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Celsus the Epicurean attacked it because so many of its adherents had been disreputable people. It seemed to be meant for outcasts for whom there was no hope and no chance elsewhere, and for them alone. Even now is there not a tendency in some quarters to over-emphasize the curative side of evangelism, to represent the brand plucked from the burning as the most characteristic expression of gospel power? It is natural enough to think so. In the whole story of Christianity nothing is so exciting, so dramatic, as its rescues of men and women from moral degradation. And that helps to explain the impression we observe here and there and from time to time that only those who have grossly failed need the gospel. We thank God that the curative power of Christ is active

in these days as ever it was, and that we can present the gospel of rescue from experience. But we may also thank Him that for us too there has come a new emphasis, on the preventive rather than the curative side of Christ's activity, on His creative rather than His restorative work. 'I am come,' He says, 'that they may have *life*'—that active principle which if it is strong enough, if it abounds, itself wards off disease. It is only His life, drawn from the Father to be shared with us, which comprehends the harmonious welfare of body, mind, and spirit, the health of the whole man, and secures it. 'Now unto him,' says St. Jude, 'that is *able to keep you from falling*, and to present you without blemish before the presence of his glory with exceeding joy.'

Literature.

CHRISTIAN EDUCATION IN INDIA.

A BOOK on *Indian Educational Policy: Its Principles and Problems* (Christian Literature Society for India; Rs.3.4), by the late Dr. William Meston, comes to us with the authority of its author's great knowledge and of his clear and finely ordered mind. It is at the same time a deeply moving thing to receive it as a last message from him, produced under great physical difficulties and revealing how his concern for the welfare of the Indian student filled his heart up to his last hour. He wrote with a deep sense of the needs of the land to which he had given forty years of service, and, behind his severely restrained and impersonal argument, we can divine the burden that pressed upon him, conscious as he was of the situation that India faces, 'a situation,' he says, 'the gravity of which cannot be overstated.' His one desire manifestly is that India shall choose wisely in a matter which will mean for it, he says, 'national health or national sickness.' His whole attitude and aim in this book is in accordance with the high tradition of the Madras Christian College which he inherited and has passed on unimpaired to those who come after him.

ment of India was always fully aware of that policy, and it must be admitted that it sometimes showed little zeal in forwarding it. It will be well, however, if Dr. Meston's account of it recalls both the Government and those who have the guidance of Christian missionary education to the principles that Dr. Meston sees to underlie that policy and that he desires should be carried forward into the new conditions of to-day and to-morrow. He wishes to see in India a State control that means direction and not domination, that welcomes co-operation with non-official bodies, and that permits of the full association of religion with education.

The question of State control of education is undoubtedly a very living question in the world to-day, and one would hope that Dr. Meston's wise handling of it might be recognized by those who are now, and will be in the future, the guides of Indian educational policy. But there are, undoubtedly, forces abroad in every land, and in India as elsewhere, which too often overwhelm all appeals for moderation. The reviewer cannot forget once hearing one of the very wisest but one of the least heeded of India's own political leaders appealing to a hostile crowd of nationalist students with the words again and again repeated, 'Let reason rule, not passion.' In these circumstances we must be prepared to accept a policy in self-governing India that will not be the creation of pure reason. Dr. Meston, indeed, freely concedes the claim that Indian

The book is a valuable one in many respects, and not least in its careful presentation of the policy that has guided education in India through more than a century. It may be doubted if the Govern-

education must be under Indian control. But that means more than control by Indian ministers and Indian Legislatures. It may well mean, for example, that the Christian colleges must be under the direction of Indian—of course Christian Indian—boards of management and not under foreigners. This has already been accepted as the rule in China, and it should be willingly accepted in an India that is determined to shape its own destiny.

One of the most difficult problems that has to be faced by Christian schools and colleges in India is that of the place of religion in the education that they provide. Dr. Meston faces this problem in the spirit of quiet reasonableness which characterizes all his argument. If quiet reasonableness could always be ensured, the problem might be solved as he solves it. He claims that India wants religious education, and that, if Christian schools or colleges do not satisfy its people, the impartial Government should furnish such other facilities as will secure that the Christian school or college is not the only opportunity of education. But where passion rules, not reason, we have to recognize that this solution may not satisfy, and, as guests in a foreign land we should willingly accept the limitations that a not wholly impartial Government may place on our education. We shall offer them, and not cease to offer them, the best we have, providing as far as we can for their needs of mind and heart from the fulness of the provision of Christ Jesus. No Indian wishes to de-Christianize us when we come to them as friends and educators—far from it. They will take our education as a Christian gift and discern in it the love of Christ. That is our hope and aim in India and China and Africa, and nationalist passion—which is part of the sin we all share and desire to cure—may circumscribe, but need not thwart, our efforts to that end.

