the Archbishop, is of Swedish extraction.

The original article, which is entitled 'The Religion of Revelation' and forms the first half of the present volume, began with a reference to the famous 'Babel-Bibel' controversy, but only a few echoes of that controversy here survive. The name 'revealed religion' Söderblom would give to prophetic religion, between which and Nature-religion there is a great difference. In prophetic religion there breaks forth a living stream of immediate experience of the Divine more powerful than ever appears in Nature-religion. This implies a knowledge of God which is essentially different from, as it is so much richer than, that which is outwith prophetic religion. These and other positions are enforced by many a concrete instance from the history of religions, as one might expect of the learned editor and reviser of Tiele's 'Compendium.'

The second article, 'The Portals of Revelation,' treats of the threefold source of knowledge of reality, namely, the intellect or understanding, the intuition of infinity, with its emphasis on feeling, and the urge to the ideal, or the conscience. But the last two, the consciousness of infinity and the urge to the ideal, are the main sources.

The third and last article, 'Continued Revelation,' is offered as a contribution to the interpretation of belief in revelation. It is impossible, says Söderblom, to hold fast to faith in revelation without extending revelation beyond Biblical times. But it is difficult to attempt a detailed map of the continued revelation, yet desirable and necessary that the conviction of a continuing revelation be filled with a concrete content and that we try to interpret its meaning.

The whole volume abounds in helpful expositions and wise reflections, but it suffers from the lack of headings, a lack which is more readily felt in a

translated work. A good index would also have made the work more serviceable.

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*Outlines of Teaching Sermons for a Third Year*, edited by the Rev. C. E. Hudson (Allen & Unwin; cloth 3s. 6d., paper 2s. net), is a worthy sequel to two little books previously published under somewhat similar titles. These books have been 'prepared by a clerical sub-committee dealing with adult religious education in the diocese of St. Albans,' and their aim is to aid the preacher in giving systematic doctrinal teaching to his people. In this volume there are twenty-six sermon outlines under the following main headings, the nature of man, the Redeemer, the Church, the life of prayer. Though brief, they are most informing and suggestive, while a short bibliography at the end of each section gives guidance for further study.

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*The Fruit of the Spirit*, by Mr. T. A. Bowhay (Allenson; 2s. 6d. net), is marked by great earnestness and devotion. The writer sets out to expound the nine qualities which are designated by St. Paul in Gal 5<sup>22</sup> as 'the fruit of the Spirit.' For each of these he finds a parallel in one of the Beatitudes, though the reader may feel that some of the connexions thus made are not particularly evident. Apart from that the treatment is excellent and may help to give definiteness to our thinking and teaching about the Holy Spirit.

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A series of essays on the outstanding problems of our time is entitled *Religion and Dictatorship*, by Mr. Carl Heath (Allenson; 2s. 6d. net). The essays include much more than this subject, however. It is only the first lecture that deals with dictatorship. Others are concerned with 'The Quaker Contribution,' 'The Barthian Corrective,' and 'A Kingdom of Uses.' As Mr. Heath is a Quaker, it will be obvious that his religious standpoint is very different from Barth's. Barth makes man to be nothing at all, or even less than nothing, and exalts the transcendent God. The Quaker's idea of man's relation to God is at the opposite extreme. But the author is fair enough, and intelligent enough, to recognize the contribution which Barthianism makes to religious thought. It is a 'corrective' to the humanism of our day, and a necessary corrective. These essays are both able and enlightening, and are very well worthy of serious consideration.

A new book on St. Paul is always welcome, and Miss Edith Ratchiffe has produced a volume that has many merits in *St. Paul and his Writings in the Light of To-day* (Allenson; 5s. net). The writer has one indispensable qualification for writing such a book. She loves and admires the Apostle heartily, and quotes with approval Dr. T. R. Glover's words: 'All the time you have been growing to love more and more the greatest human being that ever followed Jesus Christ.' That warms the heart, and disposes the critic who shares such love to judge generously any book like this. But Miss Ratchiffe does not need leniency. She is abreast of all the authorities. She has a gift of narrative. She exercises her own judgment. And the result is a very good book indeed. It is made suitable for group study by questions set on each chapter. But it is also a pleasant book just to read and enjoy. There are indeed some deductions to be made. The map at the end is not a good one. And (more serious) the exposition of three of St. Paul's great words, Righteousness, Predestinate, and Propitiate, is not successful in extracting their sting. This is a brave effort to moralize Paul's grim words, but we hate to think what Barth would say to it!

A very good book on the Christian doctrine of immortality has been written by the Rev. F. C. Spurr—*The Life Hereafter in the Light of Modern Religious Thought and Experience* (Allenson; 2s. 6d. net). All aspects of the doctrine are carefully and intelligently explored, and the book may be commended cordially to all who seek light on the problems the Christian belief raises. It is notable for two bold deliverances. Mr. Spurr quite definitely accepts the claim of spiritualism. He is satisfied that the communications from the other side are genuine, and this greatly strengthens his argument. He also vindicates the existence of an Intermediate State, not that of Romanism, but a state of probation and training nevertheless. This is a really good book on a great theme.

The Christian Literature Society for India are issuing a series, 'The Bhaktas of the World,' which ought to serve a useful purpose. Dr. Appasamy's method of selection is not obvious. Augustine, George Fox, Richard Rolle are great names, but not all of them the first to leap to the mind as claimants for a primary place in this list. But *St. Francis of Assisi* was bound to be among the earliest of the chosen, and here comes a life and a consideration of him, worthily done and vividly

written, by Mr. Verrier Elwin, a kindred spirit, who seems to be imitating his chosen master in the simplicities and happy self-denials of his life, and who understands him well, though somehow he leaves him scarcely as lovable as his own enthusiasm for him would desire to do.

The book is interesting in many ways, but especially because of the knowledge and skill with which it commends this great Westerner to the Indian mind, showing how near of kin he was to some of its own heroes, and how the notes he struck find echoes in the great saints that it loves. A thing worth doing, and well done. The price of the book is 1 Re.

*The Outline of Hinduism* noticed earlier is one of a series, 'Great Religions of the East,' edited by Dr. Eric Waterhouse. Another of the series is *Confucianism and Taoism*, by the Rev. B. S. Bonsall, M.A., D.Lit., B.D. (Epworth Press; 2s. 6d. net). Probably none of the great Orientals is so misunderstood by us Westerners as is Confucius. Whether it be due to the serviceable but cramped translations of Dr. Legge or to some other cause, the fact is that Confucius is thought of as a formal, prim, and rather wooden figure. And yet it was not so. He was a winsome, lovable soul, with a real dash of humour now and then, and a disarming and attractive humility. The man does not figure much in Dr. Bonsall's pages, but we have an adequate account of the Confucian classics, and, more important, of the ethics, all too short, but getting to the heart of things.

It is well known that when Confucius met Lao-tzu the latter was frankly contemptuous of him, and the great sage admitted that the other was too deep for him. He is too deep for most folk. For Tao is not easy to explain or comprehend, as Lao-tzu himself frankly admitted. Dr. Bonsall states the facts with care, and brings some sunlight into a dark place. And so from the arresting old philosopher himself he passes to the great Taoist writers, like Lieh-tzu, and Chuang-tzu, that fascinating being, who once dreamed that he was a butterfly, and thereafter could never be sure whether he was a butterfly dreaming that it was Chuang-tzu, or Chuang-tzu who once dreamed that he was a butterfly! And so on down to our own day. A difficult task serviceably done.

*The Four Gospels according to the Eastern Version*, by Mr. George M. Lamsa, is described on the title page as 'translated from the Aramaic' (Holman; \$2.50-5.00). Unintentionally misleading, this de-

scription perhaps explains the encomiums passed upon this book by a number of eminent divines. On examination, Mr. Lamsa's translation appears to be based on the Syriac Peshitta, which the researches of Professor F. C. Burkitt have shown to be a late revision of the Old Syriac, with the help of Greek MSS, made at the beginning of the fifth century A.D. It hardly needs to be said that Mr. Lamsa does not take this view. Indeed, he pleads for an Aramaic original of the Gospels, and says that 'this is none other than the Peshitta.' The student of Textual Criticism will feel more doubtful of this claim, especially when he finds that Mr. Lamsa's translation includes passages which Westcott and Hort rightly regarded as 'conflations' (cf. Mk 9<sup>49</sup>, Lk 24<sup>53</sup>, etc.), and that it has the 'longer ending' in Mark. Of course, when the Peshitta departs from the Byzantine text its readings are valuable, and for the student Mr. Lamsa's translation will be of interest in such passages. The general reader, we fear, will be in danger of supposing that the book is of the nature of a 'find.'

*The Salvation of God*, by the Rev. Oswald J. Smith (Marshall, Morgan & Scott; 2s. 6d. net), is a book of thirteen red-hot gospel sermons to the unconverted. The writer has exercised a fruitful ministry in the People's Church, Toronto. As in his previous books, so here he speaks with the note of absolute conviction, and he knows how to drive home his message with telling illustrations. One could have wished for a little more of the wooing note, but doubtless in these Laodicean days there is need also for the hammer that breaks the rocks.

The middle-man in theology has a very necessary and useful place in the religious world. It is his function to translate the conclusions of the expert into forms of thought and expression that bring them within the reach of the average man. Perhaps the best example of this in our generation was the late Professor Stalker, whose popularity was due largely to the skill with which he made scholarship an affair of the ordinary pious home. In *Christian Life in the Modern World* (Mowbray; 6s. net), the Very Rev. Francis Underhill, D.D., Dean of Rochester, essays this same rôle, with considerable success. In a series of chapters he handles such subjects as Belief in God, the Authority of the Church, the Sacramental Principle, Confession and Absolution, and has much that is sensible to say about them all. The book will, however, be limited in its appeal by the fact that it is written

from the Anglican standpoint, and within this from the 'Catholic' angle. There are consequently assumptions made which will not be shared by everybody. But, with this qualification, the book may be warmly commended for its thoughtful presentation of the Christian religion in its relation to many current problems.