SEX IN RELIGION.

Sex in Religion, by G. Simpson Marr, M.B., Ch.B., B.D., D.Litt. (Allen & Unwin; 7s. 6d. net), is one more product of the indignation of thoughtful men at the policy of silence which the Protestant Churches on the whole still maintain towards the whole subject of sex. In this case the indignation is expressed with dignity and moderation, and so gains in impressiveness. It is also based on wide reading, and a thorough acquaintance with the best thought of our day on the subject. The author, Dr. Marr, also makes a very direct appeal to the Church to awaken to the realities of the present situation and to make her true contribution to the help of the

young of our time, who are facing quite special difficulties.

The background of this appeal is a scholarly and interesting account of the relations of sex and religion in the past. To begin with, primitive religion is reviewed, and after that the religions of Egypt, Greece, Rome, and of the Hebrew people. Those unacquainted with the subject will probably be amazed to learn from these chapters how close and universal was the connexion between sex and religion in pre-Christian times.

At this point one would have welcomed an adequate statement of the attitude of Christ to the whole of our incarnate life, but the two or three pages devoted to that matter leave one disappointed.

Then follows an account of the way in which Christianity received 'an impetus which sent it along the ascetic path.' This is continued to include the story of the Early Church, the Mediæval Church, and the post-Reformation Church. In a word, the Church has nearly always been afraid of sex. It has for the most part adopted a grudging, suspicious, and negative attitude to an inevitable part of human life, and towards those instincts which are very intimately related to almost the whole of human activity. It has never had a clean and clear constructive teaching about the whole subject, has thus left mankind without help in a matter in which it sorely needs help, and has allowed millions of people to suffer from quite unnecessary shame, fear, and perplexity. The extremes to which the Church at some times in some places has gone in this matter are almost beyond belief. Her attitude has amounted to nothing less than a denial of the truth that God made man.

After making all this quite clear, Dr. Marr voices his appeal: 'We do not condemn the Church for failing to solve admittedly difficult and delicate problems, but we do blame her for failing to show sufficient interest in their existence, and for failing to admit her responsibility to make real and vital contributions towards their solution.' Most of what follows from this point is wise, timely, and impressive. When he pleads with the Church to take a serious interest in the education of the young in the matter of sex, when he voices a special plea for special instruction of those about to be married, when he pleads for the final dispersal of that cloud of suspicion, embarrassment, false shame, and fear which the Church has allowed to gather round this part of life, when he insists that the vital matter of parentage should be far more deliberately considered, and when he speaks with wisdom and moderation on the subject of Con-

ception Control, most readers with open minds will cordially agree with him.

But when Dr. Marr comes to face what is the most difficult and distressing feature of the life of our time, namely the large number of women who have to face involuntary celibacy, he gets no farther than many of the people whom he criticises. 'Is the only solution for such people,' he asks, 'that of the Church slogan Mate or Sublimate?' And he appears to think that that is not the only solution. If he is only complaining of the lack of warm-hearted sympathy on the part of the Church towards those who have to carry this heavy burden—far heavier than nine-tenths of mankind realize—then one could agree with him. But if he has some other solution to offer it is a pity that he has not stated it. Instead of that, indeed, he quotes a few pages farther on the verdict of Havelock Ellis: 'When we put aside the question of children—for marriage does not nowadays rest merely on the fact of procreation—and consider only the facts of personality, a permanent union is still required for development.' That is, of course, the permanent and unalterable fact which lies behind the Church's maintenance of her historical attitude toward promiscuous and superficial sex relations. And though it may often be stated harshly and enforced without charity or heart, it is still an attitude which the facts call for.

This book is a valuable contribution towards our education in the whole subject, and is written in a spirit and temper which will commend it to all.

INTRODUCTION TO THE BIBLE.

Professor Edgar J. Goodspeed, Chairman of the Department of New Testament and Early Christian Literature in the University of Chicago, combines two books in *The Story of the Bible* (Cambridge University Press; 7s. net). These are his 'Story of the Old Testament' and his 'Story of the New Testament,' in which he seeks to describe the situations which called forth the several Biblical books and the way in which each book or letter tried to meet the special situation with which it dealt. The whole work is couched in untechnical language and may be regarded as a popular Introduction to the Bible.

There are many such works accessible to the non-specialist reader, but there is none which should command more confidence. Dr. Goodspeed's reputation as a Biblical scholar is high and secure in the English-speaking world. We commend this work to preachers and teachers as well as to

'intelligent laymen and young people'; and we heartily endorse its opening words: 'There are two ways to use the Bible. One is the old childhood way of using a text from here or there, regardless of the time and circumstances of its origin. The other is the grown person's way of reading it a book at a time, as it was written to be read, and some understanding of the time and circumstances in which each book was written. It is obvious that only in this latter way can the major values of the Bible be realized. The Bible is far from being a child's book. No book in the world is more definitely addressed to the mature mind. And yet many people never get beyond their childhood approach to it, or seek to understand its books in the light of the historical situations that called them forth.'

It is simply put, but it makes a point that Biblical instructors should keep constantly before them. It should be added that the books of both Testaments are arranged in the order of their composition, and that a chapter is given to the Apocryphal books of the Old Testament.

CHRISTIAN MORALITY.

WITH the passing of the years it is becoming increasingly difficult for the lecturers under the Gifford Trust to remain faithful to the terms of the Trust, and Bishop Hensley Henson is no exception. Indeed, his choice of a subject makes it almost impossible to do justice to his theme and remain loyal to the Founder's wishes. For Lord Gifford clearly meant to rule out any treatment of revealed religion as based on supernatural assumptions, and *Christian Morality: Natural, Developing, Final* (Milford; 12s. 6d. net), to most people implies something beyond 'natural theology.' The Bishop of Durham faces this difficulty with his wonted courage and frankness: 'If, therefore, in referring to the Founder of Christianity I have seemed to speak with something less than the profound religious homage which is usual and, indeed, inevitable, among Christians, the reader will remember that he is confronted by a Gifford lecturer, not by a Christian bishop.'

This limitation explains the inadequacy of the book, in which there are only one or two incidental references to the Holy Spirit, with no recognition at all that the genius of Christian ethics, of its relation to its Founder and its Scriptures, and of its power of indefinite acclimatization, is the Holy Spirit. Without that 'postulate' the history of Christian morality is as inexplicable as the

history of the Christian Church. There is no mention in the text, in the synopsis, or in the index, of the Kingdom of God, presumably because that, too, is ruled out by the terms of the Trust.

The first chapter is an apologia for the choice of subject, and an attempt to justify the claim that Christian morality is 'natural.' Three quotations, one from Tertullian, one from Bishop Butler, and one from General Smuts, justify the treatment of Christianity as a 'republication of natural religion' (Butler). 'This equation of human and Christian which is the underlying assumption of my lectures' is a little startling in an age in which Barth and Brunner, Heim, Temple, and Oman, to mention no others, have been trying to delimit the spheres of the 'natural' and the 'supernatural.'

Proceeding as he intends between the 'high latitudes (=altitudes?) of philosophy and the low lands of anthropology,' Bishop Hensley Henson deals with the authority of the New Testament, the debt of Jesus and Christian morality to Judaism, and to the Gentile world, and the development of Christian morality in history. In spite of the handicaps under which he writes he has much of interest to say on these subjects, but it is when he turns to practical questions of to-day, sexual morality, race-relationships, the State, and industrialism, that the Bishop is on his own ground. With pungent and incisive phrases he deals with birth-control, fascism, communism, and pacifism. In the last chapter, on the 'finality' of Christian morality, the limitations of his subject and his method again dominate the situation.

The book closes, appropriately enough, with a long appendix, in which the Bishop deals very faithfully with the Webbs' book on 'Soviet Communism: A New Civilization?', and leaves us with a very strong impression that in his opinion, wherever new light is to come from, it is certainly not from Russia.

INDIAN PHILOSOPHY TO-DAY.