The Rev. Lionel B. Fletcher, the well-known evangelist, published some time ago a little anthology of Scripture texts on Faith. Encouraged by the reception it met with he has now put together a somewhat bigger book of the same sort, *Hope and Love* (R.T.S.; 1s. net). The book is wholly made up of brief passages of Scripture under appropriate headings. The text is usually given according to the Authorized Version, but in many passages where the Revised Version or Moffatt or Weymouth are illuminating their renderings are also given. The texts are singularly well chosen and should prove valuable as a guide to Bible study and meditation.

Public prayer that is 'extempore' is, as everybody knows, apt to be lengthy, discursive, and formless. In extreme cases it even becomes homiletic. There is perhaps more need of care and preparation for 'free' prayer than for preaching. And any one who helps towards definiteness, brevity, and spirituality in such devotions may be regarded as a real benefactor. Praise of this kind may be given to *Prayers for the Sanctuary*, by Mr. Charles A. Price (Stockwell; 2s. 6d. net). The prayers collected here are all founded on a text of Scripture, and have a clear motive. They are all short. And if occasionally they are a little eloquent, there is no lack of intelligent thought or of true devoutness. In many ways they are models which might with advantage be copied by ministers who have the grave responsibility of leading the worship of a congregation without the aid of a liturgy.

*About People*, by the Rev. A. Herbert Gray, D.D. (S.C.M.; 3s. 6d. net), is a comprehensive book on life and its problems. It is in three parts—one on 'The Religious Life and its Phases and Difficulties,' a second on 'Sex Life,' and a third 'Specially for Ministers.' Dr. Gray seems to have acted as father confessor to a large number of people, and he uses these experiences freely in this book for the guidance of others who may be facing the same problems. There is a good deal of sound sense in many of his counsels, and those who are likely to be called upon to deal with similar situations may be advised to read what he has to say here. Not every minister

will be consulted as Dr. Gray has been. But all of them will have such responsibilities laid upon them some time, and they will find both warning and encouragement in these pages.

Worship in the school (day school and Sunday school) presents one problem which many teachers feel hard to solve—that of finding suitable forms of prayer. *Children's Praises: A Book of Prayers*, by N. Simpson and Lilian Cox (S.C.M.; 3s. 6d. net), will do much to meet this difficulty. The book has arisen out of the daily worship of boys and girls between five and nine years of age in the Preparatory Department of a High School. Some of the prayers were made with the co-operation of the children, and all arose out of the needs and experiences of the children themselves. They answer all tests—simplicity, brevity, naturalness, and beauty. They are, if possible, too brief, but that is a rare fault that may almost be counted a virtue. The book is a real treasure-house of devotion, rich and comprehensive, and a boon to all who are called to lead the youthful soul to the Throne of Grace.

Ought there to be a 'children's church' separate from, or supplementary to, the adult church? There is an emphatic answer in the affirmative in *The Children's Church*, by Miss W. May Silcock

(S.C.M.; 1s. 6d. net), in which we have a full description of the organization and advantages of such an institution as it is carried on in connexion with the Congregational Church at Purley. Those interested will find here the complete order of service at the weekly worship, an account of special services for occasions such as the Church Year, and an interesting narrative of the inception and development of the institution at Purley. The Bishop of Bristol, the Rev. C. S. Woodward, so well known for his interest in children and his genius for addressing them, writes a commendatory foreword.

The Rev. Dorothy F. Wilson's *Child Psychology and Religious Education: A Book for Parents and Teachers* (S.C.M.; 1s. net), appears in a cheap edition in the new series of books on 'Religion and Life' which are being published by the Student Movement Press. It has already gone through three editions in its original form. In that form it was reviewed in these columns six years ago, and it only needs to be said that its wide circulation shows that it has been highly appreciated by the constituency for which it was written. As far as people can learn psychology of children from a book they will learn from Miss Wilson, and a further extension of her influence in this direction may be confidently expected.

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## The Heretics of the Church and Recurring Heresies.

Marcion.

BY E. C. BLACKMAN, M.A., TUTOR-ELECT OF CHESHUNT COLLEGE, CAMBRIDGE.

MARCION has been called by Neander the first Protestant. For Harnack he is the most significant figure between Paul and Augustine. He comes before us in the middle of the second century, protesting against what was to him the corruption of the original gospel. But his was no mere negative protest. He came forward with a statement of the gospel as he conceived it to have been revealed by Christ to Paul before false teachers had contaminated it. This statement was not in phrases of his own fancy, but was an expurgated edition of the third Gospel and the Pauline Epistles—incidentally the first N.T. Canon. The Scriptures had been expurgated so as to let Christ appear as

the revealer of a God who was solely redemptive love, in fact, of a new God. So great an emphasis did Marcion lay on soteriology. The result of Marcion's 'protest' was the creation of a Marcionite Church which in the years of its first strength proved a real rival to the growing Catholic Church.

Our knowledge of Marcion's life is meagre. He was a native of Pontus, and was born towards the end of the first century A.D. He became a ship-owner and a man of some means. Hippolytus informs us that his father was Bishop of Sinope, and that he was excommunicated by his own father. There is no reason to doubt this, and it means that he had already made his heretical