Here is a book for which there surely is a place—*Contemporary Indian Philosophy* (Allen & Unwin; 16s. net), ed. by S. Radhakrishnan, D.Litt., and J. H. Muirhead, LL.D., F.B.A. For, while any one, to be called educated, must possess some knowledge of the great teachers in India's impressive past, not many folk had any access to an answer to the question, 'But what are Indian thinkers saying in our day?' Well, here it comes, in the shape of a series of con-

tributions from the most noted writers out yonder of the time—all of them men of middle age—giving their respective outlooks upon life, and how they won to them—a single not over-helpful and characteristically sententious page from Mr. Gandhi; a beautiful if rather scattered musing upon things in general, delightfully written and delicate as a moonlit landscape from Rabindranath Tagore; a powerful paper, with the usual ability, from Radhakrishnan; and a dozen other essays, from as many different points of view, by well-known men, like Hinyanna, to name only one—all of which makes up an interesting and a varied volume. Here are some of the titles: 'The Religion of an Artist,' 'Hindu Philosophy in India,' 'The Concept of Philosophy,' 'Common Sense Empiricism,' 'On the Pertinence of Philosophy,' 'The Science of the Self,' 'Realistic Idealism,' 'The Problem of Truth,' 'The Spirit in Man,' 'Pragmatic Idealism,' and so on. The papers fall into two classes—those that expound again the Vedanta tradition, and others which attempt to restate and to apply it face to face with the Western world and modern problems. The Editors fasten with acuteness upon three features in them as outstanding—the sense of the practical value of philosophy, their tolerance, and their hopefulness—none of which, as they remark, is usually credited to India. Well, certainly not the first and the last of them. But in truth, one has some sense of disappointment in the book. These thinkers are a rather tame and drab and unadventurous company upon the whole, with little that is new or striking in their thought to Western ears.

Zoroastrianism has a worthy representative in Mr. Wadia. But the Muslim thinkers, although invited, did not see their way to join in this enterprise, though it is hinted that a further volume may sum up and state their views.

SCHOOL DEVOTIONS.

For some time the Rev. Hugh Martin, the well-known editor of the Student Movement Press, has been engaged in collecting material for a book of devotion for use in schools. There are few necessities more urgent than a good book of the kind. A large number of such collections are already in existence. But it must be frankly said that the adjective 'good' applies to comparatively few of them. It seems to be very difficult for the writers of prayers for children's use to find words that would be natural on a child's lips, and equally difficult to move on a level of thought that would be

within a child's compass. Good children's prayers are almost as rare as good children's hymns. Mr. Martin, in *A Book of Prayers for Schools* (S.C.M.; 6s. net; desk edition in black buckram, ros. 6d. net), has spared no pains to make his selection suitable in both the respects alluded to. He has had the assistance of an advisory editorial committee, consisting of two headmistresses, two headmasters, and the chaplain of a famous school.

The main features of the book are a series of short and simple litanies, an anthology of prayers from all sources and all centuries, a calendar of great men and women to be used occasionally to quicken the sense of our great Christian heritage, and a selection of varied types of services of morning and evening prayers. Special care has been taken to secure prayers that deal with all aspects of school life.

It would be absurd to pass any final judgment on a book like this unless after practical experience of its use in the school life. But it will not be out of place to express the gratitude many will feel for a book that is the outcome of so much labour and the expression of such admirable taste. Wherever we browse in this book we find something beautiful and fitting, and it is not saying too much to affirm that for its comprehensive purpose this is probably the best collection of school prayers in existence. It will be an immense boon to many teachers who for one reason or another find the conduct of worship in school the hardest part of their day. A word of praise should be added for the admirable form in which the book is produced.

Highways of the Spirit, by Mr. Dwight J. Bradley (Abingdon Press; 35 cents), is a devotional guide. It deals with the use of the Bible and other devotional literature in our private spiritual culture, with the way of private meditation, with the way of fellowship as a means of grace and religious growth, and with spiritual development through social action. The book is simple, helpful, and sincere.

In *Practising the Presence* (Abingdon Press; \$1.00), Bishop Ralph S. Cushman has given us an excellent book for devotional reading. It seeks to answer the question of how a conscious sense of the reality and presence of God may be reached and maintained. It abounds in wise spiritual guidance, illuminated by records of notable Christian experience. It is marked by intense earnestness united with very sane practical counsels. It is a book

fitted at once to search the conscience and to fan the flame of religious aspiration.

A very notable addition to Duckworth's theological series has been made by the issue of *The Christian Faith*, by the Rev. Alfred E. Garvie, D.D., D.Th. (Duckworth; 5s. net). To those familiar with Dr. Garvie's writings it offers nothing new, but it is a most admirable summary of his teaching and contains the ripe fruits of half a century of profound theological thought and study. Under the six main headings of Nature and Man, Religion and Revelation, God and the World, Christ and the Cross, the Spirit and the Church, Duty and Destiny, Dr. Garvie gives a wonderfully comprehensive outline of the Christian faith. The field he covers is so vast that he can only treat each topic briefly, but his treatment is always wise and illuminating. Take this for a sample. Speaking of natural law and miracles, and rebuking 'the pietism that babbles about divine intervention apart from, and even contrary to the natural order,' he says, 'I offer an analogy which I have found helpful. A man can be trusted as there is consistency of character, and constancy of conduct: a man of caprice is a social nuisance, if not worse, even a danger. As character is constituted by habits, it is desirable that habits should be formed, and conduct not be the sport of impulse. A man who becomes a slave to his habits, and cannot when an emergency demands, or an opportunity summons, resolve and act originally, as he has not acted before, or in ordinary circumstances would not act, is inadequate to rise to freedom and fulness of life, and of service to his fellow-men. So may we dare to call order and law, causality and continuity in Nature and history God's *habits*: miracle, inspiration as His original *acts*.' Dr. Garvie has given us a book which by its lucidity will be understandable by any intelligent reader, while at the same time it will richly repay the serious student of theology.

The Great Good News, by the Rev. J. C. Mantripp (Epworth Press; 3s. 6d. net), is a series of studies in St. Mark's Gospel which first appeared in 'Joyful News.' The writer, however, does not go beyond the first chapter of the Gospel. That first chapter is 'so crowded with statements concerning the beginnings of the ministry of Jesus Christ and incidents that marked His appearance as teacher and healer that these studies get no further than this part of his exciting narrative.' The object is to put the reader on the track of the purpose

St. Mark had in writing his Gospel, and to let him tell his own story. The book forms an excellent introduction to the Gospel for those who, without troubling about critical questions, desire to get an intelligent grasp of the Evangelist's message.

All lovers of Dr. Moffatt's translation of the Bible will welcome the issue, as a separate volume, of his rendering of the Psalms—*The Book of Psalms : A New Translation* (Hodder & Stoughton ; 2s. 6d. net). The publishers have given the Psalter without alteration, and by way of preface have prefixed a few relevant paragraphs taken from the preface to the complete work. The little book is well produced, and its handy form supplies one of the real needs of those who wish to use the book primarily for devotional purposes.

Further aid to the devotional use of the Psalter is to be found in *A Popular Guide to the Psalms*, by the Rev. Gilbert Buchanan, B.D. (Allenson ; 3s. 6d. net). Here the Psalms are arranged in groups, according to their general character and subject. Few are given at length ; paragraphs are summarized, with frequent verbatim citations. In the latter, Mr. Buchanan offers us a translation which recalls McFadyen at times, but is, nevertheless, independent and original. Phrases of special importance in the introductory notes (a valuable part of the work) are picked out in heavily leaded type. In most cases we have also a few notes on the use that has been made of a Psalm, suggesting Prothero's well-known work. Mr. Buchanan has taken little account of recent work on the Psalter, such as that done by Gunkel, Hans Schmidt, and others, but this would have made little difference to his work, for his aim is not to recover the original setting, but to indicate ways in which the Psalms may be used best in the cultivation of the spiritual life. Here he has achieved undoubted success, and we may well hope that his book will provide direction and help to many a troubled soul.

'What, then, shall we think about the Bible? I will tell you very plainly what I think about it. I hold that the Biblical writers, after having been prepared for their task by the providential ordering of their entire lives, received, in addition to all that, a blessed and wonderful and supernatural guidance and impulsion by the spirit of God, so that they were preserved from the errors that appear in other books. And then the resulting book, the Bible, is in all its parts the very Word of God, completely true in what it says regarding

matters of fact and completely authoritative in its commands.' That is from *The Christian Faith in the Modern World*, by Mr. J. Gresham Machen (Hodder & Stoughton ; 6s. net). The book discusses from this standpoint the main Christian doctrines. It is an interesting and in many ways helpful work.

The separate parts of volume ii. of the *Westminster Version of the Sacred Scriptures*, on the Gospel according to St. John and the Acts of the Apostles, have now been published under one cover in a handsome, well-printed volume by Messrs. Longmans, Green & Co., and the price is 10s. 6d. net.

A very much needed book on the art of teaching has been issued : *Methods of Teaching for Sunday Schools of To-day*, by Miss D. M. Gill and Miss A. M. Pullen (National Sunday School Union ; 1s. 6d. net). There are many elaborate works on this difficult art. But here is, first, a popular and easy guide, and, second, a guide to the teaching especially of the Bible. It is a competent and successful piece of work. Most of the different ways of teaching are expounded—story-telling, questioning, self-teaching, projects, expression work. The book is specially full and good on the last mentioned. But the book as a whole is excellent. The list of books at the end for reference and study is defective and ought to be revised and supplemented.

It is difficult, if not impossible, to construct a water-tight argument to prove that gambling is sinful. It is easy to demonstrate its evil results. It is easy to show its folly. But its ethical badness is harder to prove. Every argument with this purpose condemns so much else that no one considers wrong. We do not think Mr. John Bretherton is any more successful in this task in his book—*Why Gambling is Wrong* (Purpose Publications, Manchester ; 1s. 6d. net). His book is pointed, persuasive, and convincing on all the aspects of gambling with which he deals. And it will do much good wherever it is read. But the ethical ground of condemnation eludes him as it eludes others. The writer has no difficulty, however, in exposing the sorrowful fruits of the gambling habit.

An altogether admirable book of material for Bible-class lessons is to be found in *Aims and Ideals of Christian Living*, edited by the Rev. J. R. Lumb, M.A., Rector of Chislehurst (S.P.C.K. ; 2s. 6d. net). The purpose of the book is not to provide

ready-made lessons but to give the teacher matter which he can work up for himself. There are forty-eight chapters in the book, contributed by various writers, mainly clerical, with an introduction by the Bishop of Bradford, Dr. A. W. F. Blunt. If only Bible classes received the kind of teaching here suggested and made possible, the effect on the Christian life of the next generation would be decisive. Christian Character, Worship, the Life of Prayer, Studies in the Old and New Testaments, the Church, Modern 'Ideals' (Communism, Nationalism, Fascism, Humanism), the Missionary Aim—these are the subjects of this excellent book.

An admirable commentary on *The Later Pauline Epistles* has been written by Mr. E. A. Gardiner, M.A. (S.P.C.K.; 4s. net). It follows his book on the Earlier Epistles, and contains the text of the Revised Version, introductions, notes, and questions. It would be difficult to name a better guide to the study of these letters. The book has many merits. One in particular is the careful way in which all the evidence on both sides of disputed points is marshalled. The author gives us his own opinion, but, when the matter is doubtful, he lets us see just how far hesitation is called for. The method of exposition also is extremely helpful. Before each paragraph of a letter we have a summary stressing the main things and lightly explaining obscurities. The questions at the end of each letter are carefully devised to guide discussion in a class.

Altogether this is a book to be strongly commended both to students and teachers. The wayfaring man also would find it full of interest.

Mountains of the Bible, by the Rev. J. W. Thurlby (Stockwell; 2s. 6d. net), is probably meant as a series of addresses for young people. Twenty mountains, from 'the Hill of the Lord' to Mount Carmel, mentioned in the Bible, form the subjects of twenty brief talks. They are interesting and suggestive, and may offer inspiration to those whose duty it is to address children.

Where the Shoe Pinches, by the Rev. Morgan Watcyn-Williams, M.C., B.A. (S.C.M.; 2s. net), is a sort of guide-book for the wayfarers of the world. The right ways are indicated, and also the wrong ways. We have discussions on religion and science, on religion and psychology, on religion and politics, and on some other topics. The writer has made wide contacts with all sorts of people, and knows where the shoe pinches. His book is a sort of easy, undress apologetic for life and godliness. It is pleasant to read, and offers sound and practical counsel.

Casting out Fear, by the Rev. Frank Buffard, B.A., B.D. (S.C.M.; 1s. net), is a very brief and simple but very comforting little book. Written with sympathy and good taste, its theme is that faith in God is able to cast out fear and to give that courage by which the world is overcome.

The Teaching of Theology.

II.

BY THE REVEREND ALFRED E. GARVIE, M.A., D.D., D.TH., LONDON.

WITH Canon Raven's general contention that the teaching of theology as a necessary part of the training of the ministry needs to be brought up to date by an abandonment of traditional methods and an adaptation to present needs, I am in cordial agreement; and I am writing not to criticise, but to supplement his valuable contribution, which I trust will evoke the discussion which he desires, and which in the interests of the Christian churches is necessary.

1. My experience has been different from his; and I have witnessed less of this clinging to the past, and more of the launching out into the present than he seems to have done; but I am no apologist for things as they are, but an advocate of the better things to be. I am not going to find fault with my course at Mansfield College, or the requirement of the Oxford School of Theology when I took my degree, for it would be unjust to apply the standards for to-day to the conditions of nearly half a